

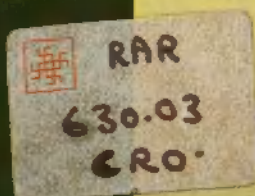
A RURAL AND AGRICULTURAL GLOSSARY FOR
THE N.W. PROVINCES AND OUDH

William Crooke



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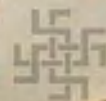


Compilation of a glossary of rural and agricultural terms in vogue in a province or an area is always a difficult task. But it is with remarkable precision and method, characteristic of Sir William Crooke, the famous author of *Tribes and Castes of the North-Western India* and several other important works, with which he compiled this extremely scarce *Rural and Agricultural Glossary for the N.W. Provinces & Oudh* during the years 1879-85.

The Glossary has been compiled on the alphabetical pattern with an elaborate system of cross references by which the terms of cognate meaning are grouped under one leading word. The vernacular words have been transliterated into English as accurately as possible. As the author says, many of the words were recorded for the first time and are not to be found in the dictionaries then available. Many words were taken down direct from the lips of illiterate peasants or culled from official reports. This compilation, perhaps the only of this kind, brings together most of the common terms used by the people in connection with agriculture and rural life.

A prominent feature of the Glossary is the inclusion of a number of rustic rhymes and proverbs which embody the accumulated experience of generations in this field. For this the author used the Agra reprint of Bhaddali's verses and the *kundalis* of the greatest local poet Girdhar, the *Imsa'l be misa'l* of M. Chiranji Lal, the *Imsa'l Hindi* of Babu Kalicharan,

(Continued on back flap)



A

**RURAL AND AGRICULTURAL GLOSSARY
FOR
THE N.W. PROVINCES AND OUDH**

By
WILLIAM CROOKE



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RURAL AND AGRICULTURAL GLOSSARY

FOR

THE N.-W. PROVINCES AND OUDH.

BY
WILLIAM CROOKE, B.A.,
BENGAL CIVIL SERVICE.



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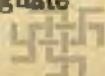


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INTRODUCTORY NOTES.

IN 1879, the Government of these Provinces permitted me to publish a Digest of Rural and Agricultural Terms in general use. This Digest was in a great measure based on the Glossaries of Sir H. M. Elliot, Professor H. H. Wilson, and Mr. J. R. Reid's Azamgarh Glossary, supplemented by a collection of words made from various settlement reports and other available sources of information. For a number of terms current in Gorakhpur and the adjoining districts I was myself responsible. This pamphlet was circulated to officers in the Educational and Revenue Departments for additions and corrections. During the following year a mass of materials of various degrees of interest and value came into my hands. These in the intervals of official work I endeavoured to classify and arrange, and during that time my duties as Manager of the Awa Estate under the Court of Wards gave me some special opportunities for prosecuting enquiries of this kind, of which I availed myself as far as possible. By 1885 the Glossary was in a great measure completed. It was then reprinted and circulated to the following gentlemen, to all of whom I beg to express my obligations for much valuable assistance: Messrs. V. A. Smith, P. Whalley, and F. N. Wright of the Bengal Civil Service; Mr. J. Nesfield of the Oudh Educational Department; Mr. John Michel of Dasnah; Captain L. D. Hearsey of Kheri; M. Ajudhia Pershād of Shāhjahānpur; Rāna Shankar Baksh of Rāe Bareli; Rāja Lachhman Singh, Deputy Collector, Bulandshahr; M. Piyaṛe Lāl of the North-Western Provinces Educational Department; Pandit Kāshi Nāth, Head Master, Zilla School, Muzaffarnagar; and M. Wazīr Ahmad of Hume's High School, Etāwah.

The next question which arose was the form of the Glossary. In the original Digest of 1879 I arranged the words by subjects, on the system which was afterwards more fully carried out by Mr. G. A. Grierson, C.S., in his very valuable "Bihār Peasant Life." This plan had its manifest advantages in bringing together at a glance the synonymous terms in use in various parts of the Province. But as I proceeded with the work I found this system practically unworkable, and I was obliged to revert to the ordinary alphabetical arrangement. I have, however, added an elaborate system of cross references, by which the terms of cognate



meaning are grouped under one leading word. By this I trust it will be comparatively easy for a reader, acquainted with one of the many synonymous terms, to turn to those in use in other parts of the Province. The working out of this system of cross references has been a troublesome task, but I hope it will be found useful.

As to what may be called the habitat or local range of particular terms, I have not attempted a minuteness of definition which is not warranted by our present knowledge of the provincial dialects. For this purpose the ordinary classification of the dialects—Braj, Bhojpuri, &c.—is of little value, because this division is based not so much upon vocabulary as grammar, with which we have no immediate concern. It may be hoped that the more extended use of this book will in some measure remove this deficiency. As it is, if I get a word, say from Azamgarh or Muzaffarnagar (unless it is clearly proved to be purely local), I class it generally as "East districts" or "Upper Duâb." More than this, it seems at present unsafe to do.

This book being intended as a handy manual of reference for European officers who have dealings with the people, it seemed useless to print the Hindi and Urdu words in the Devanagari or Persian characters. To do this would have greatly added to the bulk and cost of the book, without any apparent corresponding advantage to the persons who are likely to use it. I have at the same time endeavoured to make the transliteration of the vernacular words as accurate as possible. As some excuse for any shortcomings in this respect, it must be remembered that errors will inevitably occur in the transliteration of words, many of which are, I believe, recorded for the first time and are not to be found in the existing dictionaries. Many again have been taken down direct from the lips of illiterate peasants, or culled from reports and other official publications where accuracy of transcription was a matter of secondary importance.

Opinions will naturally differ as to the scope of a Glossary like this. It might have been confined to words not to be met with in existing dictionaries or glossaries. But this would not have answered the purpose I had in view. My object, however imperfectly attained, was to bring together most of the common terms used by the people in connection with agriculture and rural life. I have as a rule not included the names of the many varieties of cultivated plants, trees, &c. These varieties still in many cases await more precise definition, and for the present a complete collection of their names must be postponed.

A prominent feature of the Glossary was intended to be the collection of a number of the rustic rhymes and proverbs which embody the

accumulated experience of generations on the processes of agriculture and the transactions of rural life. For this purpose unfortunately the published materials are very scanty as far as I am aware. I have intentionally avoided consulting Dr. Fallon's Dictionary of Proverbs a book which I have never seen. I have endeavoured however to include none of those already recorded by the same writer in his Hindustāni Dictionary; but as we have in some measure travelled over the same ground, a few familiar proverbs are possibly repeated in this Glossary which have already appeared in Dr. Fallon's book. I have used the Agra reprint of Bhaddali's verses and of the *kundalis* of our greatest local poet Girdhar, who still unfortunately remains unedited. The existing reprint is very inaccurate, and I have in a great measure depended on Pandit Kāshināth (who has read the MSS. very carefully) for a more correct recension. Bhaddali's weather lore will in all probability not stand the test of modern scientific meteorology, but it is interesting, if for no other reason than that it is implicitly believed in by the native agriculturist. Some of these verses will, I believe, throw a novel light on some of the processes of farming as it is at present conducted. For this special purpose the various native collections of proverbs are not of much value. Several I have read and used to a certain extent, among which may be mentioned the *Imsāl bé misāl* of M. Chiraunji Lāl, the *Imsāl Hindi* of Babu Kālicharan, and the *Zarūb ul masāl* of Shaikh Ahmad Husain of Lucknow. For a few proverbs and notes on Folklore and rustic superstitions I am indebted to the volumes of "Indian Notes and Queries" conducted by Captain R. C. Temple, F.R.G.S. I have constantly used the Sanskrit Dictionary of Sir Monier Williams, the Hindi Dictionary by Mr. Bate, and the Hindustāni Dictionaries of Dr. Fallon and Mr. Platts—the latter by far the most valuable book of the kind in print. To his labours, and particularly in the matter of derivations, I find it difficult to express my obligations. Every page of this book is a witness to the use I have made of it. I have also compared the MSS. page by page with Mr. G. A. Grierson's "Bihār Peasant Life," and have derived much help from this elaborate and useful book.

My special obligations are due to Mr. W. Cockburn, lately Assistant Manager on the Awa Estate, whose wide knowledge of the language and the people was placed freely at my disposal; to M. Pyāre Lāl, late Officiating Inspector of Schools, Agra Division, but more especially to Pandit Kāshināth, who has spared no pains in revising the MSS. and who adds to first-rate Hindi scholarship an unusually extensive knowledge of English. I have not encumbered the book by minute references to my authorities, except where I have made special long quotations. I have used a number of settlement reports, among which

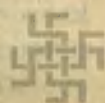
those by Messrs. E. B. Alexander, A. Cadell, S. M. Moens, J. R. Reid, R. S. Whiteway, and F. N. Wright, all of the Bengal Civil Service, have been most useful for this special purpose; and I have made large use of Mr. C. L. Tupper's "Panjâb Local Law," Mr. D. C. Ibbetson's "Panjâb Ethnography," and Mr. E. T. Atkinson's "Himalayan Gazetteer," which contain more information on modern Hinduism than any other books with which I am acquainted.

Dr. Johnson once remarked to Boswell, "Ray has made a collection of north country words. By collecting those of your country, you will do a useful thing towards the history of the language. Make a large book, a folio." Boswell, "But of what use will it be?" Johnson "Never mind; do it." This book is not a large book nor a folio, but I hope it may be of some use. My only apology for its obvious faults and imperfections is, that it was compiled during the scanty intervals of leisure from official work, and often without opportunities of consulting books of reference or scholars. I can only hope that a foundation has been made for the production at some future time, by other hands than mine, of a manual which will, I am sure, be useful to any person who has any dealings with the rural community of these Provinces. I need hardly say that in case a demand for a new edition may ever arise, any corrections, criticisms, or information will be welcome.

WILLIAM CROOKE.

ETAH, N.-W. PROVINCES.

December 1887.



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RURAL AND AGRICULTURAL GLOSSARY

FOR

THE N.-W. PROVINCES AND OUDH.

'ABĀ

ĀBPĀSHĪ

A

'Abā—[Arabic 'abā = to prepare]—a long coat open in front from the neck to the skirt, shaped like a dressing-gown, worn by respectable men and religious mendicants. In Egypt, "in cold or cool weather a kind of black woollen cloak called 'abdeh is commonly worn. Sometimes this is drawn over the head."—(Lane, "Modern Egyptians," I. 38.) (Choghā, chughā.)

Ābād—[Skt. āvāsa = abode] (chain, chālī, hal-ghasī, juldā, khēlār)—land cultivated, as opposed to *parī*, *zamin uflādāh* (qv.).

Ābādī—[Ābād] (*baagat, baagit, basikat, bastī, dih*)—the village homestead or site; the part of the village lands under cultivation or occupied by dwelling-houses.

Ābādkār—[Ābād, Skt. *dāra* = door]—a class of tenants in Gorakhpur who were originally allowed to settle on and clear jungle lands; now a kind of middlemen who are held bound to pay only their proportion (*parīd*) of the Government revenue assessed on the village.

Ābādkārī—[Ābādkār]—the tenure of an *ābādkār* (qv.).

Ābēri—[Skt. *a priv. veld* = time]—late—of crops, etc.

Ābhijit—lit. victorious—a term sometimes applied to the 21st or 22nd lunar asterism. It is not a regular asterism, but is made up of one "foot" of *Uttara khāṛṇa*, and one fifteenth of *Shravanā*. (Nakshatra.)

Ābhrog—a disease in cattle in Bundelkhand; said to be caused by a worm in the tongue.

Ābhuāb—(khēlāb)—to move about so as to give the appearance of being possessed of the devil. Eastern districts.

Ābī—[Pers. *āb* = water]—generally means land irrigated either from tanks or wells, as opposed to *bārānī* or *khāṛkī*; but it is often specially applied to tank irrigation as opposed to *khāṛī* or *nahri*.

Āblī—[*a priv. bij* = seed]—seed that fails to germinate (bljmar).

Āblī—(*abrak, abraq, bhogal, bhurbhur*)—the ground mica or talc mixed with coloured powder thrown at the Holi festival—cf. *gulāl*.

Ābkār—[Pers. *āb* = water; *kār* = maker] (*kāldī, kalvār*)—a distiller; a maker of intoxicating spirits.

Ābkārī—[Ābkār]—the making of country liquor; the duties derived from the sale of liquor, drugs, opium, etc.; the distillery in which liquor is made. The distiller is *ābkār, kāldī, kalvār, kashiddār*. The liquor is made from the flowers of the *mahūd* (*Bassia latifolia*) or molasses (*shīrah*). It is fermented in jars (*gharā, maṭhor*) and distilled in a cauldron (*dēghā*), which is covered by an inverted vessel (*nānd*), and the vapour passes thence into a "worm" (*naichā*), and thence into condensing vessels (*bhāṅkā, bhāṅkā*) which are buried in a water-vat (*hauz*). The liquor is then collected in a pot (*maṭukā, maṭukī*). The fermented sugar or *mahūd* is to the west *lāhan*; to the east, where *mahūd* is most generally used, it is *pās*. Each boiling is *tāo*. Liquor distilled once is *ēkbār* or *gharā*, of which there are two kinds—*rāsī* or weak, and *phāl, phālkhā*, stronger spirit. As in other trades, sale by wholesale is *thok farāshī*, and retail sale *kāurdā, kāurdāh farāshī*. The distillery itself is *ābkārī* or *bhāṅṅī*, and the retail shop *gaddī*.

Ābkhōrā— } (*amkhōrā*) — a drinking-vessel,
Ābkhōrah— } generally made of metal, seldom
Ābkhōrah— } of earthenware, the sides of
Ābkhōrah— } which are broader towards the
mouth. It resembles the *gilds* (glass), but the latter has generally no stand (*gorā*), and the sides are straight or only slightly curved. It is derived from Pers. *āb* = water; *kāurdān* = to eat. Earthen vessels of a somewhat similar shape are the *qabud, kūtārā, maṭkand* or *purād*.

Āblak— } piebald-coloured—of animals.
Āblaq— }

Ābpāshī—[Pers. *āb* water; *pāshīdān* to sprinkle] (*bhārās, kuleono, panyās, sīnchās*)—irrigation of land. For the various kinds of irrigation see *nāo, palēh, palēo, parēh, parēo, palēvat, parēvat, patāiā*. To irrigate is *āb-pāshī karnā, pānī patānā, pānī dēnā, pānī bāhānā, parēhānā, patānā, patkāb, sīnchānā, sīnchānā*. For the men employed in irrigation

see panthārā; for reciprocal assistance in irrigation hūṇḍ, and for irrigation fees panṭvaṭ. When the water is raised to the field from a lower level it is known as *dāl*; when the field is watered by cutting the bank of the distributory it is *tor*. For the season to irrigate see under *bonā*. The value of well water is expressed in the proverb *mās kē dādā sē hya dihtar* = what is better for a child than its mother's milk.

Pānt bhariyē khēl mēn, ghar mēn bhariyē dām,

Donoṁ hāth uchhāliyē; yihī siyānā kām.
Yihī siyānā kām. Nām kuchh Har ■
ijē,

Parasvārath kē kāj sē tāj apno dijē

Kahē Girdhar Kabirā,

Mard kī yihī hai bānī;

Sē jād to jād, rahē ākhin kē pām.

[Fill the water in your fields and so fill your house with money. Bale it up with both your hands. This is the work of a wise man. Devote yourself to God. Give even your head for the good of others. Says the poet Girdhar—"This is what becomes a man. Let your head go, but maintain your self-respect."]

Sabai kisanāī hēṭē

Aghanyā pām jēṭhē

[All cultivation is backward, but that watered in Aghan is superior.]

Aghan mēn surāḍ bhar, phir karāḍ bhar = a bowl of water in Aghan is as good as a pitcherful afterwards.

Ābpāshī karnā—to irrigate land (ābpāshī).

Abra—(*ūparā, ūparā*)—the outer piece in clothes, as opposed to *astar* or *tallā* (qqv.) = the lining.

Abra—} the mica or talc powder thrown at the
Abra—} Holi festival (abir).

Abri—[Pers. *abr* = a cloud]—marbled paper, used in book-binding, etc.

Ābtābā—} [Pers. *ābtāb* = brightness]—a
Ābtābah—} water ewer (āftābā).

Abjan—} (*bakūā malvānā, bān, baṭnā, ubaṭnā,*
Abjanā—} *ubjan, upjan*)—the cosmetic rubbed over the body of the bridegroom at the marriage ceremony. After the *kaṅganā* (qv.) ceremony the women of the family take a coloured cloth by the four corners and wave it over the head of the bridegroom. Then seven earthen vessels are brought, the first containing turmeric, rice, and alum (*rolā*), the second myrtle (*mēhādī*), the third turmeric (*hādā*), the fourth oil (*tāl*), the fifth curds (*daḥī*), the sixth milk (*dādā*), and the seventh *abjan*, which is generally made of flour, turmeric, oil, and some perfume. The Brahman puts these things on some *dūb* grass, and then rubs the boy's feet up to the knees and touches his forehead. Then four men and four women do the same, and the boy gives each of them some light sweetmeats (*batāshā*). After this the barber takes off the boy's clothes and rubs him well with the cosmetic. What remains of it he rubs over the unmarried boys present for good luck and to bring about their marriage quickly. In the hills after this is over the boy's father takes three small bags (*potālī*) of cloth containing coins, betel, turmeric,

and alum (*rolā*) and rice, one of which is buried within the hearth where the food is cooked, a second is suspended from the handle of the iron pan (*karāḥī*) in which the food is cooked, and the third is attached to the handle of the spoon. The object of these proceedings is to keep off ghosts and demons from the feast. See Atkinson, Himalayan Gazetteer, II. 907, also of *tēlbān, tēlcharhānā*.

Abvā—[plural of Arabic *bāb* = a door—hence heads or subjects of taxation]—(1) (*bāḥj, kar, lagṭā*) miscellaneous cesses in the nature of rent levied by Government and landlords; (2) (*basāḥrī, basāurī, bhītāurī, chāṇṭī, dhāurī, ghardūḍrī, gharginnā, parjot, prajot, parjāvat, prajāvat*) cesses in the nature of a ground-rent collected from traders and artisans resident in a village.

Achānā—the block on which fodder is cut, and that used by carpenters, etc. Kumaun (*barhāl, nisuhā*).

Achār—[according to "Hobson-Jobson" possibly through the Portuguese from the Latin *acetaria*]—pickles.

Āchār kā gharā—} A pickle-jar.
Āchār kī hāṇḍī—}

Acherī—a local ghost in the Hills "who particularly favours those who wear red garments: and a scarlet thread round the throat is a sure preventative to colds and goitre." (Atkinson, Himalayan Gazetteer, II. 833.)

Achchat—see *akhat*.

Achhī—a plant yielding a red dye; usually known as *āl* (qv.), the *Morinda citrifolia*. East districts (āl).

Achhūtā—[a priv. *chhānā* = to touch]—vessels, etc., not used; offerings of ornaments, etc., made to local gods by women (*pujaurā*).

Achhvānī—[*ajvān* = aniseed] (*ajedīnī, harīṭā*)—a kind of aromatic food given to women at childbirth—cf. *panjīrī*.

Ackhan—a kind of coat with buttons on the breast (*aṅgā*).

Achlā—[Skt. *añchala*, rt. *añch* = to bend] (*achrā, āchār*)—the hem of a woman's sheet—see *sārī*.

Achmanī—[Skt. *āchamana* = rinsing the mouth; one of the permanent and daily practices of the Hindus] (*gaṅgā sāgar*)—a spoon used for throwing water on the idol, and putting water in the mouth during worship.

Achrā—[see *achlā*]—in the East districts the cloth covering a woman's bosom, which she is not supposed to open in the presence of any man until she is married.

Āḍ—the seed-vessels of sesamum (th).

Āḍā—[Skt. *ādraka*]—whole moist ginger (ād).

Āḍā—[Skt. *āṭṭa*]—(1) pieces of cane on which thread is stretched. Upper Duāb; (2) a kind of silk petticoat worn by women.

Adahan—see *adhan*.

Adahārī—see *adhārī*.

Āḍāṇḍ—[a priv. *ḍāṇḍ* = tax]—land not assessed with revenue (*mu'āṣī*).

Adant—[a priv. *dānt* = tooth]—an animal before its teeth are cut.

Āḍānt bardē, do dānt diyāḍ

Āp jād, yā khāsmē khād.



[“The heifer bulled before she cuts her teeth, and with a calf when she has two teeth will ruin herself or her master” (in allusion to the evils of breeding from immature animals).]

Adārī—an ox unbroke to work. East districts (adhārī).

Adaurī—round sundried cakes made of the **Adaurī**—*urad* pulse: the *maṅgorā* or *maṅgorī* are similar cakes made of *māṅg* pulse: the *phalorā*, *phalorī* are cakes made of *urad*, *māṅg* or gram (*chamā*), flour fried in butter (*ghī*) or oil.

Adāḥ—[Skt. *adha*]—(1) a place where carts, palanquins, etc., stand for hire; (2) (*chhatrī*) a porch for pigeons and other birds; (3) the plank forming the bed of a lathe (*gargarā sāz*); (4) the bamboo frame-work in a sugar refinery (*khaṇḍśāl*); (5) the ratchet or break which prevents the Persian wheel revolving back the wrong way. Upper Duāb (arhaṭ).

Adhā—[*adhā*, Skt. *ardha* = half]—(1) a medium-sized cargo boat; (2) half a yard, half a measure of grain, half a piece of cloth, half a quart bottle; (3) a very superior kind of muslin.

Addhī—[*addhā*]—(1) half a web of cloth, etc.—see *addhā*; (2) a sub-division of the rupee = $\frac{1}{2}$ part of a pice.

Adḍī—[see *addā*]—(1) a tool used in boring pipe stems (*Gargarā sāz*); (2) the sides of a shoe (*jūtā*).

Adhāhal—[*adhā* = half; *hal* = plough] (*kach*. **Adhail**—*chā hal*)—a plough worked with one pair of oxen. West districts.

Adhāt—[*adhā* = half]—the owner of a half share in a village (*adhēliyā*).

Adhan—(*adahan*)—boiling water; a word used by cooks for water boiling briskly for cooking pulse.

Adhārī—[a priv. *dhārā* = load] (*adakhārī*, *adhārī*, *alhar*)—an ox not broken to work (bail).

Adhārī—the gourd or calabash carried by religious mendicants: a word used by Hindu ascetics.

Adhāriyā—(*maṅghā*)—the posts supporting the driver's seat in an ox cart (*bahl*).

Adhaun—[*adhā* = half; *maun* = maund] (*adh*. *man*, *adhaun*, *chārdharī*, *dhaun*, *dhaunhar*)—a weight = 4 *panēri*, or half a maund.

Adhaurā—[Skt. *ardha* = half; *dhurya* = a beast of burden]—half a buffalo

hide: coarse leather used for the soles of shoes (*chamrā*).

Adhbār—[*adhā* = half; Skt. *vāra* = time]—a tenant who passes half his time in one village and half in another (*adhiyār*).

Adhbātāl—[*adhā* = half; *bātāl* = to divide]—division of the crop in equal shares between landlord and tenant (*ādhi*).

Adhchanā—[*adhā* = half; *chanā* = gram]—wheat and gram sown together (*gochan*).

Adhēlā—[*adhā* = half] (*adhēlōd*, *adhiliyā*, *Adhēlchā*)—*dhēlā*, *dhēlchā*, *dhēluwā*, *dhiliyā*—half a pice (*rupayā*).

Adhēlī—[*adhā* = half] (*dhēlī*)—half a rupee = 8 *sonas* (*rupayā*).

Adhēliyā—[*adhā* = half] (*adhait*, *adhiyā*, *adhīyārī*, *adhyā*, *adhyārī*)—the owner of a half share in a village.

Adhghēhuwā—[*adhā* = half; *gēhūn* = wheat]—wheat and barley sown together (*gojai*).

Ādhī—[*adhā* = half] (*ādhbatāl*, *adhiyā*, **Ādhiadh**—*adhiyālī*, *ādhōādh*, *adhyā*)—division of crops in equal shares between landlord and tenant (*batāl*).

Adhik—[Skt. *adhika* = additional]—an intercalary month. It is defined in the *Jyotishsār*: *Jyamahine mēn saṅkrānt hōe nahēn to adhik māse hotī hai* = the month in which there is no conjunction is an intercalary month.

Adhiliyā—[*adhā* = half]—half a pice (*adhēlā*).

Adhiyā—[*adhā*, Skt. *ardhika* = half]—(1) the owner of a half share in a village; (2) cutting grass, etc., on condition of giving half to the owner of the land.

Adhiyālī—[*adhā* = half]—(1) division of crops in equal shares between landlord and tenant (*batāl*); (2) a half share in an estate.

Adhiyār—[Skt. *ardha-vāra*] (*adhbār*, *adheār*)—a tenant who passes half his time in one village and half in another (*pahl*).

Adhiyārī—[*adhā* = half]—(1) equal division of crops between landlord and tenant; (2) a half share in an estate.

Adhkachchā—[*adhā* = half; *kachchā* = moist]—land sloping down from the high bluff (*pahārā*) in river valleys.

Adhkārī—[*adhā* = half; *kar*, Skt. *kara* = tax] (*aḥantī*, *aḥaniyā*)—the half-yearly instalment of rent or revenue.

Adhman—[*adhā* = half; *man* = maund]—half a maund weight (*adhaun*).

Adhōādh—division of crops in equal shares between landlord and tenant (*ādhi*, *batāl*).

Ādhpā—**Ādhpāē**—**Ādhpay**—**Ādhpau**—**Ādhpauwā**—*(ādhpās)* [*adhā* = half; *pau* = quarter]—one-eighth of a *sēr* weight (*man*).

Adhsēr—half a *sēr* weight: in the Upper **Adhsērā**—Duh known as *kucchā sēr* **Adhsērī**—(*man*).

Adhūrhī—a grain measure in Garhwāl—see *muṭhī*.

Adhvañch—[*adhā* = half; *buchnā* = to ro- **Adhvañchā**—main over]—the fee given to a tanner (*chamār*) for preparing leather buckets (*chamrāvāt*).

Adhvār—a tenant who passes half his time in one village and half in another—see *adhbār*.

Adhyā—see *adhiyā*.

Adhiyālī—see *adhiyālī*.

Adhiyār—see *adhiyār*.

Adhiyārī—see *adhiyārī*.

Ādī—whole moist ginger—see *ādā*.

Admarjāi—[*adhā* = half; *marnā* = to die]—crops withered in time of drought (*jhīrl*).

Ādrā—[Skt. *ādra* = moist, damp]—the 6th lunar asterism—see *ādrā* and *nakshatra*.

Chitrā gēhūn, *Ādrā dhān*, *Nā ānkē gīrī*, *nā ānkō ghām* = the wheat sown in Chitra, the paddy of Ādra—no rust eats this—no heat injures that.

Ādrā dhān, *Punarbhas pañiyā*, *Gā kisān jo boē Chiraiyā*.

= seed sown in Ādra produces paddy—that sown in Punarbhas chaff. The tenant who waits till Chiraiya to sow is ruined.

Adrak—[Skt. *ādraka*—green ginger (*sin-*
Adrakh—} *giber officinale* or *amomum*) in dis-
 tinction to *soñā* = dry ginger; *bandar kyā jānā*
adrak kā savdā = what does a monkey know
 of the taste of ginger—throwing pearls before
 swine.

Advān—} the strings at the end of a bed. West
Advān—} districts (chārpāl).
Advāyan—}

Adyānī—an umbrella (chhatrī).

Affm—} [usually derived from Skt. *ahi phāna*
Afiyūn—} = saliva of a snake: but according
 to "Hobson-Jobson" from Greek *ἀράς ὀπίον*
 (*aphīm, aphā*)—opium: the inspissated juice
 of the opium poppy (*papaver somniferum*). In
 Lucknow the slang term for Government opium
 is *sarkārī mahādāo*. The slang term among
 ascetics is *kālīndri*. Also see *kaphā*, post.

Ātibāh—} [a corr. of Pers. *Ātibāh*]—a metal
Ātibāh—} water ewer with a spout. The
Ātibāh—} *jhājjar, kujā, kūz* or *sarāhi*
Ātibāh—} are earthen vessels similar in shape.

Āg—[*āgē* = in front]—(1) (*agāo, agarī, agaulā,*
agaurā, akolā, akholā, bāñr, gaulā, gēñr, gēñrā,
gēñrī, kholā, māngāñā) the upper green leaves
 of the sugarcane plant. It makes excellent
 cattle fodder, while the outer leaves (*pāt, pātī*)
 are only used for bedding; (2) notches on the
 beam of a plough by which the adjustment is
 altered.

Āg—[Skt. *agni*—fire; *mērē sē āg lāī, nām dhārā*
basandar = she got a light from me just now
 and says she has the sacred flame!]

Agahan—see aghan.

Agahani—} see aghani.
Agahni—}

Agairā—[*āgē* = in front]—the first harvest sheaf,
 usually presented to the landlord.

Agaiyā—[*āg, Skt. agni* = fire]—a disease in rice
 by which the entire plant is burnt up (*agayā*).

Āgal—[Skt. *argala*] (*aggal, bēñrā, bēñrān, bēñrā*)
 —a beam or bolt for fastening a door.

Agāo—the upper part of the sugarcane plant—
 see *āg*.

Agār—} [*āgē, Skt. agra* = in front] (*agārī,*
Agārā—} *dhoka*)—the piece spliced to the end
 of the irrigation lever (*ghēñklī*).

Agārā—a term used in Banda for the *tārī* or
 alluvial soil lower down but still on the slope of
 a valley—see *bhut, tarī, kachhār*.

Agārī—(1) the piece spliced to the end of the
 irrigation lever—(*ghēñklī*); (2) the head ropes
 of a horse (*galkhor, garkhor*); (3) the space
 in front of a house; (4) an oblation of spirits
 to a village goddess.

Agarī—the upper part of the sugarcane plant
 (*āg*).

Agarshorā—} [Skt. *dhara* = a mine. Pers.
Agarshorah—} *shorah* = saltpetre]—a salt-
 petre manufactory (*naunēr, nonār*).

Agau—[*āgē, Skt. agra* = in front]—(1) (*agaunī,*
agautī) advances given to cultivators to pur-
 chase seed grain, etc. (*bljkhāñ, taqāñ*); (2)
 advances to labourers. West districts (*pēshgī*).

Agaulā (*āg*)—the upper part of the sugarcane
 plant (*āg*).

Agaulī [*āg*]—(*agholī, agolā*)—a short hard variety
 of sugarcane (*lkh*).

Agauñ—} [*āgē* = in front]—(1) dues given for
Agauñā—} religious purposes. East districts
Agauñ—} (*pujaurā*); (2) advances given to
 cultivators or labourers (*agau*).

Agaurā [*āg*]—the upper part of the sugarcane
 plant (*āg*).

Agaurī—} [*āgē* = in front]—advances to cultiva-
Agaurī—} tors or labourers (*agau*).
Agautī—}

Agāvar—[*āgē* = in front]—an excess of $1\frac{1}{2}$ *sors*
 per maund levied from tenants in paying rents
 in kind. North Oudh.

Agayā—[*āg, Skt. agni* = fire]—a disease in rice
 by which the whole plant is burnt up (*agaiyā*).

Agēlā—[*āgē, Skt. agra* = in front]—the light
 grain which is thrown in front during winnow-
 ing; a perquisite of the lower castes and village
 dependants.

Agēyā—see *agayā*.

Aggal—see *āgal*.

Aggyārī—[*āg, Skt. agni* = fire]—a fire sacrifice
 performed among Hindus, often as a prelude to
 incantations. Butter, cloves, camphor, &c., are
 burnt in the courtyard.

Aghan—[Skt. *agrahāyana* = the commencement
 of the year] (*agahan, māñgsir*)—the 8th luni-
 solar month = November-December.

Aghanī—[*agahan*] (*agahñī, bēñr, jayhan, laiā,*
lāvak)—the winter crop of transplanted rice
 reaped in the month of Aghan.

Aghiyārī—} [*āgē, Skt. agra* = in front]—in the
Aghiyārī—} Hills the space in front of a house;
 in the plains a sitting place in front of a house
 (*chabūtrā, chauk*).

Agholī—see *agaulī*.

Agīyā—[*āg, Skt. agni* = fire]—the disease *farcy*
 in horses and cattle.

Agīā—[*āgē, Skt. agra* = in front]—the inter-
 mediate belt of fields in a village. Upper Duāb
 (*māñjhā*).

Agmāñ—[*āgē* = in front; *māñhī* = yoke]—the
 wedge which holds the share and sole in the
 body of the plough (*hal*).

Agñibāo—[Skt. *agni* = fire; *vāyu* = wind]—the
 disease *farcy* in horses and cattle.

Agohī—[*āgē* = in front]—an ox whose horns pro-
 ject in front. Robilkhand (*bañl*).

Agolī—see *agaulī*.

Agor—} (1) a field watchman. East districts
 (*rakhvālā*).

Agorā—} (2) advances to labourers, etc. (*pēshgī*).

Agorah—field watching. East districts (*rakh-
 vālī*).

Agorbatāl—[lit. watching and dividing]—divi-
 sion of crops between landlord and tenant
 when each party watches the field. East dis-
 tricts.

Agorī—advances to labourers, etc. (*pēshgī*).

Agoriyā—a field watchman. East districts
 (*rakhvālā*).

Agri—(*agari*)—(1) the wooden cylinder used as a
 foundation for a masonry well. North Oudh
 (*jākhan*); (2) large bricks or tiles used in mak-
 ing masonry wells.

Agñī—advances to cultivators for the purchase of
 seed, etc. (*bljkhāñ*).

Agvā—[*āgē* = before]—a ringleader in anything,
 specially a match-maker (*agvā*).

Aguâr— } [*dgâ*, Skt. *agra* = in front]—the
Aguârâ— } front or fore-part of a house; the
Aguârî— } space before a house; opposed to
picchârdâ. East districts (chauk).
Agûâl— a ploughshare; a blacksmith's poker.
 Oudh—cf. *agmâf*.
Agvâ— } [*dgâ* = in front] (*agvâ*, *mushâfâh*)—
Agvâ— } one who takes the lead in anything,
 specially a match-maker, usually the village
 barber and his wife.
Agvâr— } [*dgâ* = in front]—(1) (*tarâghâ*, *lâghâ*,
Agvâr— } *vagf*) the first corn taken off the
 heap of threshed grain; the perquisites of the
 village menials and low castes; (2) the light
 grain which falls in front during winnowing
 given to beggars and village menials (*gharvâ*);
 (3) resident tanners (*chamdr*) in a village. East
 districts (parjâ).
Agvâr— } [*dgâ* = in front]—the front or fore-
Agvârâ— } part of a house; the space in front of
Agvârî— } a house as opposed to *picchârdâ*.
Agvârî— [*ang*, Skt. *anga* = share]—reciprocal
 assistance in cultivation. East districts (*ang-
 vâra*).
Agvâf— [*agmâf*]—the wedge which holds the
 share and sole in the body of the plough (hal).
Agyâbâtâl— [Skt. *agni* = fire; *vâdâ* = a ghost
 occupying a dead body.] (*dâno*, *dân dâid*)—a
 hideous demon which is supposed to lurk in trees,
 eat dung-beetles and seize wayfarers by night.
 East districts and Oudh.
Ahar— cow-dung fuel (*gobar*).
Āhar— } [Skt. *adhâra*]—(1) a small pond; (2) a
Āharî— } basin round the root of a tree for
 irrigation; (3) a drinking place near a well. East
 districts.
Aharî— a cattle dealer; the name is apparently
 taken from the cattle-dealing tribe of Āhars in
 Rohilkhand. East districts (byopârî).
Āhârî— the beam which the web is fastened in
 blanket-weaving (*gaṇḍariyâ*).
Aharihâ— } see *aharî*.
Ahariyâ— } see *aharî*.
Āhâfâh— (*ahâfâh*)—the compound or enclosure of
 a house (*havêl*).
Ahibâtî— [Skt. a priv. *vidhava* = a widow] (*ahî-
 vâtî*, *aibâtî*)—a woman whose husband is alive.
 (suhâgan).
Ahîrâna ghî— butter prepared by the Ahîr tribe
 and considered fresh and good: contrasted with
bâsdrâ or *kuppi kâ ghî* which is inferior.
Ahîṭâ— a field watchman; specially one in charge
 of crops lying on the threshing floor until the
 rent is paid.
Ahivâtî— see *ahibâtî*.
Āhlâ— } flooding; inundation (*gharq*).
Āhlâ— }
Ahornâ— to roughen a grindstone (*rahnâ*).
Ahrâ— (1) a fire-place where milk, etc., is boiled
 on cow-dung fuel (*ahar*). Upper Duâb (*chû-
 thâ*); (2) a house shelf.
Ahrâ— [Skt. *adhâra*]—a reservoir near a well.
 East districts (*âhar*).
Ahran— (*nîhâf*)—a blacksmith's anvil (*lohâr*).
Ahûthan— the block on which cattle fodder is
 cut; that on which the anvil is fixed (*lohâr*,
nîsuhâ).
Aibâtî— see *ahibâtî*.

Aighal— a term applied to parents engaged in
 the preparations for a marriage. East districts.
Ālâ— (1) (*aulâ*, *jâld*)—the holes in a fire place
 in which the pots are placed; (2) [a corr. of *ahîd*]
 inundation; flooding.
Ālak— (*anḡhiyâ*, *dâgî*, *anḡyâ*, *âlak*, *lâḡgî*)—a
 fine sieve made of coarse muslin used for sifting
 flour. Upper Duâb.
Ālâchâ— [*âlâchâ* = to draw or gripe]—gripes in
 cattle (*ânkur*, *âṅchâ*).
Ālâchâ tānâ— [lit. = pulled and stretched]—squin-
 eyed—of animals and men.
Ālâchî— the sediment which deposits in the stem
 of a pipe; used for mixing with *madak* (qv.)
 when the object is to strengthen it.
Ālâḡâ— (*âlâḡâ*)—(1) a hole made in a wall by
 burglars. Central Duâb (sên); (2) a make-weight
 placed in the lighter scale of a balance (*pâsâḡ*).
Ālâhî— [Skt. *indh* = to kindle]—(1) the fire-
 place in a sugar-boiling house. Rohilkhand
 (*kolhâr*); (2) a sugar factory. South Oudh
 (*kolhâr*).
Ālîrâ— see *âlâḡâ*.
Ālîrhâ— a kind of fodder-cutter. Bundelkhand
 (*gaṇḡâs*).
Ālîṭhâ— [*âlîṭhâ* = to twist]—(1) (*baṭnâ*, *ḡlî*,
ḡhêrâ, *ḡhîrîyâ*, *phêrî*, *puklî*, *takîd*, *taklî*, *ta-
 kulî*) a machine for making rope; specially ap-
 plied to that used for twisting the Brahmanical
 cord (*janêo*); (2) the strings at the end of a bed
 (*chârpâl*).
Ālîrâ— a hideous and repellant sylvan deity of the
 Hills. "He is said to be given much to expecto-
 ration, which is so venomous that it wounds
 those on whom it falls. The remedy for such
 wounds is the rite known as *jhârphânk*, when
 the affected part is swept or rubbed with the
 bough of a tree while incantations are sung."
 Atkinson, Himalayan Gazetteer, II. 826.
Aipân— (*Ālâdîpithâ*)—a mixture of rice and
 turmeric used by women at the *ikkrâj* (qv.)
 ceremony. East districts.
Aishû— [Pers. *aishah* = a bruise]—foot and
 mouth disease in cattle (*khurpakkâ*).
Aivârâ— [*êvar* = a flock of goats—*vârâ*]—an en-
 closure specially for sheep and goats in the
 jungles. West districts (*nohrâ*).
Ājâ— } [Skt. *âryaka*, *ârya* = honourable] (*dâdd*)
Ājâ— } —a grandfather on the father's side.
Ājaulî— } [*anjâl*]—(1) as much grain as can be
Ājaurî— } carried in both hands; given to vil-
 lage artisans at harvest (*âñjal*); (2) advances to
 labourers (*pêshgî*).
Ājî— } [*ājâ*] (*dâdd*)—a grandmother on the
Ājî— } father's side.
Ājaurâ— [*ājî*, Skt. *vâra*, *vâsa*]—the house of the
 paternal grandmother (*dadiaurâ*).
Ājmod— }
Ājmodâ— } [Skt. *ajamoda* = goat's delight]—
Ājmod— } parsley (*apium involucratum*).
Ājmodâ— }
Ajot— [a priv. *jotnâ* = to plough]—waste or un-
 tilled land.
Ajotâ— [*ajot*]—the full moon of Chait; so called
 because cattle are not yoked that day. "Luce
*sacrâ requiescat humus requiescat arator; et
 grave suspensio vomere cessat opus.*—Tibullus
 II. I. 5, 6 (amâvas).

Ajvân—[Skt. *gamánika* or *gavánika* : *yava* = *Ajvân*]—barley—*a* kind of dill lovage or bishop's weed (*ptychotis ajvanan*) used as a spice medicinally. The *ajvân khurdsadn* ■ *hyoscyamus niger*.

Ajvân—[*ajvân*]—see *achhvân*.

Āk—the transverse bar or crossbar supporting the axle block in a cart (*bahlī gārt*).

Āk—[Skt. *arka*]—(1) (*akvan*, *ākhd*, *maddr*) the gigantic swallow wort; (2) a sprout of sugarcane—see *āg*.

Ākāl—[*a* priv. *kāl*, *kāla* = time—hence unseasonable] (*durbhikkh*, *durbhikkh*, *durbhikkhā*, *gārdā*, *jhūr*, *jhūrā*, *jhūr*, *jhūrā*, *kāl*, *kāushk*, *sālī*, *mañgā*, *nithohar*, *qañatsālī*, *sūkhā*)—scarcity, famine. For famous famines see *chālā*, *chaurānavā*, *satsērā*.

Ākāś vritt—[Skt. *ākāśha* = sky; *vritti* = maintenance]—dependence on the rains; used of fields which have no artificial irrigation. Central Duāb (*barānī*).

Ākh—[Skt. *akshi* = eye or *ankura* = sprout]—the sprouting eyes in sugarcane, etc. (*ikh*).

Ākh—cross-pieces at the back of a cart (*bahlī gārt*).

Ākhā—a pair of bags used as panniers for drought animals (*akhā*).

Ākhab—to sift flour, etc. East districts (*chhānnā*).

Akhaitj—} the 3rd light half of Baisākh
Akhai tritiyā—} —see *akhtij*.

Akhāndā—(*akhāda*, *chāndā*)—a deep pit in a tank in which fish are caught. East districts.

Akhānī—a forked stick used for turning over the sheaves during threshing. Lower Duāb.

Akhārā—barley ground without cleaning. East districts.

Ākhar titiyā—} see *akhtij*.
Ākhar tritiyā—}

Akhat—[Skt. *akshata* = un-

broken] (*achhat*)—

grain placed on a sieve and divided among menials, etc., at marriages and other ceremonies. (East districts); grains of rice coloured with saffron or vermilion placed on the forehead of an idol, or on those of the bride and

bridegroom during the marriage ceremony.

Akhaut—} (1) the axle of the grain crusher.
Akhauf—} East districts (*ghēnkī*); (2) (*gā*-
rāo, *gāñdā*, *gāndā*, *garāndā*,
Akhaufā—} *kilī*)—the axle of the well pulley.

Akhda—see *akhāndā*.

Akhēlī—see *akhtij*.

Ākhirī—[Arab *ākhir* = final]—the last watering the sugarcane. Upper Duāb.

Akhni—(*yakhni pulāo*)—a native dish consisting of rice boiled in the juice of boiled meat with fowl and spices.

Akhoh—(*khābhar*—*khābhar*, *khābhādar*, *khāpar*, *khābar*, *khābar*, *ākhar khābhar*, *utak natah*)

—uneven ground. East districts.

Akholā—the upper part of the sugarcane plant (*āg*).

Ākhā—

Ākhtah—} castigated; a gelding.
Ākhā—}
Ākhtah—}

Ākhā—}

Akhti—[Skt. *akshaya tritiyā*—the undecaying
Akhtij—} third: the first of day the *satyayuga*,
and secures permanence to actions then performed]—the ceremony performed on 3rd light half of Baisākh (*Baisākh sūdi tī*). The worship is in commemoration of the earth (*Prithivī*) and the great world serpent (*śēṣh nāg*). Beginning at the 3rd watch (3 p.m.) the cultivator takes a drinking vessel of water, a mango branch, and a spade to his field. He measures off three paces from the west, and two to the east boundary of the field, and sits in the middle of the remaining space in the direction fixed by his Pandit. He then makes five lines on the ground with the mango branch and digs five clods with his spade. If any one, by reason of a death in his family, is unable to perform this ceremony on the proper date, he does it in the month of Jēth (May-June) on a day fixed by his Pandit. "After he comes home from the field he stays in his house all day, rests, and does no work: he does not even go to sleep, and avoids quarrels and disputes of all kinds. He will neither give grain, nor fire, nor money to any one: eats sweet food, curds, and balls of wheat-flour toasted with curds and sugar, but carefully abstains from milk."—(S. M. Moens, Bareilly Settlement Report, page 69). "It is proper to commence the manufacture of agricultural implements, and to feed Brahmaas as well as to eat new grain which scrupulous men generally forbear doing till the return of this auspicious festival. A plough is also lightly passed over the fields to bring good luck."—(Sir H. M. Elliot, Gloss. s.v.). At Brindaban on that day is held the "*Chandan bāgā* ■ *darshan*," a festival in honour of Bibhārī. The idol, though besmeared with sandal wood (*chandana*) has no clothing (*bāgā*).—(Growse, Mathura, 246.)

Ākhēlī tithi kō dind Gura, Rohint Sat-jūt.

Sakdō joit yō kahai nīpai nāj bahāt.

[If the *akhtij* falls on Thursday and in the asterism of Rohint, the prophet Sakdō says there will be plenty of grain.]

Ākhēlī Rohint nahin hō,

Pūs amāvas māl na jōi,

Rākhi Shravanāro hīn hichāro,

Kārtik pānyo Krittikā tārō,

Mahi mahi khatbal hī prakdāi,

Mahat Bhāḍḍālī sākhi bīndāi.

[If the *akhtij* does not fall in the Rohint asterism, nor the last day of the dark fortnight of Pūs in Māl: and the full moon of Kārtik falls neither in the asterisms of Shravanā nor Krittikā—then Bhāḍḍālī says there will be trouble and the crop will be lost.]

In money-lending transactions *akhtij* is used in distinction to *darā bhāo* (qv.) the cultivator agrees to pay back the loan in corn with the interest (*āp*) at the market rate prevailing on the day of *akhtij*.

Akhūā—[see *āk*] (*ākhūā*, *khāā*, *ghāñḍā jamnā*)

—the first sprouting of cereals or pulses. Duāb.

Akkhā—(*ākhdā*)—a pannier or pack carried on a pack animal (*khurjī*).

Akolā—the upper part of the sugarcane plant (*āg*).

Akor—[? conn. with *S. kavala*; Hind. *kaurā* = a monthful]—(1) a bribe; (2) [*jaipān, kor, pan-pido*] food and drink taken by labourers in the intervals of work in the field; (3) coaxing a cow that has lost its calf to give milk—of. *laint, saṅgharāb*.

Akorhai—lands with a retentive subsoil which become flooded by canal irrigation. Bareli.

Akrā—[Skt. *ankura*; Hind. *ānkur*—so called because it twists round the young wheat in the ground]—a weed which chokes young wheat; apparently the same plant which is known elsewhere as *panharā, gégā, or jabbharī*.

Akrī—(1) the funnel attached to the drill plough for sowing seed; (2) uncleaned rice.

Akrī—[Skt. *anka* = a hook; *ankura* = curved]—a forked stick used for pulling down fruits, etc. (*ānkṛā*).

Akshaitī— }
Akshai tritiyā— } see *akhtij*.

Akurā—[Skt. *anka* = a hook]—the iron hook for removing the melted glass from the furnace (*chūṛihār*).

Akurī—[*akurā*]—(1) in a pony trap, the iron bands connecting the pieces outside the wheel with the body (*ekkā*); (2) the blacksmith's poker. East districts (*lohār*); (3) gram soaked in water and eaten with salt.

Akvan—see *āk*.

Akvār—[Skt. *anka-pāti* = side of the body—Platts]—as much cut crop as can be carried under the arm (*bojh*).

Al—[Skt. *ālaya* = house or *ālī* = race, family] (*allā*)—a subdivision among Brahmans intermediate between the *got* and the family. West districts—cf. *pāl, thāmbā*.

Āl—[Skt. *alakta* = red resin]—(1) (*achhī*), the plant (*morinda citrifolia*) from the roots of which the red dye is produced used for dyeing *kharūd* cloth. From some mistaken connection with the Arabic *āl* = family, natives think it unlucky to dig up the roots as it destroys one's *āl* (*aulād*); (2) an insect which attacks mustard and safflower; (3) a green stalk of onion (*piyāz*); (4) the bottle gourd or pumpkin (*kaddū*).

Āl—[Skt. *ardratā* = moisture; or *ola* = damp]—moisture in land. Rohilkhand—of. *hāl*.

Ālā—[Skt. *ālaya* = house]—a cupboard or recess in the wall with shelves (*tāq*).

Divār ko khovā ālā

Bahnō ko khovā sālā

[The cupboard ruins the wall as one brother-in-law ruins another by living on him.]

Ālā—[see *al*]—of lands saturated with water (*panmār*).

Ālā—a potter's kiln (*kumhār*).

Ālān— }
Ālān— } stakes for peas or other climbing plants.

Ālān—straw or chaff mixed with mud for plastering.

Ālāṅ—sexual heat in animals: *ālāṅ par haṇḍ* = to be in heat (*garmi*).

Ālāo—[Skt. *alāta* = a firebrand]—(1) (*pār, pūvar*) the fire of rubbish round which villagers sit in winter; (2) refuse weeds, etc., collected and burnt. West districts (*kaurā*); (3) the fire before the shed in which the paraphernalia of the Muharram are collected, and before which a fire is lit every evening during the Muharram.

Alauti—the eaves of a house (old).



Alganī—(1) (*arganī, bilāṅ, bilāṅgī, bilganī, bīrganī*)—a rope or bamboo

hung up in a house to support clothes; (2) the strands of a rope for twisting (*bānsāz*).

Alīn—a stone jamb of a doorway; a pilaster or attached pillar, as distinguished from *khambā* = a detached pillar.

Aliyā—(1) the hollow space under a granary. Rohilkhand; (2) saltpetre produced by artificial heat (*khārī*).

Alkhālak— } (*daglā*)—a corruption of *alkhālaq*
Alkhi— } —a stuffed coat fastened with buttons instead of strings.

Alāl—[? Hind. *allānā* = to groan]—disease of the throat in cattle. Central Duāb (*ghaṣṭiyār*).

Alār— } lit. young, unskilful—then specially
Alārḥ— } unbroken—of cattle, etc. (*adhārī*).

Althar— }
Alonā—[a priv. *lon* = salt] (*arond, lūkhā, rūkhā*)—food prepared without salt or condiments and consequently insipid.

Ālpaṭī—a housewife for holding needles and thread (*tilādānī*).

Alsi—[Skt. *alsi*] (*arsī*)—the common linseed or flax (*linum usitatissimum*). When eaten by men the oil-cake is dignified by the name of *pinād* (*tist*).

Ālū—[Skt. *ālu* = an esculent root]—the potato (*solanum tuberosum*). The ridges are *khāṭī, khāvā*, and in Farrukhabad *ghōḍā*, where *bārī* is the bank raised along the ends of the ridges to retain water. To the east *puttī* or *pātī* is a potato tuber.

Alvāī—(*lain*)—a cow or buffalo for the first month or two after calving; the opposite of *bākhri* (qv.)

Alvāntī—(*biyāvar*)—a woman considered impure until the purificatory ceremony after child-birth is performed.

Alvi—an earthen drinking-vessel like the *ābkhord*
Ām—[Skt. *āmra*] (*āmb, amud*)—the tree, *mangifera indica*, and its fruit. The blossom is *maur*; an unripe mango *fikorā* or *kairī*, and to the East *kutālā*. The stone is *ghuṣṭī*.

Chaudah aṅgun ām mēn, imlī mēn chaudh;
Solāh guṇ tāmāl mēn, nimbū mēn battīs.

[There are fourteen injurious qualities in the mango; twenty-four in the tamarind; sixteen virtues in the betel and thirty-two in the lime.]

Ām boḍ ām khāo, imlī boḍ imlī khāo—[Plant mangoes and you will eat mangoes, plant tamarinds and eat tamarinds. As you sow, so shall you reap.]

The *Jyotish-sār* recommends people not to eat mango-pickle (*ām kī khaṭāī*) on the *pañchamī* or 5th day of the lunar fortnight.

Āmā—tumours on the eyes of cattle, supposed to be unlucky. East districts.

Amahardi—a kind of turmeric known as mango ginger, used as an application for wounds. East districts.

'Amaldār—[lit. = administration]—a class of tenure in Rohilkhand, where the tenant pays his rent on a valuation of the crop as it is ripening. In Moradabad there is sometimes a difference between 'amaldārī and *kankūt*: "the former being applied to an estimation of the crop and *value* where the landlord takes the value in money and *kankūt* to an estimation of crops followed by payment in grain." (Moradabad Settlement Report, p. 83).

Amāmā— } [a corr. of *imāmā*]—a sort of Mu-
Amāmāh— } hamadan turban: properly one
worn by the *Imām* or reader in a mosque.

Amānā—the mouth of a granary. Rohilkhand (bakhār).

Amānī—(1) land, work, &c., managed directly, as opposed to *shāhī*; (2) collecting rents at a rack-rent with allowances for bad seasons.

Amardī! *shāhādī*—the main day of the *Holi* (qv.) festival, 11th light half of Phāgun. Hill districts.

'Amārī— } a canopied seat on an elephant: when
Amārī— } there is no canopy it is *haudāh*.

Amāvas— } [Skt. *amāvāsya*, *amā* = together;
Amāvasī— } *vas* = to dwell]—the first day of the first quarter on which the moon is invisible.

It is generally observed as a holiday for men and cattle. This is also the rule with the *Makar* *kī* *saṅkrānt*, which comes about January when the sun enters the constellation of Capricorn (*makar*) and with the *Dīvālī* and *Gordhan* or the day after the *Dīdāī*. On the *Makar* *kī* *saṅkrānt* the milk of the cows is left for the calves. On the *amāvas* of every month the milk is not allowed to curdle, but is consumed sweet (cf. *Pancheinyān*). The full moon of Chait is generally called *ajotā*, as the cattle are not yoked that day. *Bhādon* *badi* *amāvas* is the *kushāvartī* or *kushgrahantī* *amāvas*, when Brahmans collect *kusha* grass for use in ceremonies. The day on which the *amāvas* of Pūsa falls is supposed to regulate the price of grain.

Rab dūnī; *San chaugūnī*;

Māngal bhāo karē.

Budhā bail bhārē.

[If the 15th of Pūsa fall on a Sunday, prices will be double; if on Saturday, fourfold; if on Tuesday, there will be bargaining; if on Wednesday, you may get an ox-load for a rupee.]

Āmb—a mango—see *ām*.

Āmbūhaldī—(*jadoār*)—a dye plant (*curcuma zedoaria*).

Amchūr—[*am* = mango; *chūr* = powder]—mangoes dried and powdered for flavouring curries, etc.

Amhār—mango-pickle.

Amritī—[Skt. *amrita* = immortal]—a sweetmeat made of pulse (*mīṭhāī*).

Ām kā bāgh—(*amrāī*, *amreiyān*, *āmvarī*)—a mango grove.

Amkhorā—see *ābkhora*.

Ammā—a mother. Central Duāb (*mā*).

Amnēk—cultivators holding at favourable rates.

Oudh.

Amrāl—

Amrai—

Amreiyān—

Amuā—a mango. East districts (*ām*).

Āmvārī—a mango grove (*ām kā bāgh*).

Ān—the mouth of a granary. East districts (*bakhār*).

An—[Skt. *anna*] (*ann*, *anna*)—grain.

Anna dhan, *anēk dhan*,

Sonā chānāī ākhā dhan.

[Grain wealth is manifold wealth: gold and silver are only half wealth.]

Ānā—the mouth of a granary. East districts (*bakhār*).

Ānā—[Skt. *ānaka* = inferior]—one-sixteenth part of a rupee; used as a unit in calculating shares in a village, etc., like *bisāī* (*rupayāī*).

Ānāpathāī—(*ānaunt* *pathaunt*)—the visits paid by the bride to her father's house after the three regular visits—see *gaunāī*.

Ānāīṭh—opposed to *pānāī*, *pānāīṭh*—the day on which a market is closed.

Ānāj—[Skt. *anna āhaya*] (*anāj*)—grain.

Qadam kadam, *pipar mugaddam*;

Gēhūnī shāhūr, *jau dīvān*;

Arhar chēri, *chānā ghulām*;

Sarson thārī karē salām.

[The *kadam* tree (*nauclea cadamba*) is only a pace, but the sacred fig is head man. Wheat is lord, and barley his prime minister. *Arhar* is the slave girl, and gram the slave; while mustard stands humbly and salutes.]

Dēvōn mēn mahādō bārē, *aur annan mēn gajpati chānāī*.

Lamb sē dār, *gulāb sē phāl*, *khoṇṭā kāfā hot ghand*.

Kahat Bīrbāl; *sunō Akabbar! non sē adg 'ajab band*.

Masuri chēriār, *dājirā Mughal kahāvē*.

Jau kī jāī Poshān, *baīṭh dārkhā phāīkāvē*.

Gēhūnī jāī amr, *hoṇṭ pē mūchh jamāvē*.

Maṭar kahā, "Main dūkhin, lūṭhkat lūṭhkat anēnā jād."

Uṭhō urād galgāch "bin bolē kuchh kahā na jād."

"*Mēri dār*, *mēroī bārā*, *mobin chālē na bārā gharā*"

Māng thārī mēghan lālchād "moṭh jīṭī moī chhoṭ na jēt."

Uṭhō Ramad jabhīn risiyād "bin bolē kuchh kahā na jād."

Chān pharairā, *dār pharairī*; *chār māhīnē moko khād*.

Bhālō marā khāṭṭo gahē jād.

Sāḥwan Paudī yōn uṭh bolēn "pahilē bāḥānd hamkī bhāe."

Hamrēhī chāhūval kūtūd, *sakal panoh mēn hamēn jamād*.

Nēk kahēn ghī *aur gur hō*, *tātō hār kāmār jūr jād*.

Uṭhē makkā jabhīn risiyād, "bin bolē kuchh kahā na jād."

Nau chakkī ghanchak bandē, *jab mērā chān kaphāulī jād*.

Uṭhē junhārī jab lālār, "bin bolē kuchh kahā na jād."

Jo kōī karē mēri kām, *tākhē bēj mēn āvē hām*.

Jo kōī galēṭ tor māṭar, *tākhē nikrūn kuthlā phōr*.

Chār māhīnē mo kō khād, *sākhā chātūr moko jād*.

Jōī dēkhō junhārī kā rang!

Uṭhō arhar jabhīn lālār "bin bolē kuchh kahā na jād."

Mēri roṣṭ, mēri dār, main jarān chūlḥē kē nichē.

Mēri taṭṭī, mēri chḥān, main lūḡ māngarē mēn gūth.

Nēk Jēth kī kār karān.

Na Āārḥ mēn phēr kaṭān.

[Among the gods Mahadeo is great, and among grains great is the lordly gram : long are his branches, his flowers like the rose. If his tops are nipped he grows thick. Says Birbal—“Listen Akbar! it makes a splendid dish of greens with salt. *Masūrī* is a slave girl. *Bējrd* is called the *Mughal*. Barley is a *Paṭhān* and sits stroking his beard. Wheat is a nobleman and grows a moustache on his lip.” The pea says—“I am a bride and come rolling myself modestly into the courtyard.” Up gets *urad* in a passion—“Let nothing be said till I have my say. Big cakes and small are made of me, and without me no great house can thrive.” *Mūṅg* stood on the fence, and said in a rage, “Sister *moṣṭ* don’t leave me behind.” Up got *Ramā* in a passion—“Let nothing be said till I have my say. Dry is my flour, dry is my pulse. If a strong man eat me for four months he will stick to his bed.” *Sāvan* and *Paṣā* cried out, “We spring up with the first drops of rain. We are husked and put before the whole brotherhood. Mix a little butter and sugar with us, and we will mend a broken backbone.” Up got maize in a passion—“Let nothing be said till I have my say. Make nine revolving grindstones, and then only will you get my flour to the platter.” Up got *judr* and cried—“Let nothing be said till I have my say. He that is merciful to me will lose his seed grain. I will come out and burst the granary of him who breaks and twists my elods. If I am eaten for four months I will swell out the lean buttock. See the beauty of *judr*!” *Arkar* called out “Let nothing be said till I have my say. Bread and pulse are made of me. It is I am burnt under the hearth. It is I make screens and thatches. It is I fasten the ridge pole. If I had not respect for *Jēth* I would be cut in *Asārḥ*.” (This needs a note to make it intelligible, *Urād* is esteemed as a sexual stimulant. *Moṣṭ* is always cut a few days before *mūṅg*, who asks not to be left behind by her sister. *Sāvan* and *Paṣā* are the first fruits of the season, and though poor grains are put before visitors. Maize is the hardest grain to grind. *Judr* must be ploughed when it is a few inches high, and the more it is ploughed the better (see *gūrab*). There are several puns in the verses—e.g. *baṛd* = a cake; *baṛd* = big. *Jēth* = the month and the elder brother of the husband and entitled to respect from the wife.]

Anajhi bahl—(*anāj*)—a grain account (*bahl*).

Anajhi belā—(*anāj*)—the dinner hour. East districts.

Anandī—[Skt. *Ananda* = happiness] (*gēnā, gainā, jutān, āddiyā, nandī, nāndiyā*)—a bullock not used for agriculture because it has tumours or excrescences on its body, but purchased and led about by religious mendicants—see *jibh*.

Anant—[Skt. *ananta* = without end]—like the **Anantā**—} *Mubammadan la’awāt* (qv.), an amulet of 14 knots worn on the right arm principally by Hindū women. It is assumed on the festival of *Anant Chaudas* (*Ananta Chaturdasi*) (14th light half of Phāḍon), when a festival is held in honour of the eternal Vishnu.

Anarsdā—} (*andarā*)—a sweetmeat made of **Anarsā**—} rice, flour, and sugar. East districts.

Anaun pathaun—the visits paid by the bride to her father’s house after the three regular visits. East districts (*anāl pathāl, gaunā*).

Āñchal—[Skt. *añchala* = the border of a **Āñchal**—} garment, rt. *añch* = to bend] (*āñ-Āñchalā*—} *char, āñchā, āñchrā*)—the ends of a woman’s wrapper used as a sort of pocket for holding money and valuables (*sārī*).

Āñchal gāñṭh—} (*gāñṭh bāñdhan, gāñṭh Āñchal gāñṭh—} *chitnā, gāñṭh jorā, gāñṭh Āñchal gāñṭh—} *bāñdhan*)—the ceremony of knotting together the clothes of the bride and bridegroom at the marriage ceremony (*biyāh*).**

Āñchar—see *āñchal*.

Āñchar dharaū—(*dharnā* = to hold] (*gāñṭh pakṛdī*)—part of the marriage ceremony when the bridegroom before leaving with the bride seizes the hem of the garments of the old women of the family and demands presents (*biyāh*).

Āñchlā—} see *āñchal*.

Āñḍ—} the castor oil plant. West districts **Āñḍā**—} (*arañḍ*) *āñḍ kē ban mēn bilārī bāḡh* = a cat is a tiger in a grove of castor oil.

Dātā dē bintī karē, sūm satar hē jōḥ;

Āmb phalē to nich chālē, āñḍ phalē satṛāḥ.

[The generous man asks you to take a thing, while the miser draws himself up. When the mango fruits it hangs down, while the castor oil seed cocks itself up.]

Āñḍail—(*āñḍ* = an egg] (*āñḍēl*)—a laying fowl (*murgḥ*).

Āndarāt—[*andar* = inside]—the inner rooms or women’s quarters in a house. East districts.

Āndar kī mātā—lit. small-pox inside; rinderpest in cattle (*chēchak*).

Āndarsā—a sweetmeat made of rice, flour, and sugar. West districts (*anarsā*).

Āñḍ kaṇḍā—pieces of cow-dung collected on grazing grounds for fuel (*gobar*).

Āñḍēl—see *āñḍail*.

Āñḍhār—a rope sling, two of which are filled with sheaves and carried on a pack animal. Allahabad.

Āñḍhēl—[Skt. *andha* = blind]—blinkers for cattle or horses (*āñḍhiyā*).

Āñḍhēriyā karnā—(*bañḥāvan, paṭān*)—to do the first hoeing of sugarcane. West districts (*lkh*).

Āñḍhēriyā pakḥ—} the dark fortnight of the **Āñḍhēriyā pakḥ**—} month (*pakḥ*).

Āñḍhī—a dust-storm, *āñḍhī kē dm* = a wind-fall. *Bāñdī kē āḡ bāñdī.*

Mēñḡ ginnē na āñḍhī.

[One slave girl under another has no time to count whether it rains or blows.]

goñ, harī, karsajjhā, karsot, hānd, jannā, jīdā jītarā, jitrā, jīdā, palṣa } reciprocal assistance in cultivation. East districts; (2) a ploughman who receives the use of a plough in lieu of wages. East districts (jitrā).

Angyā—a fine flour sieve made of muslin. East districts (ailak).

Anhai—[*aṅhvaṣ*]—a day-labourer. East districts (mazdūr).

Anriyā—} strayed—of cattle. East districts

Anirvā—} (āvárā).

Anjal—[Skt. *anjali* = the outspread hands] *ajaul, anjā, anjā, anjū, anjūd, anjū, bukka, khalikānī haḡ, hūlā, muṭṭhī*—as much grain as can be carried in both hands spread out; a harvest perquisite given to village artisans and other menials. In Oudh usually five handfuls are taken from each cultivator's grain heap, one for the family priest (*parohit*), one for the mendicant (*ṣaḡr*), one for the family genealogist (*bhāt*), one for the gardener (*māī*), and one for the *chaukidār* or watchman.

Anjanā—the rice crop in the hills sown in unirrigated lands in March-April, and cut in August-September (Chaitrā, dhān).

Anjanī—the rice sown in the hills in May, and cut in September (halyū, dhān).

Anjā—} see *anjāl*.

Anjī—}

Anjor—} [*anjyāld* = light; Skt. *ujjval*]
Anjorpaksh—} = to illuminate—the light fortnight of the month (paksh).

Anjul—}

Anjull—} see *anjul, muṭṭhī, siyāvar, siyāvarī*.

Anjuri—}

Anjūri—}

Ānk—the cross bar which supports the axle-block in a cart (*gārī*).

Ānkā—[Skt. *ānka* = a mark share]—valuation of crops for division between landlord and tenant (*kūt*).

Ānkar—} [Skt. *anka* = a hook]—gripes in
Ānkarā—} cattle.

Ānkarī—see *ākṛā*.

Ānkh—[Skt. *akshi* = an eye, or *ankura* = a shoot]—the sprouting "eyes" in sugarcane, potatoes. *Oculus* is used in Latin in the same sense, e.g., *nec modus inserere atque oculos imponere simplex* = nor is the method of grafting and inoculation one and the same. Virgil Georgics, II. 73. Similarly in Greek the term is ἐνοφθαλμιμός (*ikh*).

Ānkhua—[see *ānkh*]—the first sprouting of pease and similar crops (*akhua, maṣar*).

Ānkil—a bull (*biḡār*).

Ānkmālā—[see *ānkmālikā*]—the mutual embracing of the parties of the bride and bridegroom at a marriage when the former make money presents to the latter.

Ānknā—[Skt. *anka* = a mark or share]—to estimate the price of anything; used in particular of the estimating the value of crops for division between landlord and tenant (*kātānā*).

Ānkrā—} [Skt. *anka* = a hook]—(1) (*ākrī, ānkhī, Ānkrī*—} *ḡaḡḡ, ḡuṅḡas, ānkhī, laggā, lagḡ, lāḡ, lakṣī*) a forked stick for pulling down fruit, &c.; (2) gripes in cattle (*ānkar*).

Ānkrī—} [Skt. *anka* = a hook, a curve]—small
Ānkrā—} irregularly-shaped pieces of nodular
Ānkrī—} limestone used for road metal and lime burning (*kankar*).

Ānkā—[see *ānknā*]—a man employed to value crops for division between landlord and tenant.

Ānkur—} [Skt. *ankura*]—(1) (*phutdo*) the

Ānkur—} first sprout from a seed; (2) gripes

Ānkurā—} in cattle (*ānkhā*); (3) the iron

Ānkurā—} hook for removing the melted

Ānkurhā—} glass from the furnace (*chūrī-*

hār); (4) the lapidary's lever (*hakkāk*); (5) the

ring used by the fringe-maker (*paṭvā*).

Ānkurī—[see *ānkurā*]—(1) the sole of the plough.

Bundelkhand and adjoining Duāb districts;

(2) gram or pulses soaked in water; (3) a curved

sickle.

Ānkus—} [Skt. *ankusha*]—the elephant goad.

Ānkus—} *Hāthī to ānkus tajē,*

Ānkusā—} *Aur ḡorā tajē lagām;*

Bhāṁnās gun ko tajē

Jab aegun tajē ḡhulām.

[When the elephant refuses to obey the goad, the horse the bit, a gentleman to do good: then will the slave give up what is bad.]

Ankūt—[*an, ann* = grain; *kāṭnā* = to pound]—the festival in commemoration of Kriṣṇa's sacrifice, held on the day after the *Dīvālī*.

Ankvār—[see *akvār*]—a bundle of cut crops which can be carried under the arm (*akvār*).

Anmunāh—} the morning and evening twi-

Anmudāh—} light; early in the morning

while it is still dark; about dark in the even-

ing. East districts (*fajar, shām*).

Ann—} [Skt. *anna*]—grain (*an*).

Anna—}

Annaprāsan—} [Skt. *anna* = grain; *prāśana*

Annaprāsana—} = to cause to eat] (*chafānā*)

Ānprāsā—} *chafāund*—the first feeding

Anprāsana—} of the child with grain.

Manu (II, 34) says—"the child should be fed with rice in the 6th month, or that may be done which by the custom of the family is thought most propitious." The ceremony is now generally performed in the 7th or 8th month after the child is born.

Ārī—(1) the vessel for cooling iron in a forge.

Rohilkhand (Iohār), (2) [P Skt. *dpi* = a lynch-

pin]—the knob at the end of the pestle in a

sugarcane-mill. Rohilkhand (*kolhū*).

Ārīyā—(1) a ripe cob of maize. Duāb (*āṇḍīyā,*

bhūṇḍā); (2) a curl of hair (*bhauṇṛī*) under the

eyes of a horse, a very bad mark.

Āsūdhār—[*āśū* = a tear; *dār* = flow]

(*dharakū*)—a disease in the eye in cattle caus-

ing it to water.

Āṇ—[lit. = a knot] (*āṇī, phāṇ, phār, sudaḡā*

ṣṇī, ṭṣī)—a knot in the loin cloth for holding

valuables. West districts.

Āṇā—[Skt. *ārḍra* = fine, moist]—flour (*āṇā*).

Āṇā—[*aṇḍā, aṇḍā*]—the field watchman's plat-

form. Bahraich (*machān*).

Antahū—[Skt. *anta* = the end]—the evening

meal; a word used by Śarāḡis and Jains.

Antar—} [*antar* = between, Skt. *anta* = end

Antar—} limit]—(1) the "land" or portion of

Antarā—} soil left between each furrow; (2)

the circle or patch of land assigned to each plough. East districts; (3) the rows in a hotel plantation; (4) an interval of space; *āk ghar kē antar* = one house off; (5) an alley or lane (*rāstā*).

Āntarpāl—(*ātarpāl*)—waste land. Central and Lower Duāb (*bañjar*).

Āñthā—[P conn. with *āññā* = to be full]—a sheaf of wheat, etc. Hill districts (*pūlā*).

Āñt—[see last] (*āñt, añyā, affi*)—a large bundle of rice. East districts (*bojh*).

Mr. Grierson in his Maithili Vocabulary defines it as "a bundle of grain divided at the end of a day's work between the reaper and his master."

Āñt—(*āñt* = a knot)—(1) (*āñt*) the knot in the loin cloth for holding valuables. West districts; (2) the wooden reel used by the fringe-maker (*paṭvā*).

Āñt kaṭṭū—(*āñt* = bowels; *kāṭṭū* = to cut)—diarrhoea in cattle. Duāb.

Anuā—[Skt. *anūpa* = near water] (*anuvā*)—(1) the place where the men stand in raising water. Duāb (*ḍol*); (2) a small underground irrigation reservoir. Ghazipur.

Anurādhā—[Skt. (*anurāddha*) = accomplished]—the 17th lunar asterism (*nakshatra*).

Bhādon sudī cchāt ko, jo Anurādhā hoē,

Tātā Sambat yūn jurā, bhūkā ruhē na koī.

[If Anuradha falls on the 6th of the light half of Bhādon, the season will be so good that no one will starve.]

Anuvā—see *ānuā*.

Ānvalā—crops cut unripe. East districts (*arvan*).

Ānvan—(1) the ashes plastered on a cooking pot
Ānvan—} to prevent it from burning. East districts (*lāvā*); (2) the iron axle box of a cart (*gārī*).

Anvanīhān—the bride's escort. East districts (*pathauniyā*).

Anvānsā—[Skt. *anu* = small; *anśa* = share]—a middle-sized sheaf, larger than the *muffhā* or *pūlā* (*qqv.*).

Anvānsī—[see last]—the sheaf given at harvest time to the village watchman. East districts.

Anvānsī—[*anvānsī*] (*anvānsī*)— $\frac{1}{8000}$ part of a *bighā*.

Ānvar—(*jēr, khēri, sām*)—the afterbirth. East districts.

Anvaṭ—a big toe ring with a shield of silver or enamel above.

Anveiā—the bride's escort. East districts (*pathauniyā*).

Āñvā—[Skt. *amālaka*] (*anōl*)—the myrabolan tree (*phyllanthus emblica*). It is known as the *Brahma brikh* or tree of Brahma. It is worshipped by agriculturists on 11th Phāgun (February-March), and also in Kārtik (October-November), which day is therefore known as *āñvā ēkādasi*. On this occasion libations are poured at the root of the tree; a thread (generally yellow or red) is bound round the trunk; prayers are offered up for its fruitfulness, and the ceremony is concluded by a *pranām* or reverential inclination of the head to the tree.

Āñt—(*Dāñdāñdī*)—estimating the produce of a field from the produce of a *bisvā*. The rule is

—take the number of *seers* yielded by a *bisvā*; halve it and you have the produce per *bighā* in maunds; the produce of a *bisvā* is similarly ascertained from that of a *bighā* by doubling the latter in maunds and calling the product *seers*.

Āñt—[P *aññā* = to boil] (*chāñḍī*)—drugs and messes given to cows when calving. Duāb.

Āpā—[Skt. *ātmā*]—an elder sister; a term of respect for an elder person; generally used among Muhammadans (*jilī*).

Apara ēkādasi—[Skt. *apara* = posterior, later]—a term used for the 11th dark half of the month of Jyēṭh.

Āphar—[*apharnā* = to be full]—the threshing floor. East districts (*khallhān*).

Apharā—[*aphar*]—windy colic in animals

Apharāl—[*aphrāl*].

*Āñhā Jāt kaṭorā pāyā,
Pī nī pāñī apharāyā.*

[The blind Jāt found a water cup and drank till he burst.]

Aphīm—opium (*afiyūn*).

Aphrā—} see *apharā*.

Aphrāt—}

Aphū—} opium (*afiyūn*).

*Mithī koī oastu nāñhī,
Mithī jākt chāñhē
Pērā miarī chāñhē
Āphū khāt suhāē.*

[Sweets are nothing, but sweets are what one loves best. There are those who leave sweets and sugar and delight in eating opium.]

Ār—[Skt. *āra*, rt. *ār* = to insert]—(1) (*ār, Ār*)—*arai, araud* the spike at the end of a goad; (2) a prop to support a falling roof; (3) the thick spokes of a cart wheel (*bahlī*); (4) an ornament worn by women on the forehead; also the streaks of sandal put on the forehead.

Ār—[lit. concealment, protection]—(1) a kind of mortgage (*rahn*): *ār karnā, ārak dēnā* = to mortgage property. Duāb; (2) a brick or stone put behind the wheel of a cart to prevent it from slipping.

Ārā—(1) (*āhrā*)—cross-ploughing of land, considered very valuable as a means of fertilising the soil. The Indian cultivator agrees with Virgil Georgics I, 97-99.

*Et qui proscisso quæ suscitât aquore terga.
Rureus in oblicum versus perarumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.*

[Great are his services who having broken through the earth's crust and made it lift its ridgy back, turns his plough and drives through it a second time crosswise, and piles earth again and again, and bows her fields to his will. Conington—Trans.]

(2) The second ploughing of a field. Upper Duāb (*dochās*).

Ārā—[see *ār*]—(1) the spokes of a wheel. The *ārā dāñriyā* of Rohilkhand and *ārā gaj* of other places are used in the same sense (*arhā, bahlī, gārī*). *Ārā* means properly the thick spokes, while the thin spokes, are *gaj*; (2) a large saw; sharpening the teeth is *bikār* (*baṭhāl*).

Arahar—the *arhar* (qv.) pulse—*Cytisus cajan*.
Aral—[see *ār*]—the spike at the end of a goad.
Arai—[see *arui*]—the edible arum (*Ghuyian*).
Arak *dēnā* [see *ār*]—to mortgage anything (rahn).

Āram pāl [lit. = foot rest]—a sort of woman's slipper (*jūtā*).

Āran—[see *ār*]—the spikes which connect the felloes in a wheel. *Duāb* and *Rohilkhand* (*gārf*).

Ārānā—[see *ār*]—a beam used to support a falling roof or wall (*ball*).

Arāṅg—[Skt. *araṅḍ*] (*anḍ*, *anḍ*, *rēṇḍ*, *Arāṅḍ*—*rēṇḍ*)—the castor oil plant (*ricinus communis*). West districts.

A castor oil plantation is to the east *rēṇḍ* or *rēṇḍvārī*. It is popularly known as the *chamār* among plants, and men of that caste are particularly afraid of a blow from the stalk. It is also supposed that a blow from it cures a witch. It has a very short root in proportion to its size: hence *arāṅ* ■ *jar chākari* = service is as untrustworthy as a castor oil root: and *jakhā rūkh nahīn vahnā arāṅḍī rūkh* = in a treeless land the castor oil is counted a tree. A high variety in Azamgarh is known as *bhatrēṇḍī*.

Arār—[Skt. *arava* = a door]—an enclosure in *Arār*—the jungles where cattle are collected *Arārā*—at night to protect them from thieves *Arārā*—and wild animals: a place in the jungles where the *mahū* fruit is collected. East districts (*gausalā*).

Arār jānā—to abort, of cattle.

Arārā—(*dānā*)—the high bluff over a river *Arārā*—valley.

Arāzī—[plural of *arz* = land]—land, an estate.

Arāzīdārī—[*arāzī*]—a sub-proprietary tenure in the East districts held on payment of merely the proportionate share (*partā*) of the Government revenue.

Ārband—[*ār* qv. *band* = fastening]—(1) notches on the beam of the plough by which the adjustment is altered. East districts (*hai*); (2) the knot in the loin cloth behind: *ārband bāndhnā* = to wear the cloth so tight that it cannot easily be opened (*dhot*).

Ārdāvā—[Pers. *ard* = flour]—a mixture of gram and barley parched given to horses and cattle.

Ārdā—[Skt. *ardra* = moist] (*dardā*)—the 6th lunar asterism (*nakshatra*).

Ārdā to barāi nahīn, Mragshir paun na joḥ, To jāni jādā Bhaddālī dārkhā būnā na hoḥ.

[If there be no rain in the Ārdā asterism and no wind in Mragshir, says Bhaddālī be sure there will not be a drop of rain.]

Ārdā Ārdā na dīno, jāt na dīno Hast, Yē do pachāṅgē pāhun aur grihast.

[If it rain not as Ārdā is coming and as Hast is going, both the farmer and his guest will repent it.]

Ārdā barāḥ, Punarbas jād
Dīn anna koḥ nā khād.

[If there is rain in Ārdā and clear weather in Punarbas, no one will lack grain to eat.]

Arganī—a clothes rope (*algaṇī*).

Argh—[Skt. *argha* = a respectful offering]—**Arghā**—(1) a respectful offering or libation to an idol or to a Brahman at the marriage

ceremony. "The ceremony of making a libation of water between the threshold and the *apoli* where the first bundle of corn is deposited after being brought home from the threshing ground. This particular ceremony is supposed to be propitious, as it unites the two chief elements of man's sustenance. Another ceremony consists in placing on the threshold at seed-time a cake of cow-dung formed into a cup, filling it with corn and then pouring water on it. The practice is supposed to propitiate the deities and secure a good harvest." (Elliot Gloss., s.v.); (2) the saucer for the *lingam* in a Hindu temple; (3) a copper cup used for laving water during Hindu worship.

Argorā—[*ār* = hindrance; *gor* = foot]—a piece of wood tied to the neck and foot of vicious or runaway cattle. Upper Duāb (*dāingnā*).

Arhaiyā—[*arhāḥ*, *ghāḥ* = 2½]—(1) (*ghāḥ sār*, *ghaiyā*, *kachkī pansērī*) a weight of 2½ *acres* (man); (2) a vessel usually made of clay, holding 2½ *acres*.

Arhar—[Skt. *ārhaḥ*] (*arhar*, *arhāḥ*, *larikad-ārā*, *rahar*, *tor*, *thar*)—a species of pulse (*Cytisus cajan*); the dry stalks are to the east *rahrēṭhā* or *rahkṭhā*; in North Oudh *lakṭhā* or *jhānkhar*; in the Upper and Central Duāb *land*. The pods are to the west *koḥ*, *koḥ*, or *phāl*: to the east *chhīmī*; in the Duāb *kūr* or *chhīyān*. But *koḥ*, *koḥ*, is sometimes applied to a kind of vetch, otherwise known as *rausā*, *rausā*, and *rausā*. The chaff is to the east *karāḥ* or *chhīmaur*: and to the west *mūd* or *mināḥ bhūḥ*. *Naked* is the small eye or shoot in the grain (*dāl*). For bread made of *arhar* see *angākar*—

Arhar kī roṭī, arhar kī dār,

Arhar dāi chulhē mēn bār;

Arhar ko baighē tūṅṅ pasār.

Arhar kī ṭattiyā dē lai duār;

Arhar kī dāliyā;

Arhar kī dāliyā;

Arhar kā ban gayā takhīrī kā pālā;

Arhar baighē tolē Rām Lalā,

[*Arhar* bread, *arhar* pulse, *arhar* sticks burn on the hearth; spread out your belly (i.e. get pot-bellied) on *arhar*; *arhar* makes a door screen; *arhar* gives pulse; *arhar* makes baskets; you make the pans of your scales of *arhar*, and your dear boy sits and weighs it out.]

Arhar, arhar, mat kaho! mēro nām kishorī;
Ek pot jāre nē mārā, mar gayē chamrā korī.

Arhar, arhar, mat kaho! mēro nām kishorī;
Annā chunnā nibāṭ gayē to hamēn dyē ṭa-

torī;
Arhar, arhar, mat kaho! mēro nām kishorī;

Arhar nāj kē soīā khād, mēri dō bahutērī.

[Don't call me *arhar*! my name ■ dear maiden. If one night's frost blight me, dies every *Chamār* and *Korī*. Don't call me *arhar*! my name is dear maiden. When all other grains are gone you come fumbling after me. Don't call me *arhar*! my name is dear maiden. Two cakes of me are as filling as sixteen of other grains.]

Arhar kī dāl, khatāi ām kī:

Ṭakā bhār ghiḥ, dāl rusōi Rām kī.

[Arhar pulse acidulated with unripe mangoes and half a chhatank of butter make a dish for the gods.]

Arhat—[Skt. *ara* = spoke of a wheel; *ghaṭṭa* = a loading-place] (*rahat*)—the Persian irrigation wheel. The wooden pillars are in the Duāb *khambā* or *sipāyā*; in Bundelkhand *chāriyā* or *jār*. In Bundelkhand the thick beam laid over the well is *panḍ* and in the Upper Duāb *jhālā*. The horizontal roller is *bhauāri* or *lāṭh*; the sides of the perpendicular wheel *bhauārd*: the pieces of wood tied across both rollers—four to each—*siṅghārā*; the beam fixed to the rollers on which the rope is tied *gaddā*: the pieces of wood forming the wheel *ārā* or *pain*. Most of these are Bundelkhandi terms. In Muzaffarnagar the perpendicular coggled wheel is *chakrī*, of which the cogs are *muffhiyā*: the small peg fixing the axle *mākrā*: the horizontal wheel *chakkar*, of which the teeth are *khubbā*, and the break or ratchet to prevent it from turning back *addā*: the pieces of wood forming the wheel *muṇḍā*; the fellows *bāngā*: the spokes supporting the vessels *phariyā*. In Bundelkhand the hollow pipes through which the water is discharged are *panrā* or *pīriyā*. In Muzaffarnagar the trough into which the water falls first is *pārākhā*, and the short middle trough *bārī*. The rope round the wheel to which the pots are tied is usually *mālā*. In Bundelkhand the wedges fixing the pots to the rope are *kīrārā*, and the cord fastening the rope to the beam *naṭ*; the bamboos tied round the wheel *maṭor*. In Muzaffarnagar these are of wood and called *rēriyā*. The buckets are in Bundelkhand *gharī* or *gharī*; in the Duāb and Rohilkhand *karāḍā*, *karārā*, *qīnā* or *fīnā*; in Muzaffarnagar *fīnār*. In Muzaffarnagar they are fixed to the wheel by strings *barri*: the rope or stick used to keep the string of pots straight in the well is *sūllar*.

Arhat— } agency or commission.

Arhat— }

Arhatiyā—a commission or grain broker (*ghallā farosh*).

Arhiyā—[see *arhaiyā*]—a little wooden or earthen platter for holding scraps (*kāṭhauṭā*).

Arhval—a day-labourer. East districts (*arhai*).

Arī—[see *ār, arā*]—(1) a small saw; (2) the small spokes of a wheel; (3) a crack in a masonry well—Duāb; (4) a patch of land between two fields left uncultivated, on which cattle graze. East districts—cf. *āmārāb*.

Arīlā— } [*arād* = to stick or stop]—a jibbing

Arīyal— } horse or ox.

Arīvan—(*phānsā*)—the knot of the rope tied round the neck of a water vessel (*ubkā*).

Arīyā—a kind of encumber.

Arīyā—[see *arīā*]—a small shelf in a house (*tāq*).

Arjal—a horse with white stockings, considered unlucky, the worst is if only one forefoot is white. It also means a horse who has one stocking of a different colour from the other three.

Arkchin—a round cap (*topi*).

Ārmārāb—to dig the edges of a field. East districts (*khodnā*).

Arnā— } [Skt. *āranya* = born in a for-
Arnā bhainsā— } est, wild]—a bull buffalo.

Bāṇḍ, lagdī, arnā bhainsā,
Jo bigrē to horē kaist.

[If a widow, a wife or a bull buffalo lose their tempers, what may not happen.]

Arnā— } pieces of dry cow-dung collected
Arnā kandā— } in grazing grounds for fuel
(*binuān kandā, gobar*).

Aronā—[a priv. *lon* = salt]—food prepared without salt or condiments (*alonā*).

Aroṇḍ—[Skt. *arodhana* = secret place]—heat in cattle and other animals. West districts (*garṃ*).

Ārpardah—[see *ār*]—the screen behind the driver in a ox cart (*bahlī*).

Arrā—[P Skt. *arhaka* = a grain measure]—all kinds of grain mixed up together (*satnaja*).

Arrhā—[see *arhar*], the pulse *cytisea cajan*. Bundelkhand.

Ārsī— } [Skt. *ādarśa*, rt. *ādrish* = to look at]—
Ārsī— } a ring set with a piece of mirror worn on the thumb by women: *bāndar kē hāth ārsī* = a looking-glass ring on a monkey's hand, i.e., throwing pearls before swine.

Mārakh ko gothī dīnē, bānchan ko gungdīh
Jaisī nirmal ārsī dīnē andh kē hāth.

[Giving books to a fool which are only fit for an intelligent man is like putting a bright mirror ring on the hand of a blind man.]

Ārsī—[see *alsī*]—linseed.

Ārtā— } see *ārtī*.

Ārto— } see *ārtī*.

Arthī—[Skt. *ratha* = a conveyance] (*bīvan, jhānjī, pīnjri, ranthī, taṭrī, taṭṭī*)—the Hindu funeral bier; the Muhammadan bier is *janāzah*.

Ārtī—[Skt. *arātrika*]—(1) a ceremony of putting lights in a lamp of three or five wicks and waving it over an idol; *ārtī karnā* = to charm for the evil eye; (2) the peculiar lamp-stand or saucer used in a Hindu temple; (3) the peculiar song sung at the time of this ceremony; (4) part of the marriage ceremony. After the *tilak* (qv.) a married woman (not a widow) receives the boy at the door of the women's apartments, and lighting a lamp on a brass pan (*thālī*) she puts it in the boy's hand; and taking the two corners of her sheet (*dopuffā*) in her hand, she touches the pan, then the boy's forehead, then her own forehead. She then takes a vessel (*lotā*) full of water, moves it round the boy's head, and drinks the water herself. She then moves a ring round the boy's head and gives the ring to the family barber. All the women of the brotherhood similarly wave pie round the boy's head, and give them to their own barber. They then feed the girl's barber and distribute alms to menials and Brahmans. They then give a rupee as a present on going (*bīdhāṭ*) to the girl's barber, and by him they send to the girl a string (*luchhāḍ*) of beads, a cocoanut, five raisins, five dates, some finger dye (*māhndī*), and 1½ ser *ladgū* sweetmeats. These the barber brings to the girl's father who, selecting an auspicious day, ties the string on the girl's head and puts the dye on her fingers. This completes the betrothal (*sagai*). The *arṭī* ceremony is also known as *sēval* or *parachhan*. The primary object of it is to ward off the evil eye.

Ārtiyā—a commission agent or broker (ghallā farosh).

Ārto—see **Ārtā**, **Ārtl**.

Arūā—[arṇa = to stop]—vicious—of animals (aryal).

Arul—[Skt. *ālu* = an esculent root]—the edible arum (ghulyān).

Aruljhā—[prop. *arjha arajhnd* = to be tangled]—tangled hemp (san).

Arvā chāur—} rice that has not been parboiled

Arvā chāval—} before husking; eaten by the richer classes; distinguished from *bhūnyiyā* or *usā chāur* which is cheaper and eaten by the poor.

Arvan—[Skt. *arpana* = offering] (*bhadāhar*, *bhadāro*, *dadri*, *gaddar*, *gadri*, *harihā*, *harkaf*, *kaval*, *kharid*, *khūā*)—crops cut unripe. It is also used to mean the first cutting of the crop (called to the east *rār*) which is not taken to the threshing-floor, but brought home and given to the family gods and Brahmins. "To the west of the Province the grains usually taken home in this way are *shamākh* in the autumn and barley in the spring harvest. When it is brought home the grain is taken out of the ear, mixed up with milk and sugar, and every member of the family tastes it seven times" (Elliot Glossary, s.v.); also see Bareilly Settlement Report, p. 77. The season is of course one of festivity.

Phālā phālā kyān phirē? Ghar arvan āyā.
Jhūkā jhūkā kyān phirē? Ghar piyādā āyā.

[Why so happy? The first fruits have been brought home. Why so downcast? Because the peon has come to demand the revenue.] In the East districts *arivalā* is a little grain cut first. *Ummī*, *ūmī* or *umbī* to the east, and *murki* in Rohilkhand is unripe wheat and barley cut for parching. Unripe gram cut and parched is *hōlā*, *hōrā*, *hōhā*, *hōrā*, and in East Oudh *birvā*; also see *navān*.

Arvan—the knot in the rope round a water vessel. East districts (ubkā).

Arvār—} a thick beam or pillar for supporting a

Arvāsā—} roof (ball).

Arvi—[Skt. *ālu* = an esculent root] (*aruf*)—the edible arum (ghulyān).

Aryal—[arṇd = to stop]—a jibbing horse or ox.

Arzāl—[plur. of *rizālā*, *rasāl* = a low common person]—low caste inferior cultivators: opposed to *ashraf*. Oudh.

Āsāmī—[plur. of *iam* = a name: from the heading of the village register, where *asām* = names of the cultivators]—(1) *jotā*, *jotār*, *jotiā*, *kāshkār*, *kirsān*, *kiān*, *krisān* a cultivator; (2) a debtor to a village banker (*rinihā*).

Āsan—} [Skt. *āsana* = sitting]—(1) the driver's

Āsanī—} seat in a pony cart (*ekkā*); (2) (*āsnī*) the mat in a Hindu temple, or one used by an ascetic. The *kushāsan* or *darbhāsan* is made of the sacred *kusa* grass; the *ūnāsan* or *urnāsan* of wool.

Āsārā—[Skt. *āśādhā*]—the 4th luni-solar month = June-July.

Krishn Āsārī pratipadā jo anbar vargant,
Kshattrī kshattrī jājhīyān, nishchai kāl parant.

[On the 1st of the dark half of Āsārā if there be thunder in the sky, kings will fight and there will surely be famine.]

Dhur Āsārī bijju kī chamak nirañtar jō.
Somān Shukrān Surpurān, to bhārī jal hō.

[If lightning blaze continuously at a distance in Āsārā on a Monday, Friday, or Thursday there will be heavy rain.]

Dhur Āsārī kī ashāmī sasi nirmālī jō dēkh.

Pis jāskai Mālā, māngat dolo hākh,
[If you see the moon clear on the 8th of Āsārā, go my love to Malwa and beg from house to house.]

Navān Āsārī bādloñ jo garjē ghanghor,
Kahai Bhaddālī Jōsī, kāl parē chahāñ
or.

[On the 9th of Āsārā if there be loud thunder in the clouds, says the prophet Bhaddālī, there will be famine on all sides.]

Dasai Āsārī krishn kī Bhaddālī, Rohinī hō.

Sastā dhān bikdān, dhāt na chhōvai kō.

[If the asterism of Rohinī fall on 10th dark half of Āsārā, Bhaddālī says "Rice will be so cheap that no one will touch it.]

Sudī Āsārī mōñ Buddhā kō udai bhayo jō dēkh,

Shukr aur Shrdvan lakho, mahā kāl sō rēkh.

[If Mercury rise in the light half of Āsārā and Venus set in Śāvan, expect severe famine.]

Sudī Āsārī kī panchamī gāj dhāmāhamā hō.

To yōñ jāno Bhaddālī, madhurā mēghā jō.

[When thunder resounds on 5th light half of Āsārā, says Bhaddālī "be sure the rains will be moderate."]

Sudī Āsārī naumi dind bādar jhīnd chahāñ,
To yōñ jāno Bhaddālī bhūnī ghano anand.

[On 9th light half of Āsārā if clouds obscure the moon, "be sure," says Bhaddālī, "the land will be very prosperous."]

Chittra Svātī Bishākhā jō barkhai Āsārī,
Chalo nārāñ bidēshā, parai kāl rugār.

[If rain fall in Āsārā in the asterisms of Chittrā Svātī or Bishākhā: go women to another land. There will be a severe famine.]

Āsārī pūnyo divar bādai bhīnau chahāñ,
Jo Bhaddālī jōsī kahai, sagalā nardāñ anand.

[At the full moon of Āsārā if clouds surround the moon, the prophet Bhaddālī says "every one will be happy."]

Āsārī pūnyo dind nirmal āgai chahāñ
Pis jāo tum Mālā, itai chhai dukh dand.

[If on the full moon of Āsārā the moon rise clear, Go to Malwa my dear, there will be sorrow and trouble.]

Āsārī pūnyo dind, gāj bī barasant,
Nasai lakhān kāl kā, anand māno sant.

[If there be rain with thunder and lightning at the full moon of Āsārā, it will remove the signs of famine and every one will be happy.]

Āsārī pūnyo kī sūnjh
Bāyu dēkhjai nabh kē mānjh,

Parab, Uttar, aru Ishān,
Jo rukh hai to samyo jān.

*Agri Nairit bāyu jo kon,
Samyo nāsai chalai ju paun.
Dakshin pashohim dāho samyo—
Sahdev Jori aish bhanyo.*

[At the full moon of Āsāṛh watch the wind in the midst of the heavens. "If it blow east, north, or north-east consider the season lucky. If it blow south-east or south-west consider the season bad. If it blow south or west consider it a medium season," says Sahdev, the prophet.]

Agē Maṅgal, pichhē Ravi jo Āsāṛh kē mā,
Chaupad nāsai chakhā dishā, birlē jīvan ās.

Agē Ravi, pichhē chalai Maṅgal jo Āsāṛh,

Tu barkhai anmoklai, pirthi anand bāṛh.

[If Mars be in front and the Sun behind him in Āsāṛh there will be general destruction of quadrupeds and little hope of life. If the Sun be in front and Mars behind in Āsāṛh there will certainly be rain and the world will be happy.]

Āsāṛh kē mor dhāi dān [the peacock appears to Āsāṛh only two and a half days—in allusion to the limited time for sowing the autumn crops].

Āsāṛhi— } (1) the autumn crop (*kharif*) so
Āsāṛhū— } called because it is sown in
Āsāṛh. It is also used for the spring harvest (*rabi*), the ploughing for which begins in Āsāṛh. (2) Indigo sown at the beginning of the rains (nil); (3) the *āsāṛhi khod* is the special hoeing of sugarcane in Rohilkhand.

Āsug—an inauspicious omen—see *shagun*.

Asharfi—see *ashrafi*.

Ashlēkha— } (*asrēkha*, *asrēsha*)—the 9th
Ashlēsha— } lunar asterism (*nakshatra*).

For proverbs see under *Chiraiya* and *Pukh*. It is very unlucky to be born in this asterism, and the ceremonies are the same as in *Mūl* (qv.).

Āshnā— } [literally = a lover] (*āsnā*, *asnā*)—

Āshnāo— } generally a relation, an acquaintance, or connection; in the West districts specially used for a son-in-law (*rishtadār*, *dā-mād*).

Ashokashṭami—the 8th of the *ashoka* tree (*jonsia Ashoka*) *Chait sudi 8* = the 8th of the light half of *Chait*; water in which buds of the tree are soaked is offered in honour of Vishnu.

Ashraf—[plural superlative of *ashraf*]—respectable, well born; of cultivators, high caste and entitled to certain privileges—see *arzái*.

Ashrēsha—see *ashlēkha*.

Ashṭami—[Skt. *aṣṭa* = eight]—the 8th day of the lunar fortnight.

Ashvini—[lit. = possessed of horses]—the 1st lunar asterism (*nakshatra*).

Asch— } [a priv. Skt. *sich* = to sprinkle]—

Aschā— } unirrigated land (*khāki*).

Āsin—the month *Kuār* (qv.).

Askēl—a sort of hobble for an animal, connecting one fore and one hind foot (*chhān*).

Askulsiyā—a mode of light ploughing when the yoke is fastened to the lower part of the beam near the share. Upper Duāb.

Āsi—principal; capital out at interest (*sūdi*).

Āsnā—see *ashnā*.

Āsni—[Skt. *āsana* = sitting]—the mat used in a Hindu temple or by a religious ascetic (*āsan*).

Asno—see *āshnā*.

Asoj—[Skt. *asvayuj* = harnessing horses]—the constellation *Virgo*—see *Kanyā Saṅkrānt*: the month *Kuār* (qv.).

Asrēkha— } see *ashlēkha*.

Asrēsha— }

Assārā— } brown sugar partially cleaned of
Assārāhā— } molasses. East districts (*shakkar*).

Assārā— }

Assēruā— } a weight of half a *ser* (man).

Asservā— }

Ast—[Skt. *asta*]—the west region of the sky: evening (*shām*).

Ast—[Skt. *aithi*]—the bones of dead relations collected on the second or third day after cremation to be removed to some sacred river, etc. (*Phūl*).

Astān— } [Pers. from Skt. *sthāna*]—a thres-

Astānah— } hold (*dāsā*).

Astar—(*miyāntah*, *miyāntahs*, *tallā*)—the lining or inner part of a garment as opposed to *abrā* (qv.).

Astarkārī—plastering of a wall.

Asthān— } [Skt. *sthāna* = standing]—a place,

Asthānā— } a shrine; specially a place set apart for idol or ghost worship.

Asthāpan— } [Skt. *sthāpana* = fixing, placing]

Asthāpnā— } (*sthāpnā*, *sthāpnā*)—placing; in particular the ceremony connected with the placing of an idol in its shrine.

Asthi—[Skt. *asthi*]—the cremated bones of a corpse—see *phūl*: *asthi binā* = to collect the bones of a deceased relation for removal to a sacred river.

Astūrā—[*ustā* = a barber] — a barber's razor (*nāl*, *ustarā*).

Āṭā—[Skt. *āḍra* = fine, moist] (*āṭā*, *āṭā*, *chēn*, *churn*, *gadam*, *kaunik*, *pisān*, *piṣiyā*)—flour, generally of wheat. For various kinds of flour, see *akharā*, *bēsan*, *chokar*, *darā*, *maidā*, *mēr-khun*, *rāvā*, *saṭṭū*, *sūjī*. *Āṭā kā chīrāgh ghar rakhān to chūkhā khāh*, *bāhar rakhān to kavvā lē jāh*. [If I make a lump of flour and put it in the house the rat eats it; if I put it outside the crow carries it off] *Āṭā nibarā bichā saṭkā*. [When the flour is spent my dog "Crows" slopes off.]

Āṭā—[Skt. *aṭṭaka*] (*aṭāri*, *aṭariyā*, *bālā khānuh*, *bām*, *chaubārā*, *koṭhā*, *manūkhā*, *pān*, *ūparaṭṭi koṭhri*)—the upper story of a house.

Āṭā—[cf. *aiṭh* = twist]—a reel for winding thread (*ātēran*).

Āṭāḷā—[Skt. *aṭṭāla*]—a pile of grain, etc.

Āṭānā—A field watchman's platform (*āṭā*, *ma-chān*) parts of *Qudh*.

Ātar—see *āntar*.

Ātārī— } see *āṭā*.

Ātariyā— }

Ātarpāl—[*āntar* = interval; *pālā* = cherishing]—land formerly cultivated and subsequently abandoned. Central and Lower Duāb (*āntarpāl*).

Āṭēran—[*aṭṭi*, *āṭi* = twist] (*aṭā*, *āṭan*, *natai*, *nāṭaiyā*)—the reel on which the thread is wound off from the spinning wheel. In reeling silk a second frame-work reel called *liauti* is used, and from this the silk is wound up on another reel called *khālī*.

Athāi— } [Skt. *sthā* = to stand]—the sitting
Athāin— } platform near a house. West districts
 and Bundelkhand (baithak, chabūtrā).

Athal—(*athar*)—the ceremony of bathing the bride
 and bridegroom on the third day after marriage
 by eight men and women respectively (*byāh*).

Athaniyā— } [*āṣṭ* = eight; *annā* = an anna]—an
Athanni— } eight-anna piece; thence the half-
 yearly revenue instalment (*adkarī*).

Athar—see *athal*.

Athn—[Skt. *athmana*]—evening (*shām*).

Athmās—[*āṣṭ* = eight; *mās* = month]—land
 ploughed constantly for sowing sugarcane for
 eight months, from the beginning of the rains
 till the following spring.

Athrā— } (*asāṭi*, *kundī*, *kundīrā*)—an earthen

Athri— } pan used as a mason's mortar trough,
 a kneading pan, in the manufacture of curds, by
 a dyer, etc. The *athri* is a smaller size than
 the *athrā*.

Athvārā—[Skt. *aśṭa* = eight; *vāra* = day]—
 (1) a week (*hufāh*); (2) a ploughman who, in
 consideration of the loan of a plough for a week,
 works the rest of the month for the lender; (3)
 see *athvariya*.

Athvariya—(*aṣṭvārā*)—a money-lender who col-
 lects his interest every eight days.

Aṭ— } [*aṭṭī*, *āṭṭī* = a knot]—(1) (*aṭṭī*, *phēṭṭī*)

Aṭiyā— } a skein or hank of thread; a skein of

Aṭiyā— } silk is *bandī*, and in the East districts

a skein of cotton yarn is *karchī*; (2) a sheaf or
 handful of corn given to reapers (*āṇṭī*);
 (3) a large bundle of rice. East districts (*āṇṭī*).

Atrāvan—the thick rope at the end of a bed. West
 districts (*chārpāi*, main).

Aṭṭā—a field watchman's platform, parts of Oudh
 (*āṇṭā*, *machān*).

Aūd—[prob. Skt. *a* priv. *udaka* = water]
 (*auṭ*, *gayāl*, *thān*, *āṭ*)—a man who dies childless,
 and hence the little masonry terraces near a vil-
 lage on which jars of water are placed twice a
 year to propitiate the ghost of a person who
 died childless, and for whom therefore the an-
 nual ceremonies (*shrāddh*) cannot be performed.
 "When a man dies childless he becomes spiteful,
 "especially seeking the lives of the young sons
 "of others. In almost every village may be
 "seen small platforms with rows of small
 "hemispherical depressions (*dhorkā*) into which
 "milk and Ganges water are poured, and by
 "which lamps are lit and Brahmans fed to ap-
 "pease the ghost of the soulless dead; while the
 "careful mother will always dedicate a rupee
 "to them, and hang it round her child's neck
 "till it grows up." Ibbetson, Punjab Ethno-
 graphy, p. 116.

Augā— } a long whip used in driving a team

Augl— } (pain).

Auhāṭī—[Skt. *a* priv. *vidhāvā* = a widow]—a
 woman whose husband is alive (*subhāgan*).

Aukān—a pile of grain and chaff ready for win-
 nowing (*ailī*).

Aulā—the hobs in a fireplace on which the pots
 are placed. Upper Duab.

Auṅgh—[*auṅghānā* = to grease]—the axle, box of
 a cart, well, wheel, etc.

Auphar—a blacksmith's fees for doing special
 work at weddings, etc. (*kharhak*).

Ausāman— } a term used among Gūjarātī Brah-
Ausāvan— } mans—see *jhor*, properly meaning
 rice water, and also rice water and pulse water
 in equal quantities.

Auṣ—

Auṣā— } a block on which fodder is out

Auṣan— } (*nisuhā*).

Auṣān—

Auṣā—[*auṣānā*, *auṣānā* = to boil]—sugarcane
 juice mixed with water and boiled. East dis-
 tricts (*avṭ*).

Auṭ—the eaves of a house (*oṭṭ*).

Avā—[Skt. *āpaka*]—a potter's kiln (*pazāvā*).

Avāl—[rt. of *dnd* = to come]—(1) (*avāy*, *luḡā*,
lāḡā) deep ploughing, effected by harnessing
 the yoke high up on the beam of the plough.
 In Azamgarh it means ploughing with a plough
 of which the block is new and full sized, as
 contrasted with *sāo*—of. *naugol*, *chhoṭgol*.

Avāl—[Skt. *āvra* = enclosing]—(1) an enclosed
 space between houses (*chauk*); (2) the driving
 strings of a spinning wheel (*charkhā*).

Avār—disease of the tongue in cattle (*jibhā*).

Avārā— } [Pers. *ādrāh* = scattered] (*aniriyā*,
Avārāh— } *andr*, *anēriyā*, *anerā*, *bahēdā*,
baunriyā, *karahā*, *hīrājānā*)—lost and strayed,
 of cattle. *Rahān* or *rihān* (properly = to get
 mixed up in a crowd) is to be lost, of cattle.

Avāsi—unripe crops cut for food (*arvan*).

Avāy—see *avāi*.

Avṭ—[*auṣānā*, *auṣānā* = to boil] (*auṣ*)—sugar-
 cane juice mixed with water and half boiled.
 East districts.

Āyan— } [lit. = going]—half a year. From

Āyanā— } Śāvan to Pūs is *dakhināyan*; from
 Māgh to the end of Āsāh *uttarāyan*.

B

Bābā—[Skt. *vapra*, *vaptri*, rt. *vap* = to sow]—
 a father; a paternal grandfather; a general
 title of respect to old or reverend persons.

Bābal—[see *bābā*]—a husband; (*kāhāvind*) a
 familiar title for a father chiefly used in songs.
 The girl going to her husband's house says to
 her father—

Aj kā din mo ko rakh,
Bābul! main pāni tērī;
Dēhī to parbat hai:
Āḡnā bhās bidē.
Lē bābal ghar apnā
Main chālī pigd kē dō.

[Keep me for to-day, father! I am your guest.
 Your threshold is like a mountain and your
 courtyard a foreign land. Keep your house
 now to yourself, father! I am going to my
 husband's country.]

Bābar—a grass fibre used for rope-making, that-
 ching, etc.

Babhanī— } [*Brāhmiṇī* = a female Brahman]—

Babhnī— } a sty on the eye; a blight in
 sugarcane. East districts.

Babū— } [Skt. *varāra*] (*babūr*, *babārā*)—the

Babūā— } gum acacia tree, *mimosa arabica*.

Babūliyānā—(*babūliyānā*)—land covered with
 acacia trees.

Babūr— } see *babūl*.

Babūrā— } see *babūl*.

Babūriyānā—see babūliyānā.

Bāchh—[Skt. *vācchā* = wish, desire, or, according to Platte, *vyas* = to divide] (*bachhāwāṣṭā*, *bachhouṣṭā*, *bēhri*, *dārbāchh*)—in a coparcenary village, the distribution of the revenue, village expenses, etc., amongst the sharers in proportion to their shares. Western districts. In the Central Duāb it means the portion of rent paid by a cultivator.

Bachhā—[Skt. *vatsa* = a calf]—the young of
Bāchhā—cattle; a male or bull calf.
Bachhah—

Tamām rāt mimiyaḍī
Ek hī bachhah biyaḍī.

[The goat bleated all night, and had only one kid after all. Much cry and little wool.]

Bachhauṣṭā—see bāchh.
Bachhouṣṭā—

Bāchhbarār—[*bāchh* and *barār* = tax]—a tenure where the holder pays only the quantum of revenue assessed on the land he occupies. Bundelkhand (*bhāj barār*).

Bachhērā—[see *bachhā*]—(1) (*bāchhā*, *bāchhāḍ*, *bāchhārā*, *bāchhārū*) a male calf (*gāḍ*); (2) a colt (*ghorā*).

Bachhērī—[see *bachhā*]—a calf or filly.

Bāchhī—[see *bachhā*]—a female calf.
Bachhiyā—

Bachhārā—[see *bachhā*]—a bull calf; *gadāḍ*
Bachhārū—[*dhoyāḍ bachhārā nahīn hotā* =

wash an ass as much as you like, but you can't make a calf of him. *Jahān gāḍ, vahān gāḍ kē bachhārā* = where you see the cow, you will see her calf too. *Bachhārā khātē kē bal nāchīā hai* = the calf jumps by the power of his peg. *Apnē bachhārē kē dānt kōsōn sē mā'ālm hotē hai* = a man knows his own calf's teeth a mile off.

Bachnā—a woman's foot ornament, like the *bichhiyā* (qv.).

Bād—[Pers. *bād* = *nābād* = non-existing] (*dēkh-eun*, *nābād*, *nāpaid*)—remission of rent on account of deficient produce.

Bād—a private mark of the price (which admits of reduction) put by shopkeepers on goods.

Bādāl—[Skt. *vārida* = giving water; *vāra* = water] (*bādar badlī*, *badrā*, *badrī*)—clouds.

Divas kā bādar
Sām kā ādar.

[Clouds by day are like a miser's hospitality, i.e., they bring no rain.]

Rāt ko bādar, din parchhāin
Kahē Sahid Dēy, barāḥ nahīn

[Clouds by night, shade by day: Sahid Dēy says there will be no rain.]

Divas bādar, rāt tārē,
Chalo kanth jahān jīnē hārē.

[The wife says—clouds by day and starry nights; come husband let us go where our children can live (i.e., in anticipation of famine).]

Abir mītrāḥ, bādar kī chhāin
Hoḥ hoḥ, nahīn, nahīn.

[Friendship with an Abir is as untrustworthy as clouds; they may bring rain and they may not.]

Din ko bāddar, rāt nibāddar,
Bahē purvayā bhāddar bhāddar;
Kahē Bhāddari barkhā nahīn
Sugri jīnē jān sukhāhīn.

[Cloudy days and starry nights, and the east wind blowing hard, says Bhāddari there will be no rain and all the crops will dry up.]

Ashvinī galyāḍ aūt bindāḍ,
Gālī Rēvatī jal ko nāḍ;
Bharnī nāḍ trāno sahāto
Krittika barkhai ann bahāto.
Bādar āpar bādar dhāḍ:
Kahē Bhāddālī jal ājur āḍ.

[Cloudy weather in the asterism of Ashvinī destroys the result of the harvest: that in Rēvatī destroys rain: that in Bharnī destroys the grass. Rain in Krittika brings much grain. If clouds run over other clouds on the sky, Bhāddālī says rain will come earlier than usual.]

Ashvinī gālī, Bharnī gālī, galyāḍ Jyēṣṭha,
Mār,
Pāruv Khārkh dhārīkiyān upjē sāton tār.

[Let there be cloudy weather in the asterisms of Ashvinī, Bharnī, Jyēṣṭha and Mār, if there be thunder in Pāruv Khārkh the seven kinds of grain will grow.]

Titarvārī bādālī, kājal rāngā rēkh,
Bē barkhai, bē ghar karai, kahē Bhāddālī dēkh.

[When you see clouds like a partridge wing, and a deep dark line passing over them, says Bhāddālī there will be no rain, and people will wander about homeless.]

Din ko bādar, rāt taraiyān,
Yē Nārāyan kāhā karaiyān.

[Clouds by day and starry nights. O God! what hast thou in store for us.]

Kālā bādāl dardōn, dhāulā barsanāh.

[The black clouds frighten us, but it is the white clouds bring the rain.]

Bādāmī—[Pers. *bādām* = an almond]—almond or dun coloured, in horses, etc.

Bādar—see bādāl.

Bādālī—(1) (*sēhrā*)—the bridal chaplet; (2) a woman's neck ornament, a long chain crossing the chest and going round behind the body.

Bāḍlī—the block on which sugarcane is cut. Upper Duāb (*kolhū*).

Badh—[Skt. *vala* = strength]—an ox (bail).

Bādā—[Skt. *vādha* = resistance]—fibre and rope made of the *mūnj* grass (*saccharum munja*) (*bān*).

Badhān—[*bādā* = an ox]—the tutelary god of cattle in the hills.

Badhānā—an instrument used by a bangle-maker (*chūrlhār*).

Badhānā—[Skt. *varāhanikā* = the Buddhist sacred water vessel] (*badhānā*)—a water-pot usually made of copper or earthenware, with a spout.

Badhāniyā—[see *badhānā*]—a small water-vessel made of metal (usually copper) or earthenware, with a spout.

Bāḍhār—[*bāḍhānā* = to increase]—the day after a marriage and the marriage feast held on that day (*bāḍhār*).

Badhāvā—[Skt. *vadhū* = a young wife]—(1) presents sent to a woman after delivery, usually taken on the 6th or 40th day after the child is born; (2) a nuptial song.

Badhī—rope and fibre made of *mūñj* grass—see *bādh*.

Badhiyā—[Skt. *vadhya* = to be destroyed] (*badhya*)—a castrated animal, ox, etc. (bail, bakrā) *bail badhiyā, dhor dāngar* = cattle generally. *Badhiyā marē to marē, Agrā ko dākhā* = Let the ox die if he please, but he has been to Agra at any rate.

Badhiyā—} an instrument for making screws,
Badhiyān—} (lohar).

Badhiyānā—[*badhiyā* qv.]—(1) to castrate an animal; (2) (*khonfnā*) to nip off the tops of the tobacco, etc., prevent it running to seed. East districts.

Badhnā—see *badhanā*.

Badhni—see *badhaniyā*.

Badhya—see *badhiyā*.

Badi—[Skt. *vadi*]—the dark fortnight of the month, from the full to the new moon.

Badī—a village festival in honour of the Saint *Badi uddin Shāh Madr*. West districts—see *dam madār*.

Bādī—[Pers. *bād* = wind] (*bāo band, pēbhāgi*)—hoven in cattle: the corresponding disease to gripes or butts in horses.

Badillā—four annas—Sunār's slang (*rupayā*).

Badlā—see *bādāl*.

Badnāl—[Pers. *bad* = low; *nāl* = caste]—see *badqum*.

Badnī—[*badnā* = to pledge, promise, Skt. rt. *vad* = to speak]—a contract whereby in consideration of an advance a cultivator engages to supply produce at a price lower than the market rate; used especially in connection with indigo and clarified butter: opposed to *khush khariā*.

Badqum—[Pers. *bad* = low; *qum* = caste] (*badnāl*)—a term applied by Muhammadan villagers to pigs when they do not wish to use the word *sūar* (qv.).

Badrā—} —see *bādāl*.

Badrī—} —see *bādāl*.

Badshagun—[*bad* = bad; *shagun* = omen] (*asgun, kosāit, kosait*)—an evil or inauspicious omen.

Bādshāhī lāhī—} the royal mustard; an oil plant
Bādshāhī lāi—} —see *lāhī*.

Bāñā—[Skt. *vāyana, vāyanaka*]—presents of fruits, etc., from a friend. West districts (*bainā*).

Bāg—[Skt. *vāga, valga*]—a reiu.

Bāgambar—[*bāg* = a tiger; *ambar* = covering]—the tiger or leopard skin on which ascetics sit.

Bagar—} (1) a fence to keep cattle out of a field;

Bāgar—} (2) an enclosure for cattle. North
Oudh (*nohrā*); (3) land lying along the bed of streams, usually the site of a cremation place. Hill districts; (4) a house or cattle enclosure. West districts (*ghar*).

Bāgar—(1) pasture ground. Bundelkhand; (2) waste land (*banjar*).

Bāgh—(*bārt, birvāhī, gachē, garhī*)—a grove of trees; a vegetable or fruit garden—cf. *naurāngī*.

Bāghchāh—a little garden (*bāghichah*).

Bāgh kā byāh—the emblematical marriage of a newly planted grove to its well, without which it is considered improper to use the fruit. The *saligrāma* is married to the *Talsi* representing the garden with the regular marriage ceremony.

The relations are collected, and a man on the woman's side of the family represents the bride, the owner being the bridegroom: gifts are given to Brahman and a feast is held in the grove itself (*banotsarg*).

Baghar—Rice flour. Garhwāl.

Baghār—(*chhauk, tayak*)—seasoning used with food.

Bāghichā—} (*bāghichā*)—a little garden.

Baghlī—[Pers. *baghal* = the armpit]—(1) a housewife for holding needles and thread, worn on the side of the body (*tilādānī*); (2) a slang term among burglars for a hole cut in the wall of a house close to the frame of a door or window; (3) (*baglī*) a piece of wood through which the pipe stem is fixed while being bored (*gargārā sāz*).

Baglā—Kattbak's slang for a horse (*ghorā*).

Bagtē—see *baghlī*.

Baglī—a disease in rice. Bundelkhand.

Bāgon—(*bāgd, ruhāg, sahāgd*)—the special suit of clothes worn by a bridegroom at the wedding. Bundelkhand.

Bāgtē—[*bāgtē*; *bāgh* = grove]—land immediately adjoining a grove where the crops are injured by the shade of trees.

Baguliya—a white spot like mildew appearing on the leaves of millets and causing them to wither—cf. *makuā*. Rohilkhand.

Bāh—} (*bāhā*, Skt. *vah* = to flow)—(1) a
Bah—} field water-course usually artificial; in
Bāhā—} the West districts the term is also
Bahā—} applied to natural water-courses
(*barhā*); (2) ploughing of land (*bāhnā*).

Bahādūrā—} [Pers. *bahādūr* = valiant]—a

Bahādūr—} caterpillar which attacks gram and pease. Duāb, Rohilkhand.

Bahāl—[*bahānd* = to cause to move] (*bahāydr*)—rowing a boat down stream (*nāo*).

Bahāl—[Skt. *vah* = to carry]—an ox cart (*bahli*).

Bahan—[*bahānd* = to plough]—land ploughed and left fallow. West districts.

Bahan—[Skt. *bhagini* = the happy one] (*bahin, bhakurī*)—a sister.

Bahānd—[Skt. *vah* = to move]—(1) to plough. In the Upper Duāb the Jāt proverb runs—

*Gēhūn bahād sē,
Chand dāld sē,
Dhān gahād sē,
Makkī bārt nāld sē,
Ik kassē sē.*

[Wheat wants ploughing, gram clodding, rice raking, maize and cotton weeding, sugarcane loosening.]

(2) (*bāladānā, bardāb, bardānd, bardhrānā, bāhnā, dhanānā*)—to put a cow to the bull. West districts.

Bahāngī—[Skt. *vihangama* = sky-goer, *vihā-gika*—rt. *vihā* = to be expanded]—the bamboo sling used for carrying burdens over the shoulder.

Bahar—a kind of bamboo used for making door nets (*chīg*) (*bāns*).

Bāharā—[*bāhar* = outside]—the man who stands outside the well and empties the water bucket as it rises.

Bāhdēnā—} to plough land (bāhnā).

Bahēnt—[bahnd = to flow]—(1) land liable to inundation. East districts; (2) ravines caused by floods. East districts.

Bahētū—[bahnd = to be lost]—lost or strayed—of cattle (āvárā). Rohilkhand.

Bahl—[Skt. vridhī = money-lending, usury] (bahī khātā, khāta)—an account book. The pages are *pannd*; the left or credit side *jama'*; the right or debit side *ndm*, *kharch*; the mark in vermilion like a Maltese cross which merchants put on the opening page of their books at the beginning of the year is *sathiyā* (the representative of the sacred *svastika* figure). The books generally used are as follows—(1) *roznāmd*, *roznāmhā*—the diary or day-book; (2) *rok bahl*, *rokar bahl*—the cash-book, balanced after each transaction, of which the credit balance is *bāgs takvīl*; (3) *khātā bahl*—the separate abstract of each creditor's account; (4) *jama' kharch*—an abstract (*khataunī*, *khataunī*) of the day book, showing the total receipts and payments on each page; (5) *lēkhā bahl*—the ledger; (6) *amajhī bahl*—the grain account book; (7) *gayāl khātā*, *bayāl khātā*—the list of bad debts; (8) *jākar bahl*—the suspense account book; (9) *chūphā bahl*—the rough account book, afterwards entered in the day book and ledger; (10) *jaikhātā*—the book in which cloth merchants jot down their daily profits; (11) *bījak khātā*—the book of invoices showing the list of prices and original rates.

Bāhl—[Skt. vah = to bear, carry]—poles forming the sides of a cart, or the sides of a bed. Upper Duāb and Rohilkhand (gārī).

Bahilā—[according to Platts rt. *bandh* = to tie; *āl* = to move]—a barren cow; an old, worn-out cow or buffalo (dāngar).

Bahin—} [Skt. bhagini = the happy one]—a Bahini—} sister (bahān).

Bahiri— a female calf when it has two teeth (bahri, kalor).

Bahiyār—[bahnd = to float]—rowing a boat down stream (bahāt).

Bah karnā—to plough (bāhnā).

Bahilā—[see bahilā] (bahilā, baīd, bailan, phārd, dhādhā)—old, worn-out, barren, of animals.

Bahl—[Skt. vah = to bear] (bahāl, baīl, majhālā)—a light two-wheeled ox cart. The *dūndiyā* or *tāngā* is a similar small trap without an awning. The parts of the *bahāl* are as follows: (1) the wheel *pahiyā*, of which the thin spokes are *gas*, *gaj* or *sardī*; and the thick spokes *ār*, *ārā* or *ārā gas*. The *tulārd* are strengthening spokes outside the wheel. The *painjini* are curved pieces of wood which run outside the wheel, and in which, through a hole, the axle works; (2) the cross-pieces which run from side to side at the back, and to which the *tulārd* are fixed—*āk* or *ākā*; (3) similar cross-pieces in front to which the *painjini* are fixed—*ṭakāni* or *ṭikāni*; (4) curved pieces of wood outside the wheel fastened to the *āk*—*paṭṭā*, or in Rohilkhand *bān-kaurā*; (5) chains or ropes fastening the *tulārd* to the body—*bān*, *jant*; (6) the iron rim of the wheel—*hāl*; (7) the quadrant of the wheel *puṭ*.

ṭāṭ, which are fastened to each other by spikes *phānī*, *johniyā*, *julāhiyā*, *chorkillī*, which run into mortice holes—*chāddā*; (8) the nave of the wheel *nāh*, *nāhā*, which is surrounded by an iron ring *andī*, *bān* or *band*, to prevent splitting; (9) the axle-box *doan*; (10) the leather washer of the wheel *chāngāṭ*; (11) the axle—*dhur*, *dhurā*, *dhurt*, *bhāuhāri*; (12) the frame of the seat, *patī*, of which the supports are *khānāṭ*. On these are ornamental brass knobs *phullī* or *phāliyā*; (13) the posts supporting the awning *qānāṭ*, of which *chhatrī* is the top, and *gaddā* the stuffed cover to keep off the sun; (14) the net forming the bottom of the seat *sāgī*, *sāngī*; (15) the leather guard of the body inside the seat, *dhamākkā*, *ghīrt*; (16) the back seat *dāntud*, *mānchī*, of which the frame is *khafold*. *Mānchī* is also used for the front seat on which luggage is placed; (17) the strings forming the side of the awning—*qort*. *Pardāh*, *ubār*, *uhār*, *ughār* is the side curtain. The screen at the back is *gardkhord*, or *urānpardāh*, and that behind the driver *ārpardāh*; (18) the yoke *jād*; (19) the shafts *phār*; (20) the ropes fastening the yoke to the body *nāri*, or in the East districts *jhaṭkā*; (21) the pointed end of the body under the yoke *mokrd*, *mokri*; (22) the driver's seat *shagun*, *shagunī*, *sagun*, *shugunī*; it is supported by posts behind *adhāriyā*, *ūntard*; (23) the iron spikes on the yoke *sail*, *sambhāl*, *sammāl*.

Bāhnā—[Skt. vah = to carry]—to copulate—of buffaloes.

Bahnā—} [Skt. vah = to carry]—(1) (bahānd, Bahnā—} bāhdēnd, bāhkarnd) to plough land (jotnā).

Har to *bahē* *baīlā*, *baīthē* *khāṭ* *turaṅg*

[The ox has to plough while the horse can sit and eat.]

Gēhān *bāhē* *sē*

Dhān *gāhē* *sē*

Ikā *na jānūn* *kāhē* *sē*.

[Wheat wants ploughing; paddy wants light ploughing after sowing; sugarcane wants—I don't know what]; (2) the sugar boiling house (kolhvār); (3) the system of using only one pan in the sugar-boiling house, opposed to *bēl* (qv.) (kolhvār).

Bahni—[bahnd = to flow, Skt. vah]—the pot for removing the sugarcane juice from the mill to the boiler. Upper Duāb (saikā).

Bahnoi—[Skt. bhagini *pati* = the lord of the fortunate]—one (*jijā*) a sister's husband.

Bāho—[bahnd = to flow, Skt. vah]—a field water-course (bahāṭ).

Bahorā—[Skt. dhrama = to turn round]—the wooden handle which attaches the well rope to the irrigation leather bag. Duāb (charas).

Bahori—[see bahorā]—the *juār* millet parched.

Bahoriyā—[dim. of *bahā* = wife] (*bahoriyā*, *bahuriyā*)—a wife (*jorā*). In the West districts usually applied to a younger brother's or son's wife—see *bahū*.

Bahoro—[see bahorā]—the sloping pathway of a well. Central Duāb (pair).

Bahoriyā—see bahoriyā.

Bahri—} (*bahri*, *dūhān*, *kalor*)—a calf when it Bahri—} has got two teeth. Upper Duāb.

Bahtar—[*bahnā* = to flow] (*dahtar, dahatar*)—drift wood, etc., carried down by rivers. East districts.

Bahtī—[*bahnā* = to flow]—goods intended for export, imported in bond.

Bahū—[Skt. *vadhā* = a bride]—(1) a wife: used idiomatically without the genitive particle, e.g. *Bihārī bahū* = Mrs. Bihārī.

Bahū kā bhāiyyā pūrī kadd.
Bhāiyyā kā bhāiyyā maṭar chadd.

[The wife's brother gets the sweet cakes, but the brother's brother has to chew the peas.]

(2) A son's wife = *patoh, patohā*. In the West districts it generally means the wife of a relation younger than yourself or of a younger generation; (3) a mother. Bundelkhand.

Bahugunā—see *bohṅnā*.

Bahulā—[a form of *barulā* qv.]—the carpenter's adze. Kumaon.

Bahū—[Skt. *bāhu* = the fore arm]—
Bahūnkā—dye thread tied above the wrist
Bahūntā—as an amulet. It is sometimes

made round and in five pieces, of silver (*bāzū*).
Bahurī—unripe barley or other grains parched or roasted (*baurī*).

Bahuriyā—see *bahoriyā*.

Bai—(1) (*dādā bhāt*)—the rice which the bride and bridegroom take in their hands at the close of the marriage ceremony. East districts; (2) movable sticks placed at intervals to separate the threads in weaving (*kargah*); (3) the thread ready for the loom (*kargah*).

Bai'—sale.

Bai'ānā—[*bai'*] (*as*)—earnest-money to fix a bargain.

Baiq—the wheel in the Persian wheel which revolves over the well. Upper Duāb (*arhaṭ*).

Baigan—[Skt. *baṅga, baṅgana*]—the egg plant, brinjal (*solanum melongena*) (*baingān*).

Baignā—a destructive weed. Rohilkhand—see *mothā*.

Baijilā—a species of black pulse. East districts.

Bail—[Skt. *bālī, balicārda* = the powerful one] (*bādī, badhiyā, bakahūka, bailūd, balad, baladā, barad, baradh, baradh, baradh*)—an ox or bullock—*bail badhiyā* = *ghor daṅgar*—cattle generally. A pair of plough oxen is to the west *goṭ, goṭ, juṭ, juṭ, juṭ*, and in parts of Rohilkhand *joṭ, juṭ*. When three bullocks are yoked in a team the wheelers are *dhuriyā*, and the leader *biṛiyā, biṇiyā, biṇiyā* or *joṛiyā*. When four are yoked the leaders are *juṭ*. Characteristic epithets of oxen are—*khasar, mudhūr* = slow; *chalanār, chālā, pharṅan, tāt* = active, swift; *laddū* = a pack ox; *haryā* = one that goes in a plough; *garika* = one that goes in a cart; for oxen with only one horn see *qūndā*; with horns projecting in front, *juṇṅgā*: unbroken to work, *adhārī*; one that sits down at work, *galiyā, gariyār*; an ox that butts, *markahā*; one that shies, *dharkan*; a crib-biter, *chābār*; one that kicks, *latādhā, latawā*; with one horn erect and the other hanging down, *ka-īnchā*; with horns joining in the centre, *jūṇṅgī*; with one horn crooked, *mukāṭ*; with the horns growing backward, *moṇṇā*; a dwarf or stunted ox, *nāṭā*; an ox with stunted horns, *muṇṇā*; an ox without horns, *bhuṇṇ, bhuṇṇā, bhūṇṇ*; with

one horn broken, *juṇṇā*; one horn turning to the right and the other to the left, *phūṇṇā*; with no hair on the tail or a small tail, *baṇṇā*; with the hair of the tail white in the middle and black at the ends—*muṇṇā*.

For colours refer as follows: *haldā* = yellow turmeric colour; *gorā* = a sort of light chestnut; *dhūl* = white; *kabrā* = speckled; *kālā* = black; *sokhan* = a shade of grey; *bhārā* = brown; *lāl* = red; *lakḥā* = reddish white; *pālā* = yellowish; *kankāṇḥā* = black on the shoulders; *nīlā* = bluish grey; when the jaws are covered with long hair the ox is known as *jhabrā*; an animal used only by religious mendicants is *anandī*; for animals devoted to religious purposes see *chharāṭ*; for the trident mark of Shīva *tirādī*; for castration *kāṇḍ*; for breaking in *nīkḍā*.

In the Duāb the common breeds of cattle are the *dōt* or country-breds: the *Jamnāi* or *Jamnā-pārī* from beyond the Jamna: these are red and of medium stature: the *kanvariā* is a small hardy breed that come from the banks of the Ken river in Bundelkhand: the *paṇṇā* are so called from an old legend that they come from 35 (*paṇṇā*) villages in the Gogra valley; the *Haridān* come from *Haridān* in the East Panjāb; the *Mēṇḍī* from *Mēṇḍī* in Rajputāna; the *Bhaddear* from the Bhālauriyā country—a slow poor rough breed (see Wright, Cawnpur memo., p. 103).

Teli kā bail—the oilman's ox is a phrase for an overworked man. *Teli kā bail ko ghar hai kos pachā* = the oilman's ox is always a hundred miles from home.

Dānt ghīṇ, khur ghīṇ, plīh bojī nāhēn lē,
Aisē bāṛhā bail ko kaun dāndh bhus dē.

[His teeth worn down, his hoofs worn down, and his back unfit to bear a load—who will tie up and give chaff to such an old ox?]

Jahān dēkhā paṭṭā kī ḍor,
Vahān thūliyā dē rhor.

[Where you see an ox the colour of a yellow rope, spend all you have in buying him. East districts.]

Muṇḥ kā moṭ, māl kā mahar,
Inhēn ko kuchh kaḥiyē bahar?

Dhūṛī vahān karai dō chaliyē
Phir baiṭh mēṇṇ par pāṅṅ kariyē.

[What say you wife of the ox with the wide face and red on the forehead like the mahar? He will only plough a couple of furrows and then wants to sit down and chew the cud.] East districts.

Jahān pari phulā kī lār,
Bāṛhī liyē bahāro sār.

[If the spittle of a speckled ox fall in your cow-shed, take the broom and sweep it out at once.]

Suṛṅ patālī aur dugḍāiyā,
GHūmar guṇiyān kḥā:
Jēkar ghar na ko guṇiyān
GHūmar parvāi kḥā.

[The ox with one horn raised to heaven and the other hanging down to hell is so vicious that he will turn and tear his master: and if his master be not at home he will turn and tear his neighbour.]

Kār kachhauṣa, jhabrē kār,

Inhēn chhānṛ, na ṭīyē ān.

[If you are fool enough to reject an ox with black hair on his thighs and hairy ears, don't buy another. West districts.]

Natiyā bard aur chhorā hār,

Dūb kahē moṣ hā ukhārē?

[When you have only a dwarf ox and a boy for a ploughman, the dūb grass says why think of uprooting me? i.e., it needs good men and cattle to uproot the dūb. West districts.]

Bail ṭīyē kājro

Dām dīyē āgro.

[Buy the ox with black rings round his eyes even if you have to pay high for him.] West districts.

Bail biśhan jaiyo kāntā,

Bhārē kā mat dēkhiyo dāntā.

[When you go to buy an ox husband, don't even look at the teeth of the white ox with the pinkish skin. West districts.]

Lambē lambē kār aur dhīlā mutān,

Chhorū chhorū kiśān, tajāḥ hai pirān.

[The ox with the long ears and the loose penis sheath says—"Loose me, O cultivator! My life is leaving me!" i.e., each cattle are unstable and tire easily. West districts.]

Bin bailān khēlī karē,

Bin bhāiyan kī rār,

Bin mēhrārā ghar karē,

Chaudah sākhi labḥr.

[He that farms without oxen, goes to fight without brethren, sets up house-keeping without a wife, is a fool and so have his forefathers been for fourteen generations.]

Orī sṭān, Suarg patāḥ.

[Short ribbed, one horn pointing to heaven, the other to hell—very bad signs in an ox.]

Mard bhāc, phir bard bhāc, phir gārī nāḥ dīn,

Ṭhī kē kolhū chālē, bahur kassē līn;

Gald kāṭā, boṭī lāṭī, khālān banā nagār;

Kachhū angun bāqī rahā, parat khāl pē mār.

[First a man, then an ox, yoked to a cart, driving the oil mill, sold to the butcher, your throat cut, your flesh scrambled for, your skin used to cover a drum; if after all this, you have any previous sin unatoned for, it will be punished by the blows falling on your hide (in allusion to the hard treatment of cattle, and the doctrine of transmigration of souls).]

Kāl kachhauṣ, taṅgan khurā,

Kāntā bail biśhā purā.

[Husband buy, even if you have to pay high for, the ox with black hair on his thighs and hoofs shaped like the egg plant. West districts.]

Jiśē sīng hān yon,

Ud dēkhiyē kyon?

[Why do you even look at the ox with his horns shaped thus? (putting out the fingers). West districts.]

Bailā—[see bahilā]—barren—of an animal.
Bailān—[The first is the eastern, the latter the Bundelkhandī form. Bānjā is similarly used of a woman.]

Bail—[see bahil]—an ox cart.

Bailuā—see bail.

Bailvālā—[bail = ox; vālā, Skt. kāra = possessed of]—a cultivator sufficiently prosperous to keep oxen: instead of confining himself to spade husbandry, for which see khurpiyā. Central Duāb.

Bāñ—see bāñ.

Bainā—[Skt. vāyana, vāyanaka] (bāñā)—a present of fruit or sweetmeats from a friend. East districts.

Bai'nāmā—[Arab bai' = sale]—a deed of sale.

Baiñḍl—baling up water from a tank for irrigation: baiñḍī chātānā = to work the irrigation swing basket (chopnā).

Baiñgan—[Skt. vanga, vangana, or according to "Hobson-Jobson" av. Brinjal from Pers. badingān] (baigan, bhañṣā, bhāñṣā, bhañṣāḍ)—the egg plant or lady's finger, brinjal (*Solanum melongena* or *abelmoschus esculentus*).

Bainl—*a woman's gold ornament set with jewels for the forehead.*

Bairag—[Skt. vairāgya = free from pain]—special dues levied at harvest time for religious purposes. East districts.

Bairbāñ—[Skt. vīra vanita = the lady wife] (bīrbāñ, bagyarbāñ)—a wife, or the wife and other women of the family—a word used by the Jāts and Thākurs of the Upper Duāb.

Baisak—[baisāñ, baiñḥāñ = to sit down]—(1) old, worn-out cattle. Upper Duāb (dāngar); (2) place in the jungle where cattle are sent out to graze. Upper Duāb.

Baisakh—[Skt. viśākha = one of the lunar asterisms]—the first month of the luni-solar year = April-May.

Baisakhī sudi pratham dīn,

Bādar bijulī karē,

Dāmā bind biśhijai,

Pārī sākhi bhārē.

[If there be clouds and lightning on the 1st day of the light half of Baisakh, you can buy grain for nothing and the harvest will be ample.]

Baisakhī—(1) The spring harvest, crops which ripen in Baisakh (April-May); (2) a prop for a thatch (khām) so called because roofs are repaired in this month in anticipation of the rains.

Baiṭh—[baiñḥāñ = to sit]—the rate or amount of the assessment of Government revenue or rent. West districts.

Baiṭhak—[baiñḥāñ = to sit]—(1) a sitting place outside a house for the reception of visitors (cf. Barothā); a verandah in which people sit inside the house; (2) in the Duāb, the village club (chaupāl), where wandering mendicants, etc., are entertained; a rest house at a holy place for the accommodation of the Gosāin on his annual visit on the feast day; (3) used by labourers in the sense of a day on which they are out of employment—e.g., mahinē mēñ tīn baiṭhak hotē hāñ = I am usually out of work three days in the month; (4) a place where wild animals, birds, etc., resort.

Baiṭhāñā—[lit. to cause to sit]—to transplant, used especially of the aghani or winter rice crop (ropnā).

Baiṭhāvan—[baiñḥāñā] (dhurḍāvan, dhurīḍāvan, gurḍā, potāñr)—the hoeing of the sugarcane crop. East districts (khurpiāñ).

Baithē par bonā—[*baithā* = to sit]—to sow in unploughed land. Rohilkhand (chhāinjā).

Bajar bong—[*liē*. heavy and hollow]—a

Bajar bongā—} heavy bamboo used as a club. East districts (lath).

Bajhā—[Skt. *bandhya*]—working the cane mill in turn by gangs of labourers. Rohilkhand (phārlphērl).

Bajhā—[*bajhā* = to be submerged Skt. *bandhya*]—marshy soil.

Bajhāvan—sweepings, rubbish; Kabāra' slang (kūrā).

Bajhukā—[*bijhukā* = to frighten]—a scare-crow (dhokhā).

Bajhvāt—[Skt. *bandhya* = tied; *vrinta* = stalk of a plant] (*bālkāt*, *chaurāt*, *kaṭā*, *murkāt*, *ṣparchāt*)—cutting the ears of a crop without the stalks. East districts.

Bājī—[*ji*]—an elder sister.

Bajdār—[*bij* = seed]—an agricultural servant paid in kind, contrasted with *mehdār* who is paid in money. Rohilkhand.

Bajkā—slices of gourd or vegetables covered with pulse flour and fried in butter or oil.

Bajnā—a rupee. Sunār's slang (rupayā).

Bājā—[Skt. *bājā* = strong food] (*lahrā*,

Bājā—} *lahrā*, *lahrī*, *lahrā*)—the bulrush millet (*penicillaria spicata*), the small variety

is *bajar*, *bajrī*. *Bājā jhupānā* is used in Azamgarh for the *juār* or great millet, while *bājā tūngunānā* is the bulrush millet. The young shoots are to the east *reār*, *reārā*, *reārī*.

Bajar bajrā mērā bhāt.

Nau mēāl sē karē larāi.

Iskī khichar Idāi khās

Malla ākhārā larnē jāi.

[*Bajar* and *bajrā* are my brothers. It takes nine mortars to crush them. When my boy eats them boiled with spices he gets so strong he wants to go and contend in the wrestlers' arena.]

Bajrā—[*bajjar* = strong, heavy or possibly a corruption of English "bargo"]—(1) a large cargo boat fitted up for the conveyance of passengers; (2) a bier in that shape used by wealthy Banyas.

Bajrī—[see *bājā*]—(1) a small variety of the

Bājri—} bulrush millet. *Bājri* has a greenish coloured, and *bājri* a reddish and smaller grain; (2) small hailstones (olā); (3) gravel.

Bājū—} [*bājū*, Skt. *bāhu* = the top of the

Bājūband—} upper arm]—an ornament worn on the upper arm (*bāzū*).

Bajullā—[*bājū*]—an arm ornament worn

Bajurdā—} principally by Muhammadan women.

Bakahuivā—bullocks; Sunār's slang (bail).

Bakand—in division of crops: two-fifths to the landlord, and three-fifths to the tenant. Upper Duāb (pachdō).

Bakār—[*baknd*, Skt. *vacā* = to speak]—valuation of crops for division between landlord and tenant. Upper Duāb.

Bakaurā—[*bakā* = crooked]—a curved piece of wood fixed outside the wheels of a cart (*gārī*).

Bakēn—[*vāk*, *vakh*, Skt. *vakhana* = the

Bakēnā—} udder]—a cow or buffalo that has long calves, but is still giving milk. The milk

is supposed to be specially good. The opposite is *dhen*, *lain*, *alud* (*bākhri*).

Bakēnā dūdh—see *bakēn* (*bākhā dūdh*).

Bakhā—(1) ground reserved for grazing. Rohilkhand (*charāgāh*); (2) a woman's arm ornament (*bakhorā*).

Bākhāi—} (1) a house, or more properly a house

Bākhār—} or place where cattle are kept.

Duāb; (2) a court yard in front of a house. Upper Duāb; (3) a row of houses together. Kumaun (khōl).

Bākhār—the heavy plough of Bundelkhand. It has an iron scythe in the room of a share about 20 inches broad and 5 deep fixed to the centre of a beam of wood between 4 and 5 feet long and 6 inches broad. This scythe enters about 3 inches into the ground effectually eradicating weeds and grass, and the beam pulverising the earth as it is turned up. Its parts are (a) the horizontal body made of a thick piece of wood, *lorā*; (b) the two beams fixed in the last, *dānrī*; (c) the crosspieces joining these beams where the yoke is fixed, *harēnā*, *harēnī*; (d) the iron pegs fixed to the horizontal body, *datud*; (e) the iron blade fixed to these pegs, *pāns*; (f) the iron bands connecting the blade with the pegs, *kuro-rā*; (g) the wooden spike fixed in the middle of the horizontal beam, *mijhonā*; (h) the handle fixed to this peg, *muṣṭhiyā*; (i) the rope attaching the yoke to the beam, *nahnd*.

Bakhār—} (*bandā*, *bakhārī*, *chauras*, *chaurī*,

Bakhārī—} *kano*, *koṣhī*, *koṣhīlā*, *kuṣhīlā*, *ṭhēkī*)—a structure of straw or wicker work plastered over for holding grain. For other kinds of granaries see *dālā*, *dēhrī*, *dhūndkī*, *jhabrā*, *jhabrī*, *jabrā*, *jabrī*, *khāt*, *korangā*, *koth*.

The supports of these granaries are *gor*, *gorā*; the cover *chhaparā*, *chhaprā*, *chhapnī*, *pahnd*, *pihān*, *pihānī*; the bottom *pēnd*, *pēndā*, *pēndī*; the roof *upā* in the East districts, and *bandā* in parts of Bundelkhand: the opening for removing the grain—to the East *ān*; in Rohilkhand *ānd*, *amānd*, and more generally *mohrā*, *mohrī*. The hollow space under the granary is *aliyā* in Rohilkhand or *chāhar*.

Bakhaut—} (*bakhōnrhī*, *bakhvat*, *sailf*)—rope

Bakhautā—} made of the root bark of the

Bakhēt—} *dhāk* tree—*butea frondosa*.

Bakhēr—

Bakhērā—[*bakhērā* = to scatter; Skt. *vikīraṇa* = the act of scattering]—the distribution of money to be scrambled for by a crowd at a marriage.

Bakhērā—[see *bakhēr*]—to scatter; to sow seed, used generally in a contemptuous sense of land not properly cultivated. Rohilkhand (*bonā*).

Bakhīr—[Skt. *kshīra* = milk] (*gurhā bhāt* *mīṣhā bhāt*, *rasaur*, *rasiyāval*, *rasdval*, *rasdā*, *raskhīr*)—rice cooked in sugar and water—cf. *khīr*—*mīṣhā bhāt* is properly rice cooked in coarse sugar (*gur*) or fine sugar. *Rasaur*, *rasdval* is specially applied to rice cooked in fresh sugarcane juice.

Bākhīl—[see *bākhāi*]—a house or enclosure (*ghar*).

Bakhōnrhī—see *bakhaut*.

Bakhorā—(*bakhā*)—a woman's arm ornament.

Bakhrā—a pad for a beast of burden (gāchhi).
Bakhrā— } a share in a village, etc. (hiṣṣā).
Bākhrāh— }
Bākhrā dūdh—[Hind. *bākh* = udder] (*bakānd dūdh*, *bākhrī gās kā dūdh*)—the milk of a cow which gives milk six months or more after calving.
Bakhrāit—[Pers. *bākhrā* = share]—a sharer in a village (hiṣṣādār).
Bākhrī—[Hind. *bākh* = udder]—(1) a cow in milk long after calving—see *alvāl*, *dhen*, *lain*; (2) a cow gone five months or so in calf. West districts.
Bākhrī—[see *bākhal*]—a house: specially used for the inner house in which the women of the family stay. West districts (ghar).
Bakhrav—see *bakhauf*.
Bakkal—[Skt. *vākala*, rt. *val* = to cover] (*bakulā*, *bakulī*, *chhāl*)—the bark of a tree, husk of a coconut, etc.
Bakkhar—sugar syrup after straining, used for making sweetmeats. Before straining it is *khāshānī* or *sharbat*.
Bākhlā—[Ara. *baḡal*, whence *baḡḡl* = a grain-seller] (*bechānā*)—a kind of bean (*faba major*) (sēm).
Baklī—(*bakolī*, *bakulī*, *bānkā*)—a green caterpillar destructive to rice.
Baknāl— } (*baknā* = to speak; *nāl* = pipe)
Baknār— } (*bānkānāl*, *bānkār*, *dhauṅkūnī*, *nāl*, *nārī*, *phuknī*)—a blow pipe.
Bakoll—see *baklī*.
Bakorā—see *bānkaurā*.
Bakrā—[Skt. *varkara* = any young domestic animal] (*bakro*, *bok*, *bokar*, *bokrā*, *chhagrā*)—a he-goat; also see *bakrī*, *barbarī*, *kharnā*, *khāṣī*, *mēmānā*, *pāth*, *pāthā*.
Bakrāsū—milk, buttermilk; *Sunār's* slang (*dūdh*, *maṭṭhā*).
Bakrī—[see *bakrā*] (*chhagrī*, *chhālī*, *chhārī*, *chhāriyā*, *mimiyā*, *summā*)—a she-goat. *Bakrī kē singhōn kō char gayē bārī kē pāt* = the plum leaves have eaten down the goats' horns! an absurdity. The plum leaves are the goats' favourite food.
Bakrī—[P. Pers. *bākhrā* = a share]—cesses levied on the tenant's share of the produce (*sērahī*).
Bakulā malvānā—to anoint the bodies of the bride and bridegroom before marriage. East districts (abjan).
Bakulā— } [see *bakkal*]—the bark of a tree.
Bakulī— }
Bakulī—a green caterpillar destructive to rice (*baklī*).
Bāl—[Skt. *bālā*]—(1) hair; (2) (*bālī*, *bār*, *bārī*) the ear of cereals.
Māngē Lodhā [Kurmi] bāl na dē;
Guddī pānō dē sarbās lē.
[Ask the miserly Kurmi or Lodhā for an ear of corn and he will refuse, but get your foot on his neck and take what you like.]
Bālā—[Skt. *bālaka*]—a large earring.
Bālā—a grub which attacks young wheat and barley. East districts.
Bālab—to chop fodder. East districts.
Bālābar—[Pers. *bālā* = above]—the part of the coat which covers the thigh (*angā*).

Balad— } [Skt. *balivarda*]—an ox or bullock
Baladh— } (bail).
Baladhna— } [*balad*]—to put a cow to the bull
Baladnā— } (*bahānā*).
Balāhar—a village messenger or watchman.
Balahri—contributions at harvest given to the village messenger or watchman.
Balāt—[Pers. *bālā* = above] (*malāṭ*)—the cream of milk.
Balāl lēnā— } [Pers. *bālā* = above]—to move
Balāiyā lēnā— } the hands over a sick person and then over another to draw away his disease—a woman's custom.
Bālākhanah—[Pers. *bālā* = above; *kānāh* = house]—an upper chamber (*aṭā*).
Bālam— } [Skt. *vallabha* = beloved]—(1) a husband
Balamā— } band (*khāvind*).
Bālī phūlōn bās nahīn,
Pardēs bālam dē nahīn.
[State flowers have no scent, and you can't trust a husband in a foreign land.]
(2) A kind of encumber.
Baland—[Pers. *baland* = high]—high lands (*bāngar*).
Bālāposh—[*bālā* = above; *posh* = covering]—a quilt or counterpane (*razāl*).
Baldān—[Skt. *balidāna*] (*balidān*)—an offering made to a deity: in the case of Vaishnavas rice, milk, curds, fruit, flowers, &c.; in the case of Shaktiks living victims, sheep, goats or buffaloes.
Baldhiyā— } [*balad*]—a herdman (*guāl*).
Baldiyā— }
Bālēbar—see *bālābar*.
Balēṅṭī—[Skt. *balī dāṇḍa*] (*barē*, *barēṛī*, *bēṛī*, *magrā*, *magrī*, *maṅgarī*, *maṅgaurā*, *maṅjhd*)—the ridge pole of a house. West districts.
Balgar—[Skt. *bala* = force]—strong, rich, of soils. Oudh.
Bāl—[see *bāl*]—the ear of cereals.
Bāl—[see *bālā*]—an earring worn in the lobe of the ear.
Bītī hai dharmālī,
Kān patthar kī bālī.
[A grand lady with stone earrings.]
Balidān—see *baldān*.
Bālīsht—[see *bittā*] (*bilānd*, *bilāndbhar*, *bīrdānd*, *bīrdāndbhar*)—a span = 12 *uṅgal*. It is measured from the tip of the thumb to that of the little finger, both extended.
Nakṣī kī nāk kaṭī, savā bālīsht aur barhī.
[What a wonder! the woman with no nose had her nose cut off, and it grew afterwards a span and a quarter.]
Balkaṭ—(*bāl* = ear; *kāṭnā* = to cut)—(1) cutting the ears without the stalks (*baḥvat*); (2) rent taken in advance. East districts.
Balkuchī—[*bāl* = hair; *kānch* = a brush] (*chhinuṅkī*, *kānchī*)—a hair brush used by jewelers for polishing jewelry.
Ballā—(1) (*laṭṭhā*, *paṭṭō*)—a beam used to support a roof, the pulley of a well, etc. The *ballā*, *ballī* are usually round, the *karī* square, and the *koro* made of bamboos; (2) cowdung, toys thrown into the Holi fire.
Ball—[*karī*, *koro*, *kurai*, *kuriyā*, *tarak*, *tarak*]—a beam or rafter. When square they are *chaupai*, *chaupāṭā*, *chaupāṭan*; when round

gol: the *skā* are small round beams; the *gho-riyā* from trees two-thirds grown: the *chawk* square beams; the *dehriyā* crooked beams; also see *ballā*, *balēnqī* quailchī, *tarbātā*, *ṭōkl*.

Balmā—[see *bālam*]-a husband.

Bālsundar—
 Bālsundar—
 Bālsundarā—
 Bālsundarā—

{ *bāḍā* = sand; *sundar* = beauti-
 ful } —a rich clayey loam soil.
 East districts.

Bālṭ—[Port. *balde*]-a bucket.

Bālū—[Skt. *bāluka*] (*bārū*)-sand: often special-ly applied to high-lying sand, as opposed to *rel* = river sand.

Bālūā—[see *bālū*]-a variety of sandy soil. East districts (*bhūr*).

Bālū burd—[*bālū* = sand; Pers. *burdan* = to carry] (*bukārā*)-land rendered useless by a deposit of sand.

Bālūchar—[*bālū* = sand; *char* = a bank]-(1) a sand-bank formed in a river; (2) the slang term for the narcotic hemp among ascetics (*gānjā*).

Bālūdāni—[*bālū* = sand; *dāni* = a holder]-the writer's sand box.

Bālurī—[cf. *bāl*] (*kāhād*)-the empty dry ears of the *manṣū* millet. Oudh.

Bālūsāhi—[*bālū* = sand]-small cakes of wheaten flour fried in butter and sprinkled over with sugar.

Bālūtārā—[the silt of white sand in a river course. Duāb].

Bām—[Skt. *vama* = to vomit or eject out. But cf. Port. *vaō* = a ford]-the hole for the spring in a well.

Bām—[? Port. *vao* = a beam]-the shaft of a carriage; the axle of a cart.

Bām—[Pers. *bām*]-an upper chamber in a house (*apā koṭhā*).

Bām—a woman's ear ornament.

Bām—
 Bamaṅg—
 Bamaṅg—

{ [Skt. *vāma*]-a woman, a wife
 { (*joṛū*).

Bāmaṅg ānā—[Skt. *vāma* = left; *anga* = body]-part of the marriage ceremony, when the bride seats herself on the left side of the bridegroom and they make mutual vows of fidelity.

Bamaur—[Skt. *valmika*]-a white-ant hill. North Oudh (*bambhā*).

Bambā—[Arab. *mamba'* Port *bomba pompa* = a pump]-(1) the hole for the spring in a well (*bam*); (2) a canal distributary (*nahr*). }

Bāmbhā—
 Bāmbhā—
 Bāmbhā—

{ [Skt. *valmika*] (*bamaur*, *bamīṣhā*
 { *bāmbē*, *bīmaur*, *bīmauṣh*)-a
 white-ant hill, a snake's hole.

Bichhā kā mantr na jānē, sānp kī bāmbē mē
hāh dē —the fool does not even know a charm for a scorpion sting and puts his hand in a snake's hole. *Ḡhar dē nāg na pājiyē, bām-bhē pājan jāē* = instead of worshipping the snake when it was brought to his house, the fool went to the snake's hole to worship him (a fool takes a roundabout way to do a simple thing).

Bamhni—[Brāhman coloured]-a light red soil. East districts.

Bamīṣhā—see *bāmbhā*.

Ban—[Skt. *vana*]- (1) (*jaṅgal*) a wood or forest; (2) (*bāṭī*, *kāpās*) the cotton plant or crop (*gossypium herbaceum*) often used in the plural—

e.g., *ab banōh mēh nuggān kōṭā hai* = now the cotton is beginning to suffer.

Ban mēh ban karē

Tv bhāḡ mā'ālām parē.

[Plant two crops of cotton running and see what your luck is like—the worst possible farming.]

In Cawnpur (*side* Wright) when the crop is ripening three or four women will come to the field bringing curds, rice, sesamum, and a silver ring, pull a few ripe pods and take out the cotton, separating the seeds. Of the cotton they make garlands, and going to the middle of the field put them on the trees and worship with the other things. The seeds they drop along the road from the field to the house, and on the roof of the inner room, the object being to show the road to the cotton that it may come plentifully. Picking always commences on a Monday. The first pickings are exchanged for sweet-stuff for the children or given to the Brahmans or family priest. In Bareilly, "when the cotton has sprung up the owner of the field on a Saturday goes before noon to his field with some butter, flour, sweetmeats, and cakes (*pāṛī*). He offers a burnt sacrifice (*hom*), offers up some of the food, and eats the rest in silence. When the cotton comes into flower, on a Wednesday or Friday parched rice (*kāhī*) is taken to the field: some is thrown over it broadcast, and the rest given to children, the object being that the cotton may swell like the rice. When the cotton is ripe and ready for picking the women pickers (*paikārī*) go to the north or north-east corner of the field with parched rice and sweetmeats, pick two or three large pods, and then sit down and pull out the cotton as long as possible without breaking it. These are then hung on to the largest and tallest cotton stalk which is called *bhogaldai*. They then sit round the stalk, fill their mouths as full as possible with the parched rice, and blow it out as far as they can in every direction. A burnt sacrifice (*hom*) is then burnt and picking commences. This operation is called *pharaknā*." (S. M. Moens, Bareilly Settlement Report, pp. 87-88). Ibbetson notes in the Western Punjab districts, that "when the women begin to pick the cotton they go round the field eating rice milk, the first mouthful of which they spit on to the field towards the west; and the first cotton picked is exchanged at the village shop for its weight in salt which is prayed over and kept in the house till the picking is over" (Punjab Ethnography, p. 119).

Ban—[Skt. *vana* = to give]-(1) wages for weeding (*nirāl*); (2) wages in kind (*mazdūrl*); (3) presents given by tenants to a landlord at a marriage in his family (*shādīyānā*).

Ban—[*band* = fastening]-the iron hoop on the nave of a wheel (*aḍl*).

Bān—[Skt. *vama* = a religious rite] (*ṭog*, *ṭonā*, *ṭoṭkā*, *ṭuṭkā*)-spells or charms generally used with an evil object. The phrase *bān baṭhānā* is used of part of the marriage ceremony; after the *abṭan* (qv.) the boy's father takes a tray (*ṭhālī*) and makes some lamps (*chirāḡ*) of flour. In these he lights four wicks and waves them over the boy's head (*āṛṭā karnā*). Then he puts an

iron yard measure in his hand to frighten off ghosts and save him from the evil eye.

Bān—[Skt. *vāna* = the act of weaving]—(1) (*bānā, bānāi, bānāh*) string made of the fibre of the *mūnj* grass (*saccharum munja*); (2) the bundles or clumps of rice seedlings put into each hole when the rice is being transplanted. The phrase is *bān bāñhān*—a man will not give fire from his house on the day when this work is going on.

Bān—[corr. of *bāndā*]—an embankment for a water distributary. Mill districts.

Bānā—a bridegroom—see *bannā*.

Bānā—[cf. *bānā*]—the first ploughing of a field. Kumaun (*ēkbāh*).

Bānā—[Skt. *vāna* = the act of weaving]—(1) a loom; (2) the woof in cloth weaving, contrasted with *vānā* = the warp; (3) clothes. Central Duab (*kaprā*).

Banaj—[Skt. *vañijya*] (*banij, banjī*)—trade (lōndēn).

Dhamdhāsar rāhē mōḥā,

Girā banaj na āvō jōḥā.

[“Take it easy,” always thrives. Even if trade fail he does not lose.]

Bānāt—

Bānāt—} broad-cloth.

Banāvan—[? *binnā* = to pick]—the refuse after the good grain has been sifted out. East districts.

Bānbi—a white-ant hill—see *bāmbhā*.

Bān—fastenings of iron, etc., in a cart, etc.

Bāñḍā—(1) [Skt. *vañḍa* = maimed]—a short-tailed ox or one which has lost part of his tail. This is of course usually caused by ill-treatment in early age, which implies that the animal was lazy or vicious. Hence it has a bad name among cultivators.

Thāḥē bāñḍā khēt par hasēn

Aj bālam mhārā tūn thaur basēn.

[Bobbail stands in the field and says laughing “my master is living in three places to-day.” i.e., “I am such a useless brute that part of the load I brought home, part I dropped on the road, and part is still lying on the field.”]

Chālō bhāī bāñḍā ḍēkh harāī,

To ko nau man dār dardā.

Thērā ghar achpatī jō,

Dēvat chokar batāvat dār.

Bāñḍā tujhē bēchāṅḍā,

Hathnāpur kī dīnī nām.

Tab ham nātho Arjun Bhīm.

Ramchandar Lankā par chāḥē,

Dhārē naḡḡārah ham par gayyo.

Baras pachāḥ ēk dhōḥ hīng,

Chāḥat pahār par ghisgāyā sīng.

[This is a dialogue between a man and his bob-tailed ox. The man says, “Come brother bob-tail, do a day and a half ploughing to-day, and I will put before you nine maunds of pulses.” Bobtail replies, “Your wife is a cantankerous soul. She gives me bran and calls it pulse.” The master replies, “Bobtail, I will sell you.” They go to the fair, and Bobtail tries to make out that he is quite a young beast. “When the foundation of Hastinapur was laid, Arjun and Bhīm put the ring in my nose. When Ramchandra marched against Ceylon it was on me

he carried his battle-drums. For fifty long years I was used in carrying assafetida, and it was climbing the mountains that wore down my horns.”]

(2) the south-west wind.

Dind sāt chālō jō bāñḍā,

Sākhē jal sātōn khañḍā,

[If the south-west wind blow for seven days it will dry up the water in the seven regions of the world.]

Bāñḍā—the roof of a granary or a granary. Bandalchhand.

Bandanbārī—} [*bāndānā* = to fasten; *bār* =
Bandanvār—} door, or *māḍā* = garland]
(*bannēvār, būnvār, jīḍlār, toran*)—wreaths of mango leaves, flowers, etc., hang over doors at marriage or other festive occasions.

Bāñdh—[Skt. *bandha*]—(1) rope made of *mūnj* grass (*saccharum munja*); (2) (*pāl*) an embankment—of. *lāt*.

Bāñdhak—[see *bāñdh*]—a pledge or deposit (*giro*).

Bāñdhanā—a rope for tying up cattle (*paghā*).

Bāñdhanī—} (1) an ornament worn by women,

Bāñdhanīyā—} fastened on the hair with a
hook and brought round on each side of the face over the ears; (2) the strings attaching the ring on the neck of the irrigation bucket to the handle; (3) a sort of housewife for holding needles and thread (*tiḍānī*).

Bāñdharpā—(*badhānā*)—the instrument for widening and shaping glass bangles (*chūḥrāh*).

Bāñdhēj—a fixed custom; a fixed customary allowance. East districts.

Bāñdhī—(1) the divisions between the irrigation beds in a field. East districts (*māñḍ*); (2) a small field. East districts.

Bāñdhūā—a horse kept in a stall (*ghorā*).

Bāñḍī—[Skt. *vañḍa* = maimed]—a thick club curved at the top (*lāḥ*).

Bandī—} a jacket without sleeves, or of which

Bandī—} the sleeves reach only to the elbow
(*āṅḡ*).

Bandī—[Pers. *bastan* = to bind]—(1) a skein of silk (*āt*); (2) an ornament for the forehead.

Bāṅḡā—[Skt. *vaṅga* = tin, lead]—water with an oily or metallic taste (*pāñt*).

Bāṅḡā—a kind of mustard (*sarson*).

Bāṅḡā—the cotton plant; raw cotton (*ban, rūḥ*).

Pīr miyān hakrā, murīd miyān bāṅḡā—

Ā gayā bakrā, khā gayā bāṅḡā.

[The saint is Mr. Goat and his follower Mr. Cotton tree. Up comes the goat, eats up the cotton tree (a skit at the rapacity of holy men).]

Bāṅḡā—} splinters of bamboo, etc., used for
Bāṅḡāf—} basket making (*battī*).

Bāṅḡālā—} a thatched house in the Bengal

Bāṅḡāliyā—} fashion, a bungalow.

Bāṅḡār—(1) (*bulandī, bulandī, ḡāñḍ, ḡāñḍī, pahārā, pahārī, āpar hār, uparvār, uprdon*)—high lands; in Gorakhpur soil on highlands = *doras*. The high land over a river valley as opposed to *khaḍḍī* or *tariḥār*; (2) [cf. *bāṅḡā bāṅḡāf*] the bamboos forming the siding of a cart. Lower Duab and East districts.

Bāṅḡkā—[see *bāñkā*]—an aquatic beetle, which attacks rice. East districts.

BaŅglā—see baŅgalā.

BaŅgolā—[bāṅgā]—cotton seed. West districts (binaula).

BaŅgoiñthā— } [Skt. vana = wood; goiñthā =
BaŅgoñthā— } cōwdung]—cōwdung collected
in grazing grounds and used for fuel. West
districts (arnā, binvāñ goiñthā).

BaŅgorā—see baŅgolā.

BaŅgrī— } [bāṅkā = curved]—a woman's arm-
BaŅgrī— } ornament; the origin of English
"bangle."

BaŅgur—stunted; of sugarcane, bamboos, etc.
East districts.

Bāñh—[Skt. naḥana = exertion, moving]—the
ploughing of a field: one such ploughing. East
districts (chās).

Bāñh—[Skt. bāhu = the arm]—the sleeve of a
coat (aṅgā).

Bāñt—a sort of yellow earth with which potters
sometimes ornament their vessels.

Baniĵ—[Skt. vanijya]—trade (lōṇḍān).

*Khēlī karē, baniĵ ko dhōḍ
Donoñ mēñ sē ēk na pāḍē.*

[Cultivation and trade do not go well together;
you lose by one or the other.]

Baniyā—[Skt. bāij, see bāij]—the mercantile
caste. He has a bad name in the country side.

*Jiskā hovē Baniyā yār
Vāko dushman kyā dardār.*

[He that has a Baniya for his friend wants no
enemy.]

*Kāgā hañs, na gadhā jātī,
Baniyā mitr na bēṣvā satī.*

[The crow is no more a swan, the ass an ascetic,
the prostitute a faithful wife than the Ba-
niya, a friend.]

*Sakā marē, ghar bēṭā bhāiyo
Jāḱā jōṣā vā mēñ gāiyō.*

[The banker is dead, and a son is born to him.
Joy at the one event is counterbalanced by
grief at the other.]

*Sakā rahē muñh bāñ
Na roñh bañh na gāñh.*

[The banker sits mouth open not knowing
whether to cry or sing when the crops are
lost.]

Baniyā sē syāñd so dīḍāñd [he that is enter
than a Baniya is a madman]. *Baniyē kī faqīrī
bhāī bhāī* [a Baniya even when he has to beg
is well off]. *Dom, Baniyā, postī tinoñ bē-
māñ.*

[There are three rascals—the Dom, the Baniya,
and the opium enter]. *Sau dīñ chor kā, ēk dīñ
sāḱ kā* [a banker will make as much in one day
as a thief in a hundred]. *Dabā Baniyā pāḍ
ṭaulē* [it is only when you have your foot
on a Baniya's neck that he will give you full
weight]. *Jāñ māḍē Baniyā, anjāñ māḍē chor*
[the Baniya ruins you intentionally, the thief
unintentionally].

(2) a caterpillar which attacks cotton buds.
North Robilkhand.

BaŅjar—[Skt. bandhya = bound, barren] (baḡār,
bāñh, bañjo, bankhand, bējot, ghair mumkin,
jīḍāñ, kālā baŅjar, kāñḍalā, khūl, partī, pa-
rautī, tīt, ukkar, uṭṭāḍāñ)—barren or uncultu-
rable land. Usually baŅjar or gadīm means
old fallow; partī jāḍū new fallow and nautor

land given over on a clearance lease. In North
Oudh the term is applied to land broken up for
the first year; in the second it is *chāñchar*, and
in the third *polich*.

Khēlī khaṣam sēlī, malīñ baŅjar kēlī.

[husbandry wants the owners' attention, other-
wise it is barrenness.]

BaŅjārī—an ornament worn by men on the
upper part of the ear.

Bāñh— } [see baŅjar]—(1) waste land; (2)

Bāñhal— } sterile of both sexes, barren, of
trees plants, &c. *Bāñh biyāñ sōñh urdāñ*
[the ginger flies when the barren woman is
brought to bed]—of. ballā.

BaŅhori— } [see baŅjar]—brushwood; a little

BaŅhul— } patch of scrub. East districts
(jāñl).

BaŅjī [Skt. vanijya]—trade (lōṇḍān).

BaŅjīñ—lands close to the village site (gau-
hāñ).

BaŅjā—[see baŅjar]—fallow or waste land.
Kumaun.

Bāñk—[Skt. vanka = crookedness]—(1) a curved
knife used in cutting bamboos, etc. East dis-
tricts (chhurl); (2) a blacksmith's fixed vice
(lohār); (3) a woman's arm ornament. In the
East districts it is worn below the bāḍḍ and
bijāñh: it is made in one piece, worn by
Hindu women on the right arm and by Muham-
madans on both (śīḍe Grierson); (4) a curved
piece of wood fixed outside the wheel of a cart.
West districts (gārī).

Bāñkā—[see bāñk] (bāñgā, bāñkī, kaṇḍ)—an
aquatic beetle or caterpillar which attacks rice,
usually identified with the *bāñkī* (qv.).

Bankaṇḍā—[ban = wood; kaṇḍ = cōwdung]—
cōwdung collected for fuel in grazing grounds
(gobar).

Bankar—[ban = wood; kar = tax]—income
from the produce of forest lands, wood, gum, etc.

Bāñkarā—[see bāñk]—the cross-bar under the
axle of a cart (gārī).

Bāñkaurā— } curved pieces of wood fixed out-
Bāñkaurā— } side the wheel of an ox cart.
Kohilkhand (bahll).

Bankhañd—[Skt. vana-khaṇḍa = forest land]—
land grown over with trees or brushwood;
waste.

Bankharā—[ban = cotton] (baraundhā, kaṇ-
sāñḍ, māñḍ)—land cultivated with cotton in
the past season. West districts.

Bāñkī—[see bāñk]—(1) a small rough curved
knife used by Doms and workers in bamboo.
East districts (bāñk, chhurl); (2) a small
aquatic beetle or caterpillar injurious to rice
(bāñkā).

Bāñkāl— } see bāñkāl.

Bāñkār— } see bāñkār.

Bāñkorā— } see bāñkaurā.

Bāñkorā— } see bāñkaurā.

Bāñkī—[P ban-kaṇḍ]—a crop injured or destroy-
ed.

Bannā—[either = made, decorated, or Skt. sagni
= desire]—a bridegroom (dūlḥā).

Bannēvar—[bāñdhāñ and bār = door, or wāḱā
= garland]—wreaths of mango leaves, flowers,
etc., hung over doors at marriages and festive
occasions (bandanbārī).

Bārā—[according to Platte Skt. *vahakāra* = carrier, but cf. *bāharā*] (*bāriyā*, *chariyā*, *putahā puliyā*, *purchhādā*, *purhā*, *purahā*, *sokarhā*)—the man who empties the bucket at the mouth of the well.

Bārā—[*bārī*, Skt. *vāra* = time]—the cowherd's share of milk, generally the milk of every eighth day. Rohilkhand (part).

Bārā—[see *bār*]—(1) a cattle fence. *Bārāhī jab khēt ho khāḍ*, to kaur karē rakheḍi [when the fence goes and eats the field who would watch it? *quis custodiet ipsos custodes*]; (2) a sitting place or reception place outside the house for male guests. East districts (bairhak).

Bārā—[Skt. *vaṣa*, *vaṣaka*]—coarse oakes made of *urād* pulse seasoned with curds
Bārā—of *urād* pulse seasoned with curds
Bārā—(*daḥī*) and fried in butter or oil. The
Bārā—*baingan* *bārā* is wrapped in leaves of the *baingan*. The *sāg bārā* is usually made with chopped up leaves of *fenugreek* (*methā*). The finest kind is *kalāmī*.

Bārā—an ornament worn by women near the elbow. Central Duāb.

Bārā bhāo—[*lit.* high rate]—a kind of system of disposing of or appraising produce: used in distinction to *akhtij* (qv). The cultivator agrees to pay back the loan in grain with interest at the highest market rate of grain prevailing during the whole season.

Bārādukh—[*lit.* great pain, great sickness]—rinderpest in cattle. West districts (chēchak).

Bārāhā—[P Skt. *vahā kāra* = carrier] (*bārārī*, *Bārāhī*)—*bārā* *bēr*, *gāriyā*, *kāḍh*, *maigā*—the ropes for dragging a harrow. East districts (hēāgā).

Bārāhā—[P Skt. *vāri* = water]—beds made in a field and watered one after another: the water-courses in a field (*kiyār*).

Bārāhā—[*bārāh* = 12]—the ceremony on the twelfth day after a child is born.

Bārāhdārī—[*bārāh* = 12; *dar*, *duār* = door]

Bārāhduārī—[a room with 12 openings; a garden pavilion.

Bārāhī—the earth goddess: supposed to be
Bārāhī—the goddess of eruptive diseases: so called because the earth was raised from the deep by the *vāraha* or Boar incarnation of Viṣṇu.

Bārahmāsā—[*bārāh* = 12; *mās* = month]—

Bārahmāsiyā—a song in honour of each month of the year. There are numbers of such songs very popular among the people. The following is a sort of rural or agricultural calendar sung in the western districts.

I. *Asāḥ kahai kirsān, suno ek bāt hamārī;*
Kar hai bail tayyār, bāḥ dē vārī kiyārī.
Bārī sāvāk gurār hoḥ tū mujh mēn dījai;
Aur sālī kē paudh pachhēḥī chārōn nā kījai.
Jin kā dhōrī hār isī samēd par jāvō,
Hārō voh kirsān; sālī bhār rās nā dō.

[Asāḥ says, "Cultivator! Listen to me. Get your plough and oxen ready and plough up the whole field. Sow in me *sāvāk* cotton and *gurār* as well as paddy for transplanting. Take care never to allow these four to be late. Ruined is that cultivator whose oxen break down at this time of year and he will have no luck for the rest of the year."]]

II. *Sāvan kahai kirsān, bāt tū sunō mēṛī;*
Pagārī bāndhāt hoḥ pachhēḥī khētī tēṛī;
Dhān chahorā gahrō boiyē, ānchō urād
judr,

Bo makki picchhō pakhvārī, dhānd sāv
sō kirsān kīyār.

Sārī Sāvāt ho tū mujh mēn, aur sārī
mēn dēḥ bāḥ,

Sāthī sātī karī ho jāvō gāḍ, nāḥ kī
kamī nāḥ.

["Hear me," says Sāvāt, "your cultivation will be late if you wait even so long as to tie your turban. Sow coarse and fine rice in the low lands, and on the high lands *urād* pulse and *judr* millet. Sow maize in the last fortnight of this month, and choose out the most level field for the purpose. Sow all the autumn crop in me, and go on ploughing for the spring crop and then you will have lots of fodder and no lack of grain."]]

III. *Bhādon kahai, kirsān tant khētī mēn*
pāyā;

Bārāh mēn sardār khud Har nē bandyā;
Jo kīyārī tappar parī rahī mujh nāḥī;
Phailī aīṭ dēḥ, dānah ek hūt nāḥī.

Vohī hai pāt sapāt mujhē jo kḥāḍ
madḥ;

Main nā bārāḥ kharāḍ donōn fūlīḥ
ho jāvō.

[Bhādon says, "Cultivator! Your critical time is in me. God himself has made me the ruler over the twelve months. If during me the fields are allowed to remain fallow, the *dēḥ* grass spreads so thick that not a grain of corn will grow. He is a worthy son who ploughs hard while I last. If I give no rain both harvests are ruined"]]

IV. *Asoj kahai kirsān karai jo mujh mēn*
aulāḥī,

Nalōn hīn paidāvār savāyā dēḥ ho jāḍ,
Jo barsai mēḥ pānī mat utarān dījai;

Joḥ khēt mēn turat andī savāyā lījai.
Sārī kē bāḥan mēn bāḥ tū bahutī dījai.

Sārī kē jāb baith surāḥ hōnd kar
dījai.

["If you weed your fields in me," says Asoj, "there will at once be a very great increase in the produce: if it rain, do not let the water run out of your fields. Plough them quickly and you will have an extra good crop: and begin to sow when the cold weather has fairly set in."]]

V. *Kārtik kahai kirsān, bāt mēṛī sun lījai;*
Pakhūrō pahilī mēn rabiḥ bo sārī dījai;
Makki, chahorā, dhān, inhōn sāḅod tū
lījai;

Chand doḥlāḥī khēt bōḥ tū in mēn dījai;
Thō bāḍ chasam bail haiṭ bāḥī,

Inkō hārō tūḥḥī chikānd nāḥī.

[Kartik says, "Cultivator, Listen to my advice. Sow all the spring crop in my first fortnight. Harvest your maize, your coarse and fine rice; and sow after them gram as a second crop. Mind, friend, your oxen are your arms and your eyes. If they are disabled you have no chance of getting on."]]

VI. *Māngar kahai kirsān, ho jā mardān,*
Tēṛī pakki dī kharīṭ, isī sāḅodān;

*Khānd jugā rākh, tā ghar mēn lījai;
Bakht ko dē bēch, tayyār jab bāqī kījai.
Kor gēhūn mēn dēni kī tayyārī,
Yah mīknat kā tērī vagt hai bhārī.*

[Mangair says, "Cultivator, now be a man! Your autumn crop is ripe. Now is the time to harvest it. Keep only as much as is required for the food of your household. Sell the rest, and prepare to pay your rent. Now prepare to give the first light watering to your wheat fields. This is the time when you must work hard."] VII.

*Poh kahai kīrsān, bāt main tujhē batādhā,
Bārē jo Jagdīsh nāj ko kujam jamādhā.
Lakhūn man bārhai nāj, bāi nakron sē
chhūtai,*

*Bail buchāin kīrsān, marād kāmōn sē
chhūtai.*

*Hokar kai nīphān, ikh sab apnā pēlai,
Ek ek pēti bēch pēr kitnē hī phailāin.*

["Hear what I have to say," says Poh. "If the Greater vouchsafes rain in me I will make even the hopeless seed grains grow. Your crop will increase a thousand-fold, and you will escape paying the canal dues. Both oxen and cultivators will be spared their toil. Thus relieved the husbandman can crush his sugarcane, and each root will give several offshoots for a second year's crop."] VIII.

*Māgh kahai kīrsān, suniye albiēdā,
Baras dīn kī kammāi ikh yah main nē
pēlā,*

*Dājē pāni hēt kūān samīhāro,
Kolhā ko do chhōr, gēhūn tum bhārē
māro.*

*Jo bārē Bhagvān manj phir tērī āvai,
Man man bīghē khām nāj tumhē bār
jāvai.*

[Māgh says, "Listen to me, jolly cultivator. The sugarcane has given you as much as will support you for twelve months. Now set your well in order for the second watering of your wheat. Give up your cane mill, and drive the water full into your fields. If God be pleased to give rain you will be truly blessed. For every small bīghā, you will have an additional maund of produce."] IX.

*Phāgun kahai, kīrsā: bēvalā matnā hūjai;
Tādrāg mast hōkē, khēt kī bāt na rājhāi.
Pēs Māgh mēn ghās bārē thā, nāj bārhan
ramad āi:*

*Dēdē pāni is mēn nāj savāyā hō jād.
Bakh tanvāl khēt kī, khētī ujaran mat
dījai;*

Jo chāhē Bhagvān nāj man chāhē lījai.

[Phāgun says, "Cultivator, don't be a madman during the Holi. Don't be so excited over singing and playing as to neglect your fields. The watering in Pās and Māgh helped the growth of the stalks. Now is the time for the grain to swell. Pour water into the fields and you will have extra produce. Watch your fields well and don't let them be injured, and then, if it please God, you will get grain to your heart's content."] X.

*Chait kahai kīrsān, chānā hō mujh mēn
dānd,*

*Sir uka mat tūtan dījai, rakhiyē mat sēnd.
Ikh pānqrā bo lē, jo tū chāhē hūd nīhāl:*

*Bhar bhar gāddī khāt dāl dē, phasīdkar dē
khuvdāl.*

*Bār bār dē pānt dē mēn, bāndh bahut
sutharī dhāl,*

*Mīthī lokrī sab kōt khārē: bāihā fāurdān
rakhdāl.*

[Chait says to the farmer, "In me gram will give double produce if you don't break the tops and don't leave it unguarded. If you wish to be happy prepare your sugarcane fallow and pitch in manure by the cart load. Spread it out and drive the spade deep into the soil. Water it time after time and make a sound fence to shield it. Every one eats the sweet cane. Put a watchman on it at once."] XI.

*Baisākh kahai kīrsān, bēvalā, khēt khēt
par phērā mār.*

*Dēkh dēkh kar sāngvā khēt jo jo hogī
tayyār.*

*Jau aur chand kātlē pahilā, nahīn jhar jāvē
sārā khār:*

*Gēhūn kātnē kī tayyārī kar, kāndrā dē jā
kaṭhlā mār.*

*Gēhūn kātnē mēn jaldī kar, jagah jagah sē
kaṭhlā kar.*

*Olon kī dahshat rahēt hai, jhar na jāvē sab
pakṣ kar.*

[Baisākh says to the farmer: "Madman, go round every field, look about you, and harvest your crop as it becomes ripe. First cut your barley and gram, lest the grains drop from ripeness. Make ready to cut your wheat. Collect it all into a stack in one place. Haste to cut the field and collect it from every field. There is risk of hail, which may break down the ear as it ripens."] XII.

*Jēth kahai kīrsān, dhētīkar dhūp tapāt
mēn kar pāirī,*

*Mīhnat karkē jaldī nīhā lē hō nā jā bārē
jārī.*

*Pachhvā lā mēn turai jo pāirī hō jāvē do
do dīn mēn.*

*Purē patlējō ākē phir hōtē kī nīhān chhā
dīn mēn.*

*Purē mēn tē lījai urāyā; dhūp dhūp sārī
khējī;*

*Jitnī jaldī hō sakī tujhē, bhue anāj ghar
mēn lījā.*

[Jēth says to the cultivator: "Be undaunted by the heat of the weather. Make ready your threshing floor. Work hard and collect the produce before the rains set in. If you begin your threshing in the hot west wind, you can do in two days what you cannot do in six if the wind veer round to the east. You can winnow in the east wind. Patiently endure the heat, and take home the chaff and grain as quickly as you can."] Bārahmāsiyā—[see bārah māsā]—a labourer employed by the year.

Barāhōn—(pātā)—the partitions in a fire-place for holding the pots (chūlhā).

Barāl—sugarcane—parts of Bundelkhand (lkh).

Barāib—(1) to pick out, select. East districts; (2) to turn irrigation water into a new channel. East districts; (3) to exorcise rats from a field. East districts.

Barail—the wedge fixing the beam of a plough into the body. Oudh and Rohilkhand (hal).

Barairī—[? *barāī* = sugarcane, but cf. *bārā*]—the circle of land near the village site. Bundelkhand (gauhān).

Baraiṭh— } [Skt. *eritī*]—a conservatory or
Baraiṭhā— } garden for growing betel (*barē*,
pān).

Baraiyā—[? Skt. *vāri* = water, but see *bāharā*]—the man who distributes the irrigation water in a field. West districts (hath vaiyā).

Barakat ki mittī—[Arab. *barak* = praying]—a piece of wood with an inscription in moist clay or cowdung placed on a pile of cleaned grain to save it from thieves and the evil eye; used by Muhammadan cultivators in the West districts (chānk).

Barāmdā—[either Pers. *barāmadāh* = outgoings or Skt. *varaṇḍa*, rt. var = to surround. Platts separates the words *barāmdā* from Pers. and *barāṇḍā* from Skt. "Hobson-Jobson" sv. *verandah*—leaves the matter doubtful]—(*barāṇḍā*, *barāṇḍā*, *chākh*, *chhājō*, *sāyāhān*)—the verandah of a house. To the east *khamhiyā* = low verandah.

Baran—[? Skt. *vāri* = water]—alluvial deposits.

Baran—[Skt. *varaṇa*]—a present tied up in a cloth and given to Brahmans before certain ceremonies. East districts.

Baran—fibre for rope-making. East districts.

Barāṇḍā— } [see *barāmdā*]—the verandah of a
Barāṇḍā— } house.

Barāṅgā—[Skt. *varga* = square]—the square corner beam of a house-roof (*kamarballā*); planks used in roofing.

Bārānī—[*hār*, Skt. *vāri* = water] (*akāśī vritī*)—unirrigated land; land dependent on the rain for irrigation. *Khet bārānī*, *jaisā inām rajānī* = an unirrigated field is only as much to be trusted as a king's presents (*khāktī*).

Barāo—see *baraunā*.

Barārī—[Skt. *varāṭaka* = a rope]—the hauling ropes of a harrow (*barahā*).

Barasbyāh— } [*baras* = year; *byāh* = mar-
Barasbyāvar— } rriage]—a woman who has a
child yearly (*barsāin*).

Baras gāṇṭh—[*baras* = year; *gāṇṭh* = knot] (*īalamdin*, *janamdin*, *sālgirah*)—the ceremony on a child's birthday, when a knot is tied in a cord.

Barasnā—[Skt. *varsha* = rain]—to rain.

Māli chākh barasnā, dhobi chākh dhūp,

Sāh chākh bolnā, chor chākh chup.

[The gardener longs for rain, the washerman for sunshine, the merchant talking, and the thief silence.]

Bhālā na at kā barasnā, bhālā na at kī dhūp;

Bhālā na at kā bolnā, bhālā na at kī chup.

[Too much rain, too much sunshine, too much talk and too much silence, are all bad.]

Barasvāhī—[*baras* = year]—yearly wages (*sālānā*).

Barat—[Skt. *varāṭa*, *varāṭaka*]—the main well rope. West districts (*bart*).

Barat—a weed destructive to rice—see *dhondā*.

Barāt— } [Skt. *vara-gāṭra* = the bridegroom's
Barāt— } cowing, or *vara-rātri* = the bride-

groom's night]—(*bariāt*)—the procession of the bridegroom when he comes to fetch his bride

(*bydh*). *Nāiki barāt mēh sabhī Thākur* = at the barber's wedding every one is a Thākur.

Baraukhā—a tall soft variety of sugar-cane, possessing abundant juice. Cawnpur (lkh).

Baraunā—(*barāo*, *barān*)—the ceremonious separation of that person from his relatives and friends by whose negligences or act a cow or bullock has died. East districts.

Barāuñchī—the jeweller's brush. Rohilkhand (*sunār*).

Baraundhā—[cf. *bāri*]—land under cotton in the past season. West districts (*bankharā*).

Baraunthā—the part of the wall between the top of the door and the roof. West districts.

Baraunthā—the first room on entering a house; the vestibule (*barothā*).

Barbarī—the Barbary breed of goats (*bakrā*).

Bārbaṭāl—[*bār* = load, *baṭāl* = division]—division of crops by loads between landlord and tenant (*baṭāl*).

Barchhihandī—[*barchhī* = a lance]—a variety of the *birt* (qv.) tenure; lands given in lieu of military service.

Bard—[see *balad*]—an ox, bullock.

Pārāb kā bard; pachcham kā mard;

Uttar kā nīr; dakhin kā chīr.

[The east for oxen, the west for men, the north for water, the south for clothes.]

Bardā—(*bardī*)—a kind of light sandy or stony soil (*bhūr*).

Bardā—lowlands in river valleys (*kachhār*).

Bardāb—[*bard* = a bull]—to put a cow to the bull. East districts (*bahānā*).

Bardahā—[*bard* = ox]—a cattle-dealer. East districts (*byopārī*).

Bardaihi—[*bard* = ox]—fees paid to the owner of land for grazing. East districts (*charī*).

Bardānā—(*bardhānā*)—see *bardāb*.

Bardaur—(*harā* = ox; Skt. *vāṭa* = enclosure)—an enclosure or shed for cattle.

Bardh—[see *bard*]—an ox, bullock (*baladh*).

Bardhā— } an ox, bullock (*baladh*).

Bardhānā—see *bardānā*.

Bardhī—(*chared*)—a bullock hide.

Bardhvānā—to put a cow to the bull. West districts (*bahānā*).

Bardī—a kind of light sandy or stony soil (*bardā*).

Bardiya—[see *bard*]—a cowherd: specially one employed to watch the semi-wild cattle in the Tarāi (*ṭhāṭhiyār*).

Bārduārī—(*bārchhikāī*, *bār rukhāī*)—the ceremony at the door of his house when the bridegroom returns with the bride. His sister stops the door against the bride till she gets a present.

Barēj— } [Skt. *eritī* = a betel enclosure] (*ba-*
Barējā— } *raiṭh*, *baraiṭhā*, *bāri*, *bhūt*, *panvāri*)

—a garden or conservatory for growing betel. West districts (*pān*).

Barēkhī—a woman's arm ornament: according to Grierson chiefly worn by women of the Guāla class.

Barēr— } [Skt. *balī danda*]—the ride pole of a
Barērā— } house. East districts (*balēṇḍī*).

Barērī— } In Kahār slang *barērā* = the
boundary of a field (*mēṇḍ*).

Barāt—[Skt. *vardāka*—(1) a rope used with a vessel at a well (ubhan); (2) the main irrigation well rope. Rohilkhand and Oudh (bart).

Barī—[Pers. *barf* = ice]—a white sweetmeat made of coagulated milk and sugar (mithāt).

Bargā—[? Skt. *vāṭa* = enclosure]—a fence to keep cattle out of a field (bār).

Bargā—[Skt. *varga* = square]—the square corner-beam of a house; (kamarballā)—thin rafters supporting a masonry or mud roof.

Barhā—(1) {*sktāndā, barhāt, barhētā, fardā, gabhān, gārā, hār, jaṅgāl, khēt, palai pālo, ḍaparhār*}—the circle of fields most distant from the village site; (2) as such lands are usually devoted to grazing, it means generally grazing ground. Upper Duāb (charāgāh).

Barhā—[Skt. *vardāka*—the ropes used for dragging a harrow. Eastern districts (barahā, hēngā).

Barhā—[? Skt. *vāri* = water] (*bah, bahā, baḥo, kālo*)—a furrow used as an irrigation channel in a field (guṇḍ, nālā).

Barhāi—[Skt. *vardhaki*, rt. *vardh* = to cut] (*barhī, baḥhī*)—a carpenter. His tools are—(1) the adze—*baḥāḍā, baḥāḍā, baḥāḍī, baḥāḍī, baḥāḍī*; in Kumaun *baḥāḍā*; in Rohilkhand *tēsh, tēshā*; (2) the axe—*kulhārā, kulhārī, tāngā, tāngī, jāngārī*; (3) saws—large, *drā, karōṅh*; small, *ārī*; (4) hammers, large—*hataurā, hataurā, mārtaul*; small, *hataurī, hataurī*; (5) the revolving drill—*barmā, barmī*, of which the bow is *kamānī*, the handle *daṣṭā*, theawl itself *barmā, barmī*, the string *tasmā, tasmā*; (6) the bradawl—*sulāḥī, salārī*, and to the East *ḥekurī*; (7) chisels—the middle-sized chisel, broad at the base and narrow at the top, *mājholā, māṅholā*; made with a curved point for cutting grooves, *golāh, ghōlāh, nihānā, nihānī*; broad and straight, *chaurāḥ, chaurāḥ*; the long mortice chisel, *rammā, ramāḍ, ramāḍ*, and in Kumaun *rāmpo*; the large thin chisel used for coarse work, *rukhnā, rukhnā*; that with a rounded edge for making lines on wood, *girdā*; a small chisel, *patārī*; (8) planes—*randā*, of which the blade is *tēghā*, and the body *kuṇḍā*; the plane with a coarse edge, *gharṇā randā*; that for cutting square grooves, *ghurach kōḥ*; that for making grooves for panelling, *jhārī kō randā*; the long narrow plane for squaring boards and levelling edges, *dardz, dardj*; (9) files—the common file, *rātī*; that for sharpening saws, *kannāḍī*; in Kumaun *kannēḍī*; the coarse rasp, *sohan, sohnā*; the broad file, *chaḥorāḥ, chaḥorāḥ, choḥāḍ*; the half-round file for polishing, *nīm gīrid*; (10) the square or gnomon, *guniyā, guniyā*; (11) compasses—*parkāl, parkār*; (12) the block—*ḥihāḍ, ḥihāḍ*; in Kumaun *ackainā*; (13) the grindstone—*silḥ, patthal, patthar*; (14) glue—*sarḥ*; (15) sand-paper—*rēgmāl, sarḥ kōghas*; (16) pincers—*zambūr, jambūr, jambūr, sunḍī, sunḍāḥ, sānī, sānḍī, sānḍī*.

Barhāl—[*barhā* = to be filled]—a well depending for its supply of water on percolation.

Barhaipar—[see *barhāi*]—the trade of a carpenter.

Barhār—see *baḥhār*.

Barhāvan—[*barhāḍ* = to increase]—a piece of cowdung placed on the **Barhāvanā**—} of cowdung placed on the **Barhāvanā**—} heaped grain to keep off thieves and the evil eye. East districts (chāṅk). The practice is ridiculed in the lines—

*Jag bāur trikhāḍ bibas bhāt pāj dhan lāḥ
Barhē na barhē barhāvan jān kiḍa rach dēn.*

[The world is mad, and for the sake of wealth will worship devils, and the cultivator will put on the stamp, whether increase result from it or not.]

Barhētā—the lands most distant from the village site. Central Duāb (barhā).

Barhī—[Skt. *vardāka*—the hauling-ropes of a harrow. East districts (hēngā).

Barhiyā—{(*biyāḍh, biyāḍh*)—a disease affecting **Barhiyā**—} ing millets, sugarcane, and Indian-corn, which prevents the head from shooting.

Barhiyā—a kind of pulse. East districts.

Barhni—[*barhāḍ* = to increase; or conn. with *bukhānī*, qv.]—the house-broom used by women (jhārū).

Barī—{ *bār*, Skt. *vāṭa* = an enclosure—(1) *bīr*, **Barī**—} *hānā, kachhiyānā, kachhiḍnī, kachh-vārā, kōḥrār, kōḥrār, kōḥrār*) land under garden vegetables; (2) a house with its enclosures (ghar); (3) a grove or garden (bāgh); (4) a betel-garden (barēj); (5) the cotton plant, undecayed cotton (rūl).

Dāḥḥ, bārī, ghōḥī, ḥkh;

Jo tū kuchh nā jāntē raulā rāḍ sikh.

[If you can't manage your beard, your cotton-field, your mare, your cane-field—then you are only fit to make a row].

(8) the small middle trough of the Persian wheel. Upper Duāb.

Barī—a porridge made of the *maṅrūḍ* millet. Hill districts.

Barī—[Skt. *vara* = gift]—presents sent by the bridegroom before the marriage procession arrives (qāl).

Barī—[Skt. *vafa, vafaka*] (*urḍī, miḥaurī*)—sun-dried cakes made of *urḍ* pulse or gram flour.

Barībārī—[Skt. *vāra* = time] (*pālī, pāḥpārī, pārā, pārī, phēḥpārī*)—taking it in turns to work the cane-mill, etc.

Barīāt—see *barāt*.

Barichchhā—[*bar* = bridegroom; *ichchhā* = longing]—the betrothal ceremony (sagāt).

Barīrāt—the great mustard, an oil plant—see *lāhl*.

Bārīyā—a brush used on the threshing-floor. Bundelkhand (sarhat).

Bārīyā—[see *bārā*]—the man who empties the bucket at the mouth of the well.

Bārīyār—{(*baryār, baryār*)—(1) low-lying—**Bārīyār**—} of land—Gorakhpur; (2) fertile—of soil.

Bārjā—} the verandah of a house—(barāmḍā).

Barjoiyā—[*bar* = husband, *joi* = wife] (*bar-kanyā*)—a married pair; husband and wife.

Barkā—a little earthen dish (ghuliyā).

Barkādēb—{ (1) to stop a path with thorns. **Barkāib**—} East districts; (2) to turn a stream of water in a field. East districts.

Barkanyā—[*bar* = husband; *kanyā* = damsel]
—a wedded pair; husband and wife (*barjoiyā*).

Barkhā—[Skt. *varsha*]—rain; the rainy season (*mausim*).

Barkuiyān—} an earthen well without a masonry
Barkuiyān—} cylinder. East districts.

Barlāl—a species of oil plant. Kumaon. See *lāhl*.

Barmā—} [usually der. Skt. *dhrama* = revol-
Barmi—} ing, whirling, but possibly Port;
verruma]—a borer of any kind; the revolving
drill used by carpenters, etc.

Bárnā—to drive cattle into a field (*bār dēnā*).

Barnaichā—one of the local gods or ghosts (*dihvār*).

Barnē—notches on the beam of the plough by means of which the adjustment is altered. Duāb (hal).

Bāro—} a garden. Kumaon. See *bārt*, *bārt*.
Bāro—}

Barokhā—see *baraukhā*.

Baroñthā—see *baroñthā*.

Baror—the central axle of the Persian wheel. Upper Duāb (arhat).

Baros—a pot for fire, such as is used by a goldsmith (burst).

Baroñthā—[Skt. *varāṭha* = a house] (*baroñthā*, *paar*)—the outer room or vestibule of a house—cf. *baithak*.
Jab barr baroñthē āē,
Tab rabi' kī hōt bodī.

[When the wasps come flying into the house, then is the time for sowing the spring crop.]

Baroñth—[see *baroñthā*]—the threshold ceremony at marriage in the western districts, when the female relations of the bride welcome the bridegroom at the girl's door, and wave a tray containing flour, butter, etc., over his head.

Baroñthi—[Skt. *varāṭhīni* = armed]—the 11th dark half of Baisākh—see *ēkādasī*.

Barrā—a lamb. Duāb (bhēr).

Barrā—[Skt. *vaśāraka* = a rope]—(1) a rope; especially that which is pulled on the 14th light half of Kuār, which is known as the *bāñṭ chaudai*. The rope, which is made of the *makrā* grass, is thicker than a man's arm; and that village party in whose quarter the rope is broken, or by whom the rope is pulled out of the hands of their antagonists, remain the champions during the ensuing year. East districts. Compare a somewhat similar custom among the Bādis or rope-dancers in the hills. (Atkinson, *Himalayan Gazetteer*, II. 834); (2) an armet thick in the middle and thin at the ends, worn on the upper arm by women. Central Duāb.

Barral—} [Skt. *varafā*]—the safflower plant,
Barrā—} *Carthamus tinctorius*. East district (kusum).

Barrī—[see *barrā*]—strings attached to the pots in the Persian wheel. Upper Duāb (arhat).

Barsain—[*baras* = year]—(1) (*baras biyāvar*, *barosāfi*, *barsuñṭhī*, *śār biyān*) a woman or animal that is delivered every year; (2) a calf a year old. West districts.

Barsain—[Skt. *varsha*]—rainy—of a season or asterism. East districts.

Barsāliyā—[*baras* = year] (*barsodiya*)—a labourer engaged for a year.

Barsānā—[Skt. *varsha* = rain]—(1) to cease to rain.

Ritē bhārai, bhārē dhaikāvai;

Mehr karē to phir barsāvē.

[The empty he fills: the full he empties: if he pleases he fills them again—an allusion to the clouds and the dispensations of Providence.]

Barsāt—[Skt. *varsha* = rain] (*chaumās*, *chaumāsā*)—the rainy season.

Maghā kē barsē, mātā kē parē.

[Rain is as good in the Maghā asterism as the food handed by a mother.]

Sāvan rūkhē dhān, Bhādon rūkhē gēhān.

[A dry Sāvan is unfavourable to rice as a dry Bhādon to wheat.]

Sāvan purvī bahē

Bhādon bahē pachhiyē,

Har bailan ko bēchkar.

Larkan to jāō.

[If the east winds blow in Sāvan and the west winds in Bhādon, the season will be so bad—go sell your plough and oxen and feed your children.]

Fāsi barsē ādhā Pās;

Ādhā gēhān ādhā bhās.

[If rain comes in the middle of Pās, the wheat will give half grain and half chaff.]

Titarbarnī baddāl; rangā kājal rēkh;

Voh barsē, voh ghar karē: kahai Bhāḍ-
darī dēkh.

[Says the astrologer Bhāḍdarī: Be as sure when you see clouds with an appearance like the wing of a partridge that they will bring rain as that a widow who puts lampblack on her eyes is on the look-out for another husband.]

Pandit Kāshī Nāth gives another version—

Titarbarnī baddāl; kājal rangā rēkh;

Bēharsī, bēghar karē, kahēn Bhāḍdarī
dēkh.

[If a black line pass over a partridge-coloured cloud, says Bhāḍdarī, there will be no rain, and people leave their homes.]

Pachhiyē chālē subāḍī, rāñ karumbhī chāō;

Voh barsē, voh ghar karē: inkē gihī
subāḍ.

[If a west wind blow clear and a widow long for saffron, the one will bring rain; the other will marry—'tis the way with them.]

Purvī kairī chālē, rāñ māñ sē nāḍ;

Voh lē āvē baddāl, gihī kāl lē jāḍ.

[A strong east wind, and a widow bathing herself head and all—as sure as the one brings clouds, some one will run off with the other.]

Shukarodri bādāl, rahī Santicher chāḍ;

Sahdev jōi yōn kahai, bin barsē nāhēn jāḍ.

[If clouds collect on Friday and Saturday cloudy, there is sure to be rain, says the astrologer Sahdev.]

Agē Mangal, picchē dhān;

Barkhā hōt o parman.

[Mars in front and the sun's rays behind—there will be rain like dew.]

Sāvan pahī pañchmī jo garē ādhī rāt,

Tū jāyō piyā Mālō, hūn jāō Gējard.

Sāvan kī ēkādasī garbhē jo unhēn dhān,

Samrat hōt tukhāḍō, upjēn sātōn dhān.

Sāvan shuklī satmēn udac jo dekhē dhān,

Tū jāyō piyā Mālō hūn jāō Mūltān.

[Should it thunder at midnight on the 5th of the first half of Sāvan, go, my dear, to Mālva. I am off to Gujarāt. Should the sun be obscured on the 11th of Sāvan, the season will be prosperous and all seven kinds of grain will thrive. If you see the sun's rays on the 7th light half of Sāvan, go off, my dear, to Mālva. I am off to Multān.]

Sāvan Sukkar āntē, nēham parē akāl.

[Should Venus be hidden in Sāvan, there will certainly be famine.]

Jai din Jēth chāl purvā,

Tai din Sāvan sikkhō jā.

[For as many days as the east wind blows in Jēth, so many dry days will you have in Sāvan.]

Barasāin ki tīn rut,

Sāvan, Sant, Basant.

Ek din aīd hoḡā—

Triyā na chahōḡi kanth.

[There may be three seasons in the year—Sāvan, Sant, and Basant. But a day will come on which the wife will not long for her husband—i.e., when in the month of Jēth (May-June) the land requires heat, or, as the rural phrase goes, *dharī bhājnd chahiḡ* = the ground should fry and rain is unreasonable.]

Bin Bhādon kē barsē

Bin māt kē parsē.

[There is as little satisfaction without rain in Bhādon, as there is without food served by one's own mother.]

Phēl par chēl bolē. [The kite sits on a clod and calls—a sign of rain.]

Ek bānd Chait mē parē

Sakarā bānd Sāvan ko harē.

[Every drop of rain in Chait (March-April) will lose you a thousand in Sāvan (August).]

Kalē pāni garm hoē, chiriyā nahavē dhūr.

Andē lē chīnī charhai—to barkhā bharpār.

[When water boils up in the pot, the birds bathe in the dust and ants climb up carrying their eggs—then there will be abundant rain.] Compare Virgil—

Sapius et tectis penetralibus extulit ova

Angustum formica terens iter.

[Often too the ant is seen carrying its eggs out of its secret cells along that narrow well-worn path. Conington, Trans. *Georgics*, I, 379-80.]

Sējh kē dhanush, savēr kē morā;

Kē donō pāni kē borā.

[A rainbow at dusk and peacocks crying in the morning are signs of rain.]

Māḡ mās jo parē na sēt

Mahḡd nāḡ janiyo mēt.

[If there be no cold damp in Māḡ (January-February), be sure, friend, that grain will be dear.]

Sāvan shuklā sātmin udāe na dekhē bhān

Aisā pāni barsē nikas na Dōthān.

[If you cannot see the sun on the morning of 7th light half of Sāvan, it will rain without stopping till 11th light half of Kārtik.]

Rāt bē badrī, din kī ghāt.

Ghāḡ kahēn—yah barkhā satā.

[Cloudless nights and shady days—so Ghāḡ foretells the end of the rains.]

Another form runs—

Rāt nibādar, din ko chhaiyā :

Ghāḡ kahēn ab barkhā qaiyā.

[Cloudless nights, shady days—"This is the end of the rains," says Ghāḡ.]

Māḡ kī garmī, Jēth kī jār.

Phālē pāni bhar gayē tār :

Ghāḡ kahēn—ham hoḡē jōḡ

Kūdn kē pāni dhōē haiḡ dhōē.

[Heat in January, cold in May, the first showers filling the tanks—Ghāḡ says, "I will turn Jōḡ. The washermen will have to use well water." (All signs of drought.)]

Bolē lokhrī, phālē kāns,

Ab nāhīn barkhā kī dē.

[When the fox begins to fall and the *kāns* grass comes into flower, there is no longer hope of rain.]

Dhanush parē B-ḡḡdī,

Mēh sājhi yā sikkē.

[A rainbow in the east means rain by evening or next morning.]

Bolē mor mahā turo, khaḡḡ hoē jo chāchh,

Mēh mahi par parēhi jāno kāchho kāchh.

[When the peacock calls loud and buttermilk gets sour, know that rain is preparing to come down on the earth.]

Bhor jo bādāl dānbarē, rāt ujērē hoē,

Dopahar ko sūraj tapai, durbhiksh toḡ jō.

[A cloudy sky in the morning, clear nights and hot sun at mid-day, are signs of famine.]

Māḡ dī pānch nakshatra, Bhraḡu

pushchīm dīshā hoē;

To yōn māno Bhaddāl, pāni prithvī na jō.

[In Magha and the four following asterisms, if Venus be in the west quarter, Bhaddāl says the earth will be without rain.]

Rātyōn bolā kḡlā, din mēn bolai sīdā,

To yōn bhākhai Bhaddāl, nishchai parā-

khai akāl.

[If the crow calls by night and the jackal by day, then, says Bhaddāl, there will surely be rain—cf. *tum cornia plenā pluvium vocat improba voce* = then the raven in her deep tones like an evil spirit calls down the rain.—Virgil, *Georgics*, I, 388 : Conington's trans.]

Ravi āḡārā Surgurān Shashi Shukrān

pari vākḡ,

Dīus jo chauthē pānchoḡn rudhir bahto

dēkh.

[If there be a halo round the moon on Sunday, Tuesday, Thursday, Monday, or Friday, be sure you will see blood flowing on the 4th or 5th day after that.]

Barsāt!—[see **barsāt**]—(1) belonging to the rainy season; (2) a constitutional disease in horses which comes on in the rains.

Barsaurhi!—[*baras* = year]—(1) a woman or animal that is delivered every year (*barsain*); (2) yearly wages.

Bars!—[*baras* = year]—the ceremony on the

Bars!—first anniversary of a death.

Bars!—

Barsiā!—a pot for fire—see **burst**.

Barsodiā!—[*baras* = year]—a labourer employed by the year (*barsāliyā*).

Bart!—[Skt. *varāḡaka*] (*bārārī*, *barat*, *barē*, *barkhā*, *chhōr*, *jērdā*, *lāo*, *nahan*, *nār*)—the main

well rope used with the well bucket. West districts.

Bartan—[*bāsan*]—a vessel; *chauka bartan* = a Hindu's cooking arrangements.

Bartush—land sown with sugarcane after a rice crop. Rohilkhand.

Bārū—[Skt. *bāluka*, *vāluka*]—sand (*bālū*).

Baruā—[see *bārū*]—a variety of sandy soil like *bār* (qv.). East districts (*baluā*).

Baruā khēt rang birāngo;

Mai dēt sahlōd;

Mēr bharosē mat rāto;

Mat kāphī birāno khōd.

[The sandy field says: "I may be beautiful to look at, and you may tickle me on the top with the roller; but don't depend on me, and don't have to live on borrowed money."]

Baruā—a bullock that butts. East districts (*markahā*).

Baruā—chips of rush used by women in making little boxes and baskets. East districts (*battl*).

Baruā—the ceremony of putting the Brahmanical cord (*janēū*) on a boy.

Baruā—seed remaining over after sowing, given to village mendicants as a perquisite and to the village blacksmith for the repairs of agricultural implements. East districts (*bijvār*, *ubarvā*).

Baruār—[see *bārū*]—a variety of sandy soil (*baluā*, *baruā*).

Barun—[Skt. *varuna*]—the Hindu god of water—cf. *khwājā khizr*.

Barvaṭ—an instrument used by Pāsis for incising toddy trees. East districts.

Baryā—a knife-grinder (*siqligar*).

Bāryā—[see *bārā*]—the man who distributes the water in a field. West districts (*hathvaiyā*).

Baryār—

Baryārā—} see *baryār*, *baryārā*.

Bās—[Skt. *vas* = to dwell]—a hamlet, as distinguished from *khērā*, the parent village. West districts.

Bāsan—[Skt. *vāsana*]—a vessel (*bartan*).

Basant—[Skt. *vasanta*; perhaps *rt. vas* = to shine]—the season of spring, extending from 15th Phālgun to 15th Baisākh. In slang it means the period of three days during which a woman is impure at her menses.

Basantā—[see *basant*]—rinderpest in cattle (*chēchak*).

Basanti Mātā—} [see *basant*]—the small-pox

Basanti Stālā—} goddess.

Basant pañchamī—the spring feast, held on 5th light half of Māgh.

Basāori—[Skt. *vas* = to dwell] (*basaurī*)—cesses levied on resident artisans (*abvāb*).

Basauri bisār—[Skt. *vas* = to dwell]—fees given by resident cultivators in support of watchmen. Lucknow.

Basauri—

Basāvār—} see *basāori*.

Basēnrā—} [*bās* = bamboo]—thin bamboos.

Basēnrī—} Bundelkhand.

Basēnriyāl—[*basēnrā*]—a festival in Bundelkhand, held during the Holi. A bag of coarse sugar (*gur*) is hung on a bamboo. A man climbs for it and is assaulted by the women of the village until he secures the bag.

Basgat—[Skt. *vasana* = dwelling; *vas* = to dwell]—the village site (*ābādī*).

Bāsī—[Skt. *vas* = to dwell]—stale food, to eat which overnight is supposed to impair the intellect and memory. The food kept from supper for the children's breakfast is to the west *kāldo*, *kāldā*; and to the east, *kaṭhū*, *khaibā*.

Basiaurā khānā—[see *bāsī*] (*basiydrā*, *kāldā*, *kāldō*, *kārdat kī pattaī*, *khichrī khāvdī*, *konhrat kī bhāt*, *konhrat kī pattaī*, *kundr*)—the ceremonial feeding of the bridegroom at a wedding (*byāh*).

Basikāt—[Skt. *rt. vas* = to dwell]—the homestead or village site (*ābādī*).

Basit—[Skt. *vasita* = dwelling; *vas* = to dwell]—the headman in a village. Central Duāb, like the *mugaddam* (qv.).

Basiyārā—see *basiaurā*.

Bāsmatī—[*bās*, Skt. *vas* = smell]—a fragrant variety of rice which it is unusual to bury in order to preserve it. Carnegie quotes the lines—

Bāsmatī dhān jo gārā,

Barā dāmi jo parimīt chhārā,

Unh kē bair, nich khās

Yā chārōn gayē dhot bajēn.

[He who buries *bāsmatī* rice, a gentleman who acts dishonourably, he that quarrels with his superior, and he that eats with his inferiors—all four denounce themselves by beat of drum.]

Basnā—[Skt. *vas* = to dwell]—to inhabit a place.

Basnā—a satchel or covering for clothes.

Basnī—} a small purse. Rohilkhand (*thāit*).

Basnī—

Bastar—[Skt. *vastra*]—clothes (*kaprā*).

Bastī—[Skt. *vas* = to dwell]—the homestead or village site (*ābādī*).

Bastī kī āshnāī,

Har vagī kī larāī.

[If you have relatives (or marry your children) in your own village, you will be always in hot water.]

Bastri—see *bastar*.

Basukā—tobacco. Sunār's slang (*tambākū*).

Basūlā—[Skt. *vāsi* = a chopper]—a carpenter's adze.

Basulā—} adze.

Ba ūl—

Basul—} [*basūlā*]—a small adze: a hoe with

Basūliyā—} a narrow blade.

Basuliyā—

Basvārī—[*bās* = bamboo; Skt. *vāsa* = enclo-

Basvārī—[*vas*]—a grove or patch of bamboo (*koṭh bāns*).

Bāt—[Skt. *vaṭ* = to divide] (*baṭkārā*, *baṭkharā*)—weights used for weighing; *īṭ kē bāt dam mudār* [weights made of brick are not to be trusted—they lose their weight].

Bāṭ—special or extra food, grain, etc., given to cows when calving. Duāb (*pakhēo*).

Bāt—[Skt. *vāta* or *vartmana*]—a pathway (*pag-ḍānḍl*). *Bārāh bāt*, *āthārāh pānḍē* [a man is pointed out many roads, but is in doubt which to follow].

Bāt—a weed which chokes young rice—see *dhonḍā*.

Bāt thairnā—[*bāt* = word; *thairnā* = to be fixed]—to be betrothed—a Muhammadan phrase.

Baṭāi—[*bāṭānā*, Skt. *vaṭ* = to divide] (*agorbaṭāḍī*, *bārbaṭāḍī*, *bhaolī*, *bojhaṭāḍī*, *kan*, *pairbaṭāḍī*, *rdmabaṭāḍī*)—the system under which crops are divided at harvest time between landlord and tenant instead of a cash rent being fixed. *Kachchē par joṭnā* = to hold on the principle of division of crops. Also see *darkaṭī*, *halbandī*, *kōt*, *nijkārī*.

Baṭāī jinaī—rents paid in kind.

Baṭāī navāsiyā—[*navu*, *nava* = nine]—division of crops in the proportion of seven-sixteenths to the landlord and nine-sixteenths to the tenant (*nauānā*).

Baṭairā—[*bāṭī*]—weights and scales.

Bāṭān—foot and mouth disease in cattle (*khur-pakkā*).

Baṭānā—the English field pea (*erum arvense*). Kumaon (*maṭar*).

Baṭanī—[*bāṭnā* = to be twisted]—a wooden

Baṭanī—[*bāṭnā* = to be twisted]—a wooden reel with a handle used by a silk-worker (*paṭvā*).

Baṭaniyā—[*bāṭānā*, Skt. *vaṭ* = to divide] (*baṭānā*)—the owner of a share in a village. Central Duāb.

Batās—[Skt. *vāt* = to blow]—the wind, a ghost or demon (*bhūti*).

Batāsā—[*batā*]—a light sweetmeat in appearance. **Batāsā**—[*batā*]—a light sweetmeat in appearance. They are made by dropping thick syrup on to a hot iron plate. Just before the drop hardens a minute portion of soda or potash is put in, which acting like yeast puffs out the drop before it hardens. *Pānī bich batāshā, jaisē jag kē tamāshā* = the world is as unsteady as a *batāshā* floating on the water.

Batāspheṇī—[*batās* = wind; *phēn* = froth]—a light kind of sweetmeat like the *batāshā* (qv.).

Baṭēs—[*bāṭ* = road]—a pathway (*pagḍāṇḍī*).

Baṭēū—[*bāṭ* = road]—a passenger (*baṭohī*).

Baṭhān—[Skt. *avasthāna* = residence]—an

Baṭhānā—[*bāṭhān*]—enclosure for cattle (*nohrā*).

Baṭhānī—[*bāṭhān*]—enclosure for cattle (*nohrā*).

Baṭhiyā—a pile of cowdung fuel. Duāb (*goh-raur*).

Bathūā—[Skt. *vāstuka*, *vastākā*, rt. *vāstu* = bathvā]—[*bathvā*]—house site]—an edible herb (*chenopodium album*) which grows in the spring cereals.

Bāṭī—[Skt. *varti*]—cakes cooked in the ashes—see *angākār*.

Bāṭī—[*bāṭ* = road]—a pathway (*pagḍāṇḍī*).

Baṭiā—[*bāṭ* = road]—a pathway (*pagḍāṇḍī*).

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Baṭiyā—[*bāṭ* = road] (*baṭiyā*)—a pathway (*pagḍāṇḍī*).

Baṭī—a striped turban (*chīrā*, *pagṛī*).

Baṭloḥ—[Skt. *vartaloḥ* = bell-metal]—a

Baṭlof—[*bāṭlof*]—small metal cooking pot, pincel

Baṭloiyā—[*bāṭloiyā*]—pally used for cooking pulse and

Baṭlā—[*bāṭlā*]—vegetables (*baṭulā*).

Baṭnā—the cosmetic used at a wedding—see

abṭān.

Baṭnā—[*bāṭnā* = to twist]—a machine for twist-

ing rope (*bānsāz*).

Baṭnī—a wooden reel with a handle (*paṭvā*).

Bāṭo—[see *bāṭ*]—a path for people: contrasted

with gauno = a path for cattle. Kumaon

(*pagḍāṇḍī*).

Bāto—[see *baṭṭā*]—interest at 50 per cent. Kum-

aun (*qōrhā*).

Baṭolan—[*baṭolānā*, *baṭorānā* = to collect]—

Baṭoran—[*baṭoranā*]—(1) the collecting of crops at

harvest time; (2) sweepings of the threshing-

floor (*gharvā*).

Batsāvitri amāyās—the last day of the dark half

of Jēth, when *advitri*, the personified form of

the sacred gāyatrī verse, is worshipped.

Baṭṭā—[acc. to Platts; *ṛitta*, Skt. = turned.

Yallou takes the original meaning to be defi-

ciency or flaw. "Hobson-Jobson" suggest a

connection with (1) *bāḍī*, *bāḍīṭā* = wages in

kind; (2) *bāt* = a pack saddle; (3) *Canarese*

batta = rice]—(1) (*baṭkar*) discount or com-

mission; (2) the roller for grinding spices (*sil*

baṭṭā); (3) the spike which holds a pipestem,

etc., while it is being bored (*gargarā sāz*).

Baṭṭā harvāhl—[*harvāhl* = ploughman]—a de-

duction on the tenant's share of the produce

when the crop is being divided. Gorakhpur.

Baṭṭaiyā—a pile of cowdung fuel. Duāb (*goh-*

raur).

Baṭṭā khātā—a merchant's list of bad debts

(*bahī*).

Baṭṭī—[Skt. *varti* = any thing rolled up]—

(1) (*baṅḍā*, *baṅḍī*, *baruḍ*, *kāmī*, *sāl*) twice of

various kinds for making baskets; (2) crosspieces

in a roof; (3) a bougie or suppository covered

with some irritating substance used in cattle

poisoning; (4) a candle wick, a candle.

Baṭuā—[*bāṭnā* = to twist]—(1) a bag or purse

(*thailā*); (2) a small bug for holding chewing

tobacco, areca nuts, money, etc.

Baṭuā—a cooking vessel—see *baṭloḥ*.

Baṭuiyā—[*bāṭuā*]—a small purse (*thailā*).

Baṭulā—[Skt. *varta loḥa* = bell-metal] (*baṭṭā*,

***bāṭloḥ*, *baṭloiyā*, *baṭuā*, *bhartiyā*, *kānsiyā*,**

***kaśṇḍī*, *kaśṇḍīḥ*)—a cooking vessel made of**

alloy (*phālī*, *kaṭuṭ*) used for cooking pulse

and vegetables.

Baṭul—[*baṭulā*]—a small cooking vessel usually

used for boiling pulse or meat.

Batūṛī—[Skt. *satulīkā* = satulent]—a small

variety of grain. Benares (*chanī*).

Baṭuvā—see *baṭuā*.

Baṭyā—see *baṭiyā*.

Bau—the fee to a landlord when the daughter of

one of his tenants is married—cf. *shāḍiyānā*.

Baubēgār—[see *bēgār*]—help given by tenants to

a landlord in cultivating his home farm.

Kumaon (*harī*).

Bauchhār—[acc. to Platts, Skt. *vāta* = to blow

gently; *kehar* = to pour out] (*chharkā*)—a

driving squall of rain.

Baug—[*bonā* = to sow]—the sowing season. East districts (*boni*).

Baul— } [*baul* = blossom; *Skt. mauli* = head]

Baulā— } —plants of the *mung* pulse. Boudelkhand.

Baun—[*Skt. vāmana* = short, dwarfish]—pieces of bent wood attached to the ring used to keep the mouth of the irrigation bucket open. Duāb (*charas*).

Bauṇḍā—[*Skt. vṛinta* = stalk]—a pod of cotton, capsule of tobacco, etc. Upper Duāb.

Bauṇḍā— } land given in lieu of service to village

Bauṇḍl— } menials, such as sweepers, etc. West districts. For the difference between this and *dohil* see *dohil*.

Baunḍiyā—a sub-tenant. Agra (*shikamī*).

Bauṇḡā—(*bhābā, boṇḡā, garī, garri, porauḡ, porauḡ, porāuḡ*)—a stack of chaff grass, etc. Upper Duāb—of, *chhaur, mandal*.

Baunl—[*bonā* = to sow]—sowing; the sowing season (*boāl*).

Bauniyā—[*Skt. vāmana* = dwarfish]—the white dwarf variety of the large millet (*juār*).

Bauṇkhā—[*Skt. bhāṣu* = forearm]—a dyed thread tied round their arms by women as an ornament or amulet. East districts (*zēvar*).

Bauriāb—stray—of cattle. East districts (*āvārā*).

Baur—[*Skt. mauli* = head] (*bor*)—(1) the blossom of the mango; (2) little bells hung on the foot ornament (*pāzēb*).

Bauri—(*bakurī, bhaurī, hābus*)—nuripe barley roasted; parched dry barley (*chabēnā*).

Bāvag—[*bonā* = to sow]—(1) the sowing season (*boni*); (2) broadcast sowing (*bonā*).

Bāvanl—[*bāvan* = 52]—an estate consisting of 52 villages—cf. *chaurāsi*.

Bāvarchī khānah—[*bāvarchī* Pers. = cook; *kāh-nāh* = house]—a cooking-house (*rasol*).

Bayā—[either *bij* = seed-grain or Arabic *baī* = buying and selling]—a weighman (*taulā*).

Bayāl—[see *bayā*]—a weighman's fees (*taulāl*).

Bayālā—[*bayālā* = 42]—a custom prevalent among landlords in Bijnor, who in division of crops extort 42 *seers* for each maund from their tenants.

Bayār—[see *biyāl*]—(1) the wind; (2) the wind demon (*bhūt*).

Bayyar— } [see *hairbānī*]—the wife and wo-

Bayyarbānī— } men of the family generally: a term used by Jāts and Thākurs in the West districts; they also use *'aurat-vānī* in the same sense.

Bāzū—[*Skt. bhāṣu* = upper arm]—(1) (*bāzūband*) the ornament worn by women on the upper part of the arm; (2) a bank raised along the side of a potato field to keep in the water. Farrukhabād.

Bāzūband—see *bāzū*.

Bēbāqī—[*bē privat*; *bāqī* = arrears]—a release in full of a debt (*fāriḡhkhātī*).

Bēchirāgh—[*bē privat*; *chirāgh* = amp]—of a village, deserted; of a house or family, without a son (*ujār*).

Bēdahā—[*Skt. vēdha* = excavation]—metal vessels made in a mould, as contrasted with *kūḡ* = those beaten out of sheets of metal (*thāṭhērā*).

Bēdan—[*Skt. vēdana* = pain]—rinderpest in cattle. Duāb (*chēchāk*).

Bēgār—[*bē privat*; Pers. *gār*; *Skt. kāra* = one who works]—one who is forced to work for no-

thing. *Bāiṭhē sē bēgār bhālā* = it is better to work for nothing than sit idle. *Chamār ko 'arakh par bhī bēgār* = the Chamār even when he gets to the seventh heaven has to do jobs for nothing.

Bēgārī—[see *bēgār*]—(1) forced labour; (2) people forced to work for nothing. *Chor gaṭhri lēḡāyā, bēgārīḡon ko chhuffī hātī* = when the thief carried off the bundle, those who were carrying it for nothing were let off (*utār*).

Bēgrī— } [*bēgar* = tin foil]—a lapidary (*hak-*

Bēgrī— } *kāk*).

Bēgrī—thin sowing of seed. West districts (*chhīdā*).

Bēhan—[*bīd, bij* = seed]—(1) a seedling (*paud*); (2) a plant nursery (*biyār*).

Bēhar— } grass reserved for pasturage (*bēhrā*).

Bēharā— } grass reserved for pasturage (*bēhrā*).

Bēhar—[*Skt. vēdha* = excavation]—ravine ground. Central Duāb (*biḡāḡ*).

Bēhnā—[*bīd, bij* = seed]—one who cleans the seed from cotton (*dhunīyā*); a class noted for quarrelsomeness and cowardice. *Paṭhān laṛdī mārē*

Bēhnē dāṛhī phoṭkārē = the Paṭhān does all the fighting and the cotton-cleaner all the beard-stroking.

Bēhnaur— } [*bīd, bij* = seed]—a nursery for

Bēhnaurā— } young plants, particularly rice. East districts (*biyār*).

Bēhnē—[*bīhān, bhān* = the sun's rays]—in the early morning.

Bēhrā—[*bēhar, bēharā*]—grass reserved for pasturage. Rohilkhand.

Bēhrī—[Pers. *bahrā* = a share or portion]—(1) the distribution of the revenue, village expenses, &c., over the subordinate shares in a village (*bāchh*); (2) one of the divisions in a *bhāid-chārā* (qv.) estate; (3) a subscription.

Bēhrīdār—[*bēhrī* (2)]—the holder of a share in a *bhāidchārā* (qv.) estate.

Bēil—a cattle chain (*zanjīr*).

Bējhar— } [acc. to Platts, *Skt. vydmishra* =

Bējharā— } mixed]—(1) barley. Central Duāb

Bējhrā— } (*jau*); (2) (*bijhrā, bijhrā, bīrrā, gauchānī, gojārā, gojārī, jauchānī*) peas, barley, wheat, gram or any two or three of these grains mixed or sown together.

Bējot—[*bē privat*; *jotnā* = to plough]—waste land (*bañjar*).

Bēkra—foot and mouth disease in cattle. Kumaun (*khurpakkā*).

Bēl—[in some of its meanings from *Skt. vālī* = a creeper: in others *Skt. mallī* = holding]—

(1) posts to strengthen the siding of a cart. Rohilkhand (*gāṛī*); (2) a sugar-boiling house (*kolhār*), more properly the system of sugar boiling by which two or more pans are used;

in Rohilkhand generally five (*kolhār*); (3) the seedlings or small shoots of betel and similar plants (*pān*); (4) a machine for twisting thread (*alāṭhā*); (5) a kind of fibre—*imperata spontanea* (*kāns*); (6) a precipice. Hill districts;

(7) printing cloth with a pattern in imitation of creepers (*bēlbūtā*); (8) presents given by the members of the brotherhood to barbers and other persons engaged in marriage or other ceremonies.

Bēl—[Persian = a spade]—a spade, a mattock, whence *bēldār* = navy.

Bêlâ—[see **bêl**]—(1) a woman's forehead ornament; (2) the leading bullocks in a team of four (**gârî**); (3) a metal cup in which food is served (**kaṭorâ**).

Bêlak—[dim. of Pers. **bêl**]—a small spade or mattock (**bêlchâ**).

Bêlan— } [Skt. *vellana*, rt. *vâl* = to move]
Bêlanâ— } —(1) (**bêlâ**, **bêlî**) the wooden
Bêlanî— } roller for rolling out paste; (2) the
Bêlaniyâ— } treadle of a loom (**kargah**); (3)
 the cylindrical field roller; (4) the axle of the
 spinning wheel (**charkhâ**).

Bêlbûṭâ—[see **bêl**] (**bûṭâ** = flower)—an ornamental flower pattern stamped on cloth by a cloth printer (**chhîpî**).

Bêlchâ— } [dim. of Pers. **bêl**]—a small spade
Bêlchah— } or mattock (**bêlak**).
Bêlchak— }

Bêlhaḍḍî—splints or splents in a horse (**ghorâ**).

Bêlhan—[see **bêlâ**]—the leaders in a team of four oxen (**gârî**).

Bêlhâshiyâ—a flower border stamped on cloth by a cloth printer (**chhîpî**).

Bêlî— } a small metal cup in which food is
Bêliyâ— } served (**kaṭorî**).

Bêlkâbîj—the whole sugarcane cut up into pieces for seed. West districts (**lkh**).



Bêlnâ— } see **bêlan**.
Bêlnî— }

Bêlnâ.

Bêluvâ— } a small metal cup in which food is
Bêlvâ— } served (**kaṭorî**).

Bêṇâ—[Skt. *vyajana*, rt. *vyaj* = to toss about] (**biṇâ**, **biṇî**)—a fan made of slips of bamboo, &c., plaited together: used by a jeweller, &c., for brightening up his fire.

Bêṇḍâ— } [Skt. *vinḍu* = a drop]—a sort of tas-
Bêṇḍî— } sel or spangle hung on the *darî-
 dhani* or head ornament.

Bêṅ— } [conn. with **bêd**, **bîj** = seed]—seed,
Bêṅgâ— } grain, or money to purchase it
Bêṅgat— } advanced by landlords, &c., to
Bêṅgbisâr— } tenants. East districts (**taḡavî**).

Bêṇî—[see **bêṇâ**] (**bîṇî**)—(1) a fan; (2) a slip of wood nailed on one leaf of a door to cover the chink.

Bêṇîpân—[Skt. *veṇî* = a braid of hair]—an ornament worn on the head and forehead by women.

Bêṇorâ—(? Skt. *vandâ* = crooked)—a prop used to support the hurdle used instead of a door. East districts (**âgal**).

Bêṇrâ—[see **bêṇorâ**]—(1) a beam used for fastening a door. Bundelkhand (**âgal**); (2) a partition wall. Oudh.



Bêṇrî.

Bêṇrî—
 [Skt. *vîṭi*,
vîṭika = a
 fastening]
 (**doglâ**,
doglâ,
duglâ),
 a small
 swing irri-
 gation bas-

Bêṇrî chālânâ—to work the swing irrigation basket.

Bêṇt— } [Skt. *vêtra* = a reed, or *varṭana* = a
Bêṇṭâ— } spindle]—(1) the handle of a spade,
 &c.; (2) a beam for fastening a door (**âgal**).

Bêṇtar—a fifth child of a different sex from the four preceding children—e.g., a girl following four boys: considered unlucky—cf. **têṇtar**, **têlâr**.

Bêṇv—part of the blanket-maker's loom (**gaḍa-riyâ**).

Bêṇhâr—[Skt. *vyavahâra* = doing, business]—trade (**lêṇḍen**).

Bêṇpârî—[Skt. *vyâpâra* = trade, *vyavahârika* = engaged in business]—a merchant, petty trader, as contrasted with *mahājān* (qv.).

Bêr—[Skt. *bâdara*]—the jujube tree—*sisyphus jujuba*.

Bêr—(? Skt. *vêṣha* = surrounding)—(1) the hauling ropes of a harrow. Upper Duâb (**hêṅgâ**); (2) a rice nursery. Central Duâb and Rohilkhand.

Bêrâ—[Skt. *vêḍa* = a boat]—(1) a raft; *dharm kâ bêrâ pār* = the raft of faith gets across (**nâo**); (2) the paper boats set afloat in the rivers by Bangâli Muhammadans in honour of *Kudjâ Khîr* (qv.) on Thursday evenings, especially the last Thursday in Bhâdon.

Bêrâ—[Skt. *vêṣha* = surrounding]—a woman's bracelet.

Bêrânâ—[**bêr**]—a grove of jujube trees.

Bêrh—[Skt. *vêṣhâna* = enclosure]—(1) a nursery for young plants (**biyâr**); (2) seedlings such as rice, &c., for transplantation (**dhân**).

Bêrhâ—[**bêrh**]—a fence to enclose cattle or keep them out of fields.

Bêrhâb— } to drive off cattle forcibly. East

Bêrhâb— } districts (**bêrhâ**).

Bêrhân—(**bêrhân**, **bêrhân**) [Skt. *vêḥamika*]—a wheaten cake filled with *urad* flour, salt, and chillies, and then cooked.

Bêrhâ— } see **bêrhâb**.

Bêrhâ— } see **bêrhâb**.

Bêrî—see **bêṇrî**.

Bêrî chālânâ—see **bêṇrî chālânâ**.

Bêrfâ—a pice; Katthak's slang (**paissâ**).

Bêruâ—the stick which the man hauling a boat keeps pressed against his shoulders (**nâo**).

Bêrukhi—[**bêd** = wind; *rukhnâ* = to stop]—dis-ease of the tongue in cattle (**jibhâ**).

Bêsan— } [Skt. *vêṣana*]—the flour of gram
Bêsanâ— } (**chanâ**).

Bêsar—[Skt. *vêṣha* = apparel]—a woman's nose-ring (**bulâq**). It is fixed in the central cartilage of the nose, not in the side like the *nath* (qv.).

Bêṭâ—see **bêṇṭâ**.

Bêṭâ—[Skt. *vaṭu*, *baṭu*] (**bîṭâ**)—a boy; a son.

Bêṭahnâ—[dim. of **bêṭâ**]—a little boy. East districts (**chhokrâ**).

Bêṭahnî—[dim. of **bêṭî**]—a little girl. East districts (**chhokrî**).

Bêṭh—sandy unproductive soil. Rohilkhand.

Bêṭhan—[Skt. *vêṣhâna*]—a cover for a bundle of clothes; a washerman's ironing cloth (**dhobî**).

Bêṭî—[**bêṭâ**] (**bîṭî**, **bîṭî**, **dhî**, **dhîrî**)—a daughter.

Bêṭgâ—a wooden chisel for smoothing leather (**byongâ**).

ket. Oudh and Rohilkhand.

Beun—(*bigdi, káñch*)—a wooden implement passed between the threads of the web to drive tight each thread of the woof in blanket weaving (*gaḍariyā*).

Bévah—[Pera. Skt. *vidhava*; *vi* = without; *dhava* = husband] (*bídhvā, ráñd, rañdor*)—a widow.

Bhábar— } (1) a grass of which the fibre is used in rope-making; (2) the forest under the Sewálik hills.

Bhábh— } (1) blight in early autumn crops. **Bhábbi**— } Azamgarh; (2) weevil eaten—of dry articles. East districts.

Bhábbi— } [Skt. *bhrātri vadhá*] (*bhaujā, bhā-*
Bhábi— } *vaj, bhāvij*)—an elder brother's wife.

Bhabhka— } [Hind. *bhabaka*, Skt. *vāṣpa* = a sudden burst of steam] (*bhapkā*)—an earthen vessel used in distilling, etc. (Abkār).

Bhabrá—a variety of clay soil found in tanks. Muthura (*chiknot*).

Bhadāhar—[*bhad* = the sound of falling fruit]—crops cut unripe. Rohilkhand.
Chanā bhadāhar, jau kārā;
Gékūñ dhēñkā dhārā

[Cut your gram half ripe, your barley ripe, and your wheat when the ear hangs down.]

Bhadai— } [*Bhādon*, Skt. *Bhadra* = the 5th month] (*bhadē, gayā, kārtiki, kūrī*)

Bhadāi— } —a term applied in the East districts to the crop of rice which is sown broadcast on the first fall of rain in Bhādon and cut in Kuār (September-October) as opposed to the Afghan or Japhan (*qqv.*) crop. This crop is specially known as *dhān* in the east of the Province.

Bhadārā—[see *bhadāhar*]—the green ears of the *manrud* millet. Rohilkhand.

Bhadāro—crops cut unripe. Rohilkhand (*bhadāhar*).

Bhadāḍ—[? Skt. *vartaloḥa* = bell-metal]—a metal cooking vessel. Kumaun (*baḍulā*).

Bhadēñ—see *bhadai*.

Bhādī—noxious saline efflorescence. Central Duāb (*rēh*).

Bhadkī—a measure of land in Kumaun—see *nāl*.

Bhadmār—[*Bhādon*] (*bhadvār, pañdrā, pañḍī, pāñro, parakhā*)—land kept under preparation for sugarcane during the rains. Rohilkhand, Duāb.

Bhādo— } [Skt. *bhādra*]—(1) the fifth month of the Hindu year.

Bhādoñ hadi śkādashī jo na chhūjē mēgh,
Chār mās barē nāññ, yā bhāññ Sahdēv.

[If it does not rain on the 11th of the dark half of Bhādon it will not rain for four months—says Sahdēv the prophet.]

(2) the name in the hills for the constellation Leo (*siñhā sañkrānt*).

Bhadvār— } [*Bhādon*]—(1) the rainy season. **Bhadvārā**— } East districts; (2) see *bhadmār*.

Bhadvār parā—see *bhadmār*.

Bhagai—(*bhagū, bhagvā, biñḍī, biñḍī, dhariyā*)—a small loin cloth worn by boys and beggars (*lañgot*).

Bhagal— } [Skt. *bhaga* = imposture]—grain which has heated in pits and become rotten.

Bhagar— } —a kind of long lakes, the beds of old rivers. Kheri.

Bhāg jāñā—to dry up—of a cow's milk (*chhūj jāñā*).

Bhagnā— } the rich alluvial lands in the Jamna valley. Central Duāb.

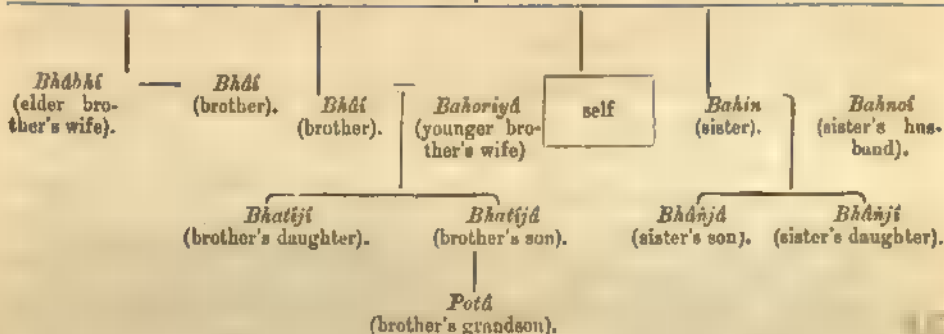
Bhāgnar— } —

Bhaguā— } see *bhagai*.

Bhāi—[Skt. *bhrāta*] (*bhaiyyā, bhakurā*)—a brother. The elder is *barā*, the younger *chhoḍā, lauharā*: one by a different mother is *sautelā*. *Bhaiyyā jī kī ghorī* = my brother's mare—common property. *Khēñ mālik ko, gīt gāññ bhaiyyan ko* = eating at the expense of the master and singing the brother's praises.

The following table taken from Panjāb Customary Law, II. 107, gives the relationships through the brother concisely:—

Father (*bāp*).



Bhaiāñsi—[*añs* = share]—see *bhāhiñsi*.
Bhāi bhinnā—the festival held on 12th dark half of Bhādon (*ogduās*).

Bhāhiñsi (*bhaiāñsi, bhaipañsi*)—shares held by a brotherhood.
Bhainē—[*bhāi*]—a sister's son (*bhāñjā*).

Bhanpatailā—a kind of tile used for lining sugar-boiling pans. Rohilkhand.

Bhanparō—[Skt. *bhāj* = to divide]—distribution of juice on the first day of sugarcane pressing. East districts (rasvāl).

Bhanṣāl } [Skt. *bhāṇḍa śālā* = a house for
Bhanṣār } vessels]—(1) a recess in the wall of
 a house for holding vessels. East districts (tāq);
 (2) a granary (bhanṣāl).

Bhansāl } [contr. of *bhanṣāl*]—used in some
Bhansār } places to mean a fire-place (chūhā).

Bhāṇ—(*bhāt*)—a whitish clay resembling chalky alluvium principally found in the valley of the great Gandak river. It retains moisture and grows sugarcane with little or no irrigation. Gorakhpur.

Bhāṇṭā—[*bhāṇṭā*, Skt. *bhāj* = to divide] (*bhāṇṭā*)—advances to labourers. Rohilkhand, Oudh, East districts.

Bhāṇṭā—} [Skt. *bhāṇṭāki*, *bhāṇṭukā*, *bhāṇṭuka*]
Bhāṇṭā—} —the egg plant. For its affinities in western languages see "Robson-Jobson," sv. brinjaul.

Bhāṇvar—} [Skt. *bhram* = to revolve]—the re-
Bhāṇvar—} volving of the bride and bridegroom round the sacred fire. The phrase is *bhāṇvar pāṇḍ* or *phāṇḍ* (sat phēr).

Bhāṇvar jāl—[Skt. *bhram* = to revolve]—a small fishing net with large meshes (jāl).

Bhāṇvar kali—[see *bhāṇvar*]—a flat stone to which the strands are tied in rope-making (bānsāz).

Bhāṇvātāgā—[see *bhāṇvar*]—twisted string.

Bhāo—[Skt. *bhava* = state, condition; rt. *bhā* = to be]—current rate or price.

Bhāo biktā lēnā, **bhāo biktā dēnā**—a phrase used in grain-lending transactions. The cultivator returns at harvest an equivalent in grain to the real money value of the grain lent at the time of borrowing, no interest being charged on the transaction. Rohilkhand (sūd).

Bhāo ūbh savaiyā—} a phrase used in grain-
Bhāo ūp savaiyā—} lending transaction. The tenant borrows, say, 5 maunds of grain at sowing time to the value of R10. He returns the value of R12-8 at current harvest rates.

Bhāoī—} [Skt. *bhava* = state; rt. *bhā* = to
Bhāoī—} exist]—the system of division of crops between landlord and tenant. North Rohilkhand.

Bhapkā—see *bhabkā*.

Bhār—[Skt. *bhāṣṭra* = a frying pan, rt. *bhraj*]—an oven. *Bhār se nikāl bhāṣṭī mēn jhōṅkā* = out of the frying pan into the fire. *Aphī miyān sūbahdār, ghar mēn bibī jhōṅkā bhār* = he sets up for a colonel, and his wife stokes the oven at home. *Bārāh baras Dillī mēn rahē, aur bhār jhōṅkā* = he was twelve years in Delhi and stoked an oven all the time. *Bhār jōṅkā aur pūchhē gāṇv kī jamā* = his business is to stoke an oven, and he has the impudence to ask "how much revenue does the village pay?" *Akēlā chand bhār ko nakēn phorā hai* = one grain of gram will not burst the oven.

Bhār—} [Skt. *bhāra*]—a load or bundle of any-
Bhārā—} thing.

Bhārā—[Skt. *bhāra*]—hire. *Bhārē par dēnā* = to let out on hire.

Bhārāl—[*bhārṇ* = to be filled]—irrigation of land; irrigation dues. West districts (ābpāsh).

Bhārān—} [*bhārṇ* = to be filled]—the weight
Bhārān—} on the lever used for lifting water (ghēṅkīl).

Bhārānī—the 2nd lunar asterism—see *bhārānī*.

Bhārāo—[*bhārṇ* = to be filled]—the lintel of a door (sardā); the earth piled on a roof; soft earth filled into a hole.

Bhārāṭh—scaffolding. Kumaon (chāl).

Bhārāl—refuse straw, etc., on the threshing floor. West districts (gāṇṭhā).

Bhārāt—[Skt. *varṭaka*]—an alloy in equal parts of copper and zinc (phōl).

Bhārāt—[*bhārṇ* = to be filled]—the amount of revenue paid by one of the sharers in a coparcenary village. West districts.

Bhārāunā—[*bhārṇ* = to be filled]—a load of wood or grass (bharotā).

Bhārāut—[*bhārṇ* = to be filled]—a release in full of a debt (fāriḡ khat).

Bhārbohūjā—} [*bhār* = oven, Skt. *bhāṣṭra*;
Bhārbohūjā—} *bhārṇ* = to fry] (*bhāj*, *bhūjāvā*, *bhūrjī*)—a grain-parcher. *Bhār-bhūjō kī lāṅkī, kēar kī tūk* = a grain-parcher's brat with a saffron forehead spangle. The parching house is *gōṇṣāl*, *gōṇṣār*, *gōṇṣārī*, *bhāṣāl*, *bhāṣār*, *bhāṣāin*, *gōṇṣār ghoṇṣārī*. The fire-place is *bhār*; the pit in front of the fire-place into which the grain falls *parūi*; the earthen pot in which the grain is parched—to the east when large *khapṛ*, when small *khapṛī*—to the west *nād*, *nādd*, *nānd* *nāndigā*, *karigāl*; the spoon for taking out the hot sand *karchhā*, *karchhī*, *karchhulā*, *karchhulī*; the ladle or stirrer *dabīl*; the iron hook for drawing out the grain *kauṇchā*; the sieve *jhārṇā*, *chalān*, *chalnī*, *chhalnī*; the poker *chalannī*, and to the east *khudnī*, *khoinī*; the large grindstone *jānt*, *jāntā*; the middle sized stone *chakkī*; the small stone *darētī*, *darētā*.

Bhārāl—[Skt. *bhāṇḍa* = a vessel]—a pile of pots carried on the head, one above the other (jēhar).

Bhāriyā—[*bhārṇ* = to be filled]—land artificially irrigated. West districts.

Bhārkaīl—} [*bhārkaṇ* = to blaze up, to be
Bhārkaīlā—} scared. Skt. *bhraj* = to fry]
Bhārkan—} (*chaukakhā*, *chauṅkakhā*,
Bhārkanā—} *phaykan*)—an ox or other animal that ebies or starts. East districts.

Bhārṇā—[lit. to be filled]—(1) to irrigate land. West districts (ābpāshī karnā); (2) to deposit cattle, etc., in repayment of a debt. Central Duab (lāin).

Bhārṇī—[*bhārṇ* = to be filled]—(1) the shuttle; the thread of the wool (kargah); (2) land given in mortgage. East districts.

Bhārṇī—[Skt. *bhārāṇī*]—the 2nd or 7th lunar asterism (nakshatra).

Bhārōṭā—[*bhārṇ* = to be filled] (*bhārāunā*, *bhārāutā*, *binḍā*, *pinḍā*)—a faggot, a bundle of fodder. Central Duab.

Bharpāi—[*bhār* = full; *pānā* = to obtain]—a release in full of a debt (fāriḡ khat).

Bharsahā—[*bharnā* = to be filled]—the cross-beam of a well. Lower Duāb (miyār).

Bharsāin—[Skt. *bharsāstra śālā*]—a house for parboiling grain (bharbhūñjā).

Bharsārvā—[*bharsārvā*]—a grain factor.

Bhartā—[*bharsā*]—vegetables crushed up in the band after being boiled—cf. bhājī.

Bhartī—[*bharnā* = to be filled]—(1) the stuffing of a quilt (razāl); (2) money required for the purchase of a full cart load; (3) a handful of grain thrown in at the time of sale to make up for dirt (muṭṭhiyā); (4) carrying about grain in carts for trade.

Bhartiyā—[Skt. *varṭakā*]—a cooking pot made of bell-metal (baṭulā).

Bhartū—[*bharnā* = to be filled]—solid—of bamboos, etc. (bāñs).

Bharukā—[*bharnā* = to be filled]—an earthen drinking cup.

Bhās—[*bhāsnā* = to sink] (*chabāḥār, chā-*

Bhasān—[*hā, chhīlī, chīk, chīkar, dabahā, dahāl, daldāl, dhasān, dhasāo, habarā, habarā, hīlā, kīch, kīchār, kīchīl, lahālā, lahālī, pachpach*]—mud, muddy ground, a swamp, a quagmire. East districts.

Bhasam—[Skt. *bhasman* = ashes, rt. *bhas* = to consume]—crops withered by drought. East districts (jhīr).

Bhasēngī—[Skt. *viśa*, rt. *viśh* = to pierce] (*bāḥ, kṣaṇīkārī*)—the root of the edible lotus.

Bhāsūr—[Skt. *bhrātra śvashura*]—the husband's elder brother; the wife's brother-in-law (jāth).

Bhāt—[Skt. *bhrāṣṭra* = a frying pan]—(1) a fire-place (chūlhā); (2) a pit or hole; (3) (*bhāṭṭā, bhāt, bhāṭṭā*) a pig sty (khabār).

Bhāt—(*bhāt, bhātī*)—a whitish alluvial clay in the valley of the Gandak. Gorakhpur. In Banda it is another term for parū (qr.).

Bhāt—[Skt. *bhaktā*]—(1) (*bāḥkū*) boiled rice; among Muhammadans *khuskū*.

Prīt na jānē pī kī jāt,

Nīnā na jānē tāṭī khāt

Bhūkh na jānē bhāī bhāt

Piyā na jānē dhōṭī ghāt.

[Love heeds not the lover's caste. Sleep heeds not a broken bed. Hunger heeds not stale rice. Thirst heeds not soapy water.]

Bhāt *koṭā* to *kavē bahūt d rāhēngē*—[where the corpse is, there shall the eagles be gathered together.]

(2) the presents given to the bride and bridegroom at marriage by their respective maternal uncles (*māmā*) and by a woman's brother in the 4th month of pregnancy—see *chhochak, chauk*.

Bhātā—[*bhāṭṭā* = to divide]—advances to labourers. East districts, Oudh, and Rohilkhand.

Bhatār—[Skt. *bhātri* = a master]—a husband; a woman's word (*kāvin*).

Bhāt dānā—see *bhāt* (2).

Bhāth—see *bhāt*.

Bhāthī—[Skt. *varṭī*]—a pair of bellows.

Bhāthī—[Skt. *varṭī*]—a pair of bellows.

Bhāthiyārāb—[Skt. *varṭī*]—to cover in the seed in the furrow.

Bhāthiyārāb—[Skt. *varṭī*]—to cover in the seed in the furrow.

Bhāthi—[Skt. *varṭī*]—to cover in the seed in the furrow.

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Bhatijā—[Skt. *bhrāṣṭra*] (*bhāin*)—a brother's son; a nephew—see *sārū*.

Bhatiji—[see *bhatijā*] (*bhāin*)—a brother's daughter; a niece.

Bhatmāl—Sugarcane grown from cuttings (*lkh*).

Bhatmās—[*bhatvās, bhatvān, khaḥkū*]—a kind of coarse pulse.

Bhatrārī—a tall variety of the castor-oil plant. Azamgarh (arañd).

Bhatthā—[Skt. *bhrāṣṭra*, rt. *bhraj* = to fry]—a fire-place, a brick-kilo.

Bhatthī—[see *bhatthā*]—(1) a fire-place; (2) a brick-kilo; (3) a liquor-still.

Bhatulā—[Skt. *bhrāṣṭra*]—bread made of the flour of gram, *arhar*, and *māng* (*angākār*).

Bhatuvā—a variety of light dry soil, yielding only an autumn crop.

Bhaun—[Skt. *bhram* = to revolve]—(1) the sloping pathway of a well (*naichī*); (2) a well pulley (*charkh*); (3) (*pāchar, rorā*)—small pieces of wood, etc., put into the cavity of a sugarcane mill to help in grinding the cane. Rohilkhand (*kolhū*).

Bhauñrā—[Skt. *bhāmigriha*]—(1) an underground pit for storing grain. East districts (*khāt*); (2) the underground story of a house (*takḥānah*).

Bhauñrā—[Skt. *bhram* = to revolve]—(1) a winnowing sheet. Gorakhpur (*jhūlī*); (2) the perpendicular roller in a Persian wheel. Bundelkhand (*arhat*); (3) staggers in cattle. Bundelkhand (*tapkā*); (4) rinderpest in cattle. Rohilkhand (*chēchak*); (5) the block in which the axle of a cart is fixed (*gārī*); (6) (*bhauñrā*) an insect which attacks millets in dry weather. Duāb and Rohilkhand; (7) a curl or twist in the hair of a horse which according to its position is lucky or unlucky (*ghorā*).

Bhauñrī—[see *bhauñrā*]—(1) the horizontal roller of the Persian wheel. Bundelkhand (*arhat*); (2) the axle of a cart (*bahī, gārī*); (3) a small earthy-coloured worm with a black head which attacks millets in dry weather, and is said to make the stalks poisonous to cattle.

Bhauñrī—see *baurī*.

Bhauñrkāl—the anchor used by the rope-twister (*bānsāz*).

Bhauñrī—[Skt. *bhram* = to revolve]—the handle of the spinning-wheel. East districts (*charkhā*).

Bhaur—[*bhauñrā*]—rinderpest or staggers in cattle. Central Duāb (*chēchak*).

Bhaurā—(1) hot sahes. East districts; (2) bread made of *arhar* pulse and cooked in the ashes (*angākār*).

Bhaurī—[see *bhaurā*] (*angākār, angārī, bhāt, bhātī, bhātī, madhākārī*)—coarse cakes cooked in ashes.

Bhautā—[see *bhauñrī*]—the ribs of a boat.

Bhautā—[see *bhauñrī*]—the ribs of a boat.

Bhāvaj—[Skt. *bhrāṣṭra vadhū*]—a brother's wife (*bhābī*).

Bhavan—[Skt. *bhram* = to revolve]—the circle in which the oxen revolve in working the sugarcane mill. South Oudh—cf. *bhaun* (*kolhū*).

Bhavānī—(1) the goddess Pārbatī, wife of Shiva; (2) rinderpest in cattle. East districts (*chēchak*); (3) small-pox in human beings.

Bhāvī—see bhāoīl.

Bhāj—[Skt. *bhāj* = to share]—(1) rent of land; (2) various cesses on land (abvāb).

Bhāj barār—} [*bhāj* = rent; *barār* = tax]—a
Bhāj birār—} tenure in Bundelkhand; also
known as *bāchā barār*, analogous to the *bhāiyā*
chārā (qv.). "Throughout the district of Banda
the old *bhāj barār* tenure which attracted so
much attention from the beginning of our rule
up to the period of last settlement has practi-
cally disappeared, and the words *bhāj barār* and
bhāiyā chārā no longer possess their old interest,
or, it is hoped, their old vagueness of meaning.
The *bhāj barār* tenure proper appears to have
been the simplest and most elementary form of
proprietary right: the co-sharer had simply the
right to cultivate as much land as he could, and
for this he paid his quota of the demand due upon
his fields. His interest in the village and his
responsibility for the revenue rose and fell with
his cultivation, and the man who paid most one
year might a few years later pay less than all
his neighbours: indeed, the position of the
member of a proprietary body in Bundelkhand
holding their land under the *bhāj barār* tenure
appears to have resembled very closely that of a
member of a Russian commune, for in both cases
the working power of a man's family came to
be the measure of his holding." A. Cadell,
Banda Settlement Report, pp. 39-40.

Bhāl—*a lump of coarse crystallised sugar (gur):*
gaṇvār bhālā dā, gāndā na dā = the poor is
ready to give a lump of molasses, but he won't
give a sugarcane. (Strain at the goat and swal-
low the camel).

Bhān—} [Skt. *bhāṇa*]—a ram (bhēr).

Bhānā—} [Skt. *bhāṇa*]—a ram (bhēr).

Bhānā—[*bhānā*]—of an ox, with horns twisted
like a ram.

Bhānā—withered or blighted—of crops. North
Rohilkhand (jhiri).

Bhānphai—(*bhānphai*)—the feast of a sheep held
once a year in Sāvan and Bhādoṇ or oftener
among Dhobis, Kahārs, Kumbhārs, Telis, Kalvārs,
and barbers of a *ṭappā* of 49 actual or supposed
villages. Azamgarh.

Bhānphān—[*bhānphān*]—manuring land by folding
sheep upon it. East districts (khatānā).

Bhān—[lit. = meeting] (*bhān*, *naṣṭānā*)—(1)
presents made to a landlord or any superior on
meeting or visiting a village; (2) a scapegoat
(*pujāpā*); *bimāri dē kisi bārā dāmī kē bhān*
liyā nahīn jāti = pestilence never departs with-
out making some great man a victim.

Bhār—} [Skt. *bhāra*] (*bhān*, *bhānā*, *mānā*),
Bhārā—} *mimiyāti*—a ram. *Bhālā Bāhman*

bhār khāḍ, ab khāḍān to Rām dūkhī = the
Brahman by mistake ate mutton; "God help me
if I ever eat it again." *Sastē bhār kī dum uṭhā*
uṭhā dēkhē hain = looking for maggots under
the tail of a cheap sheep (looking a gift horse
in the mouth). *Bhār kī lāt ghuṭan loṇ* =
if a sheep kicks you it is only below the knee.
A sheep is *bhārī* or *gādar*; a lamb, generally
bhār kī bāchā; to the east, *ghēnā*; in the
Duāb, *barrā*, *mēmā*, *ulā*, *unnā*; a flock of
sheep *gallā*, *rēvar*; and in the Central Duāb,
faini. The wool is *ūn*; to shear is *pāri karnā*.

Bhērt—see bhēr.

Bhēriyā—[see bhēr]—an ox whose horns join in
the centre. East districts (bail).

Bhēr kā bachchā—*a lamb (bhēr).*

Bhēs—[Skt. *vēṇā*]—clothes. *Jaisā dē vāid*
bhēs = dress according to the country you are
in. While at Rome do as the Romans do.

Bhēsaurā—[*bhēs*]—*a field scarecrow dressed up*
in old clothes. Kumaun (dhokhā).

Bhēt—see bhēt.

Bhijua—[*f bhijā* = to be damp]—the early
rice crop. Rohilkhand. But see *bijhuva*.

Bhīāch—[*bhīāchā* = to press]—a wedge, used to
fasten the legs of a bed, etc.

Bhīnd—[Skt. *bhīṇḍa*, *bhīṇḍaka*] (*baigan*, *bain-*
gun, *ram tarai*, *rām tarō*)—the lady's finger,
a kind of vegetable (*Abelmoschus esculentus*).

Bhinsār—} [Skt. *bhānu* = the sun's rays]—

Bhinsārā—} the early morning (fajar).

Bhinsarvā—}

Bhīnt—[Skt. *bhīnti*] (*bhī*)—(1) a wall usually
made of mud or mud bricks.

Mērē Lalā kī anokhī rūt:

Sāvan Bhādoṇ uṭhāvēn bhīt.

[My friend the Lala is a queer fellow: he builds
his mud walls in the rains.]

Ookhē kī pēt, dālā kī bhīt = the cur's love is like
a wall of sand.

(2) the space between the top of the wall and
the thatch used for storing small articles.
East districts (divār).

Bhīnt—*the mound on which betel is grown (pān).*

Bhīr—[*bhīrnā* = to join]—a pile of *arkar* on the
threshing-floor. East districts.

Bhīr—*the space fenced in to contain the flour as*
it falls from the grindstone (chakkī).

Bhīrā—} [see *bhīr*]—thick sowing of seed. East

Bhīrā—} districts (chhildā).

Bhīrā—weights of dry clay used in pressing out
the treacle in a sugar refinery. East districts
(khaṇḍā).

Bhīrī—*the sloping pathway of a wall. Parts of*
Rohilkhand (naichī).

Bhīrī—see *bhīr*.

Bhis—} [Skt. *viśā*, rt. *viśā* = to pierce]—

Bhisēṇḍā—} the root of the edible lotus

Bhisīr—} (*bhasēṇḍ*).

Bhit—see *bhīt*.

Bhītar—[*bhītar* = inside]—the inner bullock
when threshing or working the sugarcane mill
(*dāṇ*, *koḥū*).

Bhītaurī—[*bhīt*]—ground-rent levied on resident
artisans and traders (abvāb).

Bhītī—see *bhīt*.

Bhogal—(*bhogal*)—the talc or mica powder
thrown about at the Holi festival (abir).

Bhogaldai—*the highest cotton plant in a field,*
worshipped with particular ceremonies—see
ban. West districts (sardār).

Bhogbandhak—[*bhog* = enjoyment; *bandhān*
= mortgage] (*paṭṭān*, *paṭbandhak*)—*a usu-*

fructuary mortgage (rahn).

Bhoghiyā—*a sowing basket. East districts*
(khānch).

Bhoglā—[cf. *bhogaldai*]—*a large cotton-pod.*

Bhoglabhā—[*bhog* = enjoyment; *lābhā* = profit]
—usufruct in lieu of interest.

Bhojan—[Skt. *bhāj* = to eat]—food (khānā).

*Bhūk gayā bhōjan milē ;
Jārā gayā gabbā ;
Joban gayā triyā milē ;
Tīnā dēo bahāi.*

[It is useless to get food when hunger is gone ; a quilt when the cold is gone ; a wife when youth is gone.]

*Bāhātē bhōjan karē, dahinē pī nīr ;
Das dīn yūn bhālo rahē, dvē rog sarār.*

[If you eat with the left hand and drink with the right, and do this for ten days running, you will get a sore disease.]

Bhoksā—(*bhukā*)—a Hill tribe claiming to be Pwār Rajpūts : there the name is synonymous with sorcerer (*jādūgar*).

Bholānāth—one of the local gods in Kamaun, worshipped especially by the gardener caste. A small iron trident is sometimes put up at the corner of a cottage as his emblem, and resorted to when any sudden or unexpected calamity attacks the residents. (Atkinson, *Himalayan Gazetteer*, II, 817.) It is one of the titles of Shiva or Mahādēo (*djīvār*).

Bholuā—a flat earthen vessel like a tea-saucer, used for serving round food at feasts.

Bhonjā—stony—of land. Allahabad (patthar).

Bhor— } (*Skt. vyushṭi*)—(1) in the early

Bhorahrē— } morning (*fajar*) ; *ghor*, *mor*, *chor*, *phān pīvān bhor* = horses, peacocks, and thieves drink water in the early morning ; (2) the first watering of any crop. Central Duāb.

Bhori—a blight in opium. East districts.

Bhorkā—semi-circular depressions in the shrines built to the soulless dead into which milk and Ganges water are poured. West districts (*aūd*).

Bhūblā—a stack of straw or fodder. Rohilkhand (*bauṅgā*).

Bhugtān ho jānā—[*bhugtān* = to be required]—of a bill of exchange, to be paid and discharged (*khokhā*).

Bhūl— } a destructive caterpillar, the palmer

Bhūlā— } worm.

Bhūlā pērā—[*bhūmī* = earth ; *pēr* = tree]—the stump of a tree (*khutthā*).

Bhūj—[*bhūjān* = to fry]—a grain-parcher (*bharbhūjā*).

Bhūjā—[*bhūj*]—parched grain (*chabēnā*).

Bhūjāl—[*Skt. bhujā* = the arm]—(1) the hill-man's curved knife or *khukhari* (*chhurī*) ; (2) an iron pot with a handle, used by Hindu ascetics.

Bhujēnā—[*bhūj*]—parched grain (*chabēnā*).

Bhukkā—pulse flour (*saffā*) prepared with sugar.

Bhulār—refuse straw, etc., on the threshing-floor (*gakhā*).

Bhūmiyā—[*Skt. bhūmya* = belonging to the earth] (*bhūmyā*)—the tutelary god of the homestead.

West districts. He is often confounded with *Khētrpāl* or *Bhairōn*. "The erection of his shrine is the first formal act by which the site

of a new village is consecrated ; and where two villages have combined their homesteads, for greater security against the marauders of former days, the people of the one which moved

still worship at the *Bhūmiyā* of the deserted site. *Bhūmiyā* is worshipped after the harvests, at marriages, and on the birth of a male child ; and Brahmins are commonly fed in his name. Women often take their children to the

shrine on Sundays, and the first milk of a cow or buffalo is always offered there." (Ibbetson, *Panjab Ethnography*, p. 114.) His worship is often managed by sweepers who beat a drum at his shrine ; and the pious fix to the shrine with couding small pieces of straw in the form of a rude Maltese cross known as *satiya* or *evastika*. "He sometimes possesses persons, and his sign is that the hairs of the scalp-lock become hopelessly entangled." (Atkinson, *Himalayan Gazetteer*, II, 825.) He is sometimes known as *khērā*, and in the hills *saim* or *sayam*, the Kumāoni corruption of *vyambhu*, the Buddha form now worshipped in Nepal.

Bhūmiyārā pūjā—[*Bhūmiyā*]—the worship of the local village-god. Oudh.

Bhūmko—[*Skt. bhūmī* = the earth]—a spring. Hill districts (*choiyā*).

Bhumrā—early morning. Central Duāb (*fajar*). *Bhūmyā*—see *Bhūmiyā*.

Bhunānā—[*Skt. bhraj* = to fry]—(1) to parch grain. West districts (*bhunān*) ; (2) to change money.

Bhunā— } see *bhūār*.

Bhunāyā— } (*bhānjā haryā*, *bohānjā*)—a

Bhunādrāti— } man who cultivates with a borrowed plough. West districts.

Bhungl—an insect which destroys the leaves of young sugarcane.

Bhunjānā—[*Skt. bhraj* = to fry]—to have grain parched. East districts (*bhunān*).

Bhunjavā—[*bhunjān*]—a grain-parcher (*bharbhūjā*).

Bhunjeriyā—[*bāl*]—the hair on the maize cob. Bundelkhand.

Bhūnjiyā chāur—(*umā chāur*)—rice husked after being parched ; opposed to *arōd chāur*. East districts.

Bhūnjā—[*Skt. bhraj* = to fry]—(1) to parch grain. East districts ; (2) of land—to turn it up

and allow it to be parched by the summer sun—cf. Virgil, *Geor.*, II, 259—*terram multo ante memento excoquere* [remember to get the ground well baked].

Bhūnnā—[*Skt. bhraj* = to fry] (*bhunān*, *bhunjān*, *bhunjān*, *ohrāb*)—to parch grain. West districts.

Bhūār— } (*bhūār*, *bhūārā*, *bhūār*, *bhūār*)—

Bhūār— } literally monstrous ; uncouth ; a

Bhūār— } bullock without horns, or with very

Bhūār— } small horns.

Bhūār—[*Skt. bhriṣṭi* = frying, roasting] (*bhūār*, *bhūār*, *bhūār*, *gupphā*, *gupphā*)—a

cob of the *juār* millet or maize—cf. *arṇiyā*.

Bhūr—[acc. to Platts, *Skt. bhūri* = moving restlessly about] (*bhūār*, *bhūār*)—a variety of soil.

"It is characterised by (1) the size and hardness of its particles, and their want of affinity, which renders the soil friable and porous ; (2) its slender capacity for absorption, being able only to retain one-fourth of its weight of water ; (3) the rapidity with which it absorbs and gives off

water ; (4) its power of self-supply by capillary attraction of moisture from below ; and (5) its facility for accelerating the decomposition of organic matter."—Mainpuri Settlement Report :

Gazetteer, A. W. P., IV, 435.

Bhūr—the side spring in a well. East districts (jhiri).
Bhūr—the presentation of money and food to a selected number of Brahmins, etc., at a wedding; contrasted with *bakhar*, the general largesse to the crowd.
Bhūr lokhūriyā—[*lokhri* = a fox]—sandy soil in which foxes burrow. Rohilkhand.
Bhūr mīlānt—[*mīlānt* = to be mixed]—sandy soil mixed with loam. Rohilkhand. See *domaṭ*.
Bhūr rētil—[*rētil* = sand]—a soil principally composed of sand.
Bhūr savaiya—[*savāi* = extra]—soil with an excess of sand.
Bhūr tarāl—the lower or flooded portion of a river-valley. Central Duab.
Bhūr thānāl—cold sandy soil.
Bhūr urānt—[*urānt* = to fly]—sandy soil which is blown about by wind.
Bhūrā—[Skt. *bāhru*]—of cattle, whitish with a pinkish skin.
Bhūrārī—} refuse straw on the threshing-floor
Bhūrārī—} (*ganṭhā*).
Bhurārī—} [*bhor*]—early in the morning
Bhurārī rāt—} (*fajar*).
Māh bhurārī, Jēth dopahārī, Sāvan cāṇjāḥ kār,
Kahai Kabīr, Suno bhāt sādā—gih tīnāi haqā khōr.
 ["Listen," says Kabīr, "brother, ascetic! The worst times to go and ease nature are in the morning in Māgh (winter), mid-day in Jēth (summer), and the evening in Sāvan (the rains)."
Bhurbhur—mica or talc powder thrown at the Holi festival.
Bhurāl—a blight in sugarcane. North Rohilkhand.
Bhurj—[see *bharbhūjā*]—a grain-parcher.
Bhurk—(1) the smallest-sized house granary (*dhōndk*); (2) a pit for water; (3) a small earthen pot.
Bhuril—an insect injurious to pulses, castor-oil plants, etc. East districts.
Bhurta—see *bhartā*.
Bhus—} [Skt. *bhusa*, rt. *bhus* = to discharge]
Bhūs—} (*bhūsi, bhūsi, ohīd*)—the chaff and
Bhusā—} husks of cereals, used as fodder.
Bhūsā—} The chaff of pulses is *chhimaṭ*.
 Also see *missā*.
Bhusail—
Bhusailā—
Bhusail—
Bhusair—
Bhusairā—
Bhusairi—
Bhusaul—
Bhusaulā—
Bhusauli—
Bhusaulāḍ—
Bhusaur—
Bhusaur—
Bhusaurā—
Bhusaurā—
Bhusauri—
Bhusauri—
Bhusauri—
Bhusaurā—
Bhusaurā—

[*bhus*] (*khoṇpā, khoṇpā, mbrā, obrī*)—a house in which chaff is kept. *Chhūsi ghōri bhusauri kharī* = when the mare gets loose she stands at the chaff-house. To the east they say *chhūsi ghōri bhusauri jhār*.

Bhusat—} [*bhusa*]—chaff, bran.
Bhūsi—}
Bhusiyār—} [*bhusa*]—(1) a pile of grain and
Bhusiyārā—} chaff ready for winnowing (*silī*);
 (2) thorough threshing of grain (*dāṇā*).
Bhusri—[*bhusa*]—(1) a house for chaff; (2) of a dull red colour—of cattle. Central Duab.
Bhuṭ—} a term in Banda for the alluvial soil
Bhūṭ—} (*kachhār*) on the slope of a river-bank. See Settlement Report, p. 5.
Bhūt—} [Skt. *bhūta* = bean] (*batā, bayār,*
Bhūta—} *bhātā, bhūti, prēt, rukh chārāḥ, uparī, uparīk, uparvās*)—a ghost or demon.
 "In the earlier works the term = applied to the elements of nature and even to deities. Shiva himself is called *Bhūtesa*, or "Lord of Bhūta." With a change of religion the word *demon* acquired an evil meaning; and similarly the word *bhūta*, as applied to the village gods, carries with it among Brahmanists the idea of an actively malignant evil spirit." (Atkinson, *Himalayan Gazetteer*, II, 702.) "When a man dies a violent death his disembodied spirit travels about for about 12 months as a *prēt*, and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life he becomes a *bhūt*; or in the case of a female who has died in the pangs of labour, a *churāt*; and as such they are a terror to the whole country, their object being to give as much trouble as may be to their old friends, possessing them and producing fever and other diseases. Low-caste men, such as scavengers, are singularly liable to give trouble in this way, and are therefore always buried or burnt face downwards to prevent the spirit escaping. These ghosts are most to be feared by women and children, and especially after taking sweets: so that if you treat a school to sweetmeats the sweet-seller will also bring salt, of which he will give a pinch to each boy, to take the sweet taste out of his mouth. They also have a way of going down your throat when you yawn, so that you should always put your hand to your mouth, and had also better say '*Nārāyan*' afterwards. Ghosts cannot set foot on the ground, and you will sometimes see two bricks or pegs stuck up in front of the shrine for the spirits to rest on. Hence, when going on a pilgrimage, or with ashes to the Ganges, you must sleep on the ground all the way there, so as to avoid them, while the ashes must not rest on the ground, but must be hung up in a tree, so that their late owner may be able to visit them. So in places haunted by spirits and in the vicinity of shrines you should sleep on the earth and not on a bedstead. So, again, a woman when about to be delivered is placed on the ground, as is every one when about to die." (Ibbetson, *Panjab Ethnography*, 118-117.)
Bhūt fariyādā Rām par, khāṇd ko kachhā dō:
Jo ham ko jānat nāṭā, chārā chhātī par lō.
 [The devils complained to God and asked for something to eat. He replied, "Whoever knows me not, mount on his chest and take."]

Mār kē āgē bhāt bhāgā hāi = a thrashing makes a devil run. **Ādōn kē bhāt bāton** = **nahēn māntē** = a devil that wants kicking won't mind words. **Phāraṅg** [**Paṣhān**] **kā pāt, ghārī mēn auliyā ghārī mēn bhāt** = the Britisher's [**Paṣhān**'s] brat—one moment a saint, another moment a devil.

Bhūt bāl—[**bhāt**, Skt. *bala*]—offerings to the local ghosts.

Bhūṭiā—see **bhūṭiā**.

Bhūtā—see **bhūt**.

Bhūṭā—see **bhūṭiā**.

Bhuvā—(1) a rice nursery. Oudh (**biyār**); (2) the flowers of the *kāns* or *mānj* grass.

Bīā—seed. East districts (**bij**).

Biahaut—the first married wife (**biyāhtā**).

Bīāj—see **biyāj**.

Bīājū—see **biyājū**.

Biauā—[**biyānd** = to bring forth] (**sadhārd, tālvā**)—presents given by relatives to a woman at the time of pregnancy.

Bibān—marriage (**biyāh**).

Bibī—(**bivē**)—a wife: a Muhammadan term (**jorū**).

Bichāl—[cf. **bichhān** = to spread] (**nivārī**)—straw or grass used as bedding.

Bichhaunā—[**bichhān** = to spread]—bedding (**bistar**).

Bichhiyā—[**bichhā** = a scorpion]—a woman's ornament for the feet which fits over all the toes, so called from its shape.

Bichhonā—[see **bichhaunā**]—**bhākh ko bhajan kyā**; **nind ko bichhonā kyā** = hunger cares as little for the quality of food as sleep does for bedding.

Bichhornā—to clean cotton from its seed. West districts (**otnā**).

Bichhuā—[**bichhā** = a scorpion]—(1) small irregularly-shaped pieces of **kankar** for road metal (**kankar**); (2) a woman's foot ornament—see **bichhiyā**; (3) the seed-pod of hemp.

Bichrā—[**bij** = seed]—a seedling (**paud**).

Bidā—[Skt. *vidāya*, which, however, according to Sir Monier Williams, is probably not a Sanskrit word, but comes from the Arabic *vidā*]—permission of the bride to return to her parents' or her husband's house (**rukhsat**).

Bidahnā—[P Skt. *vyādha* = to separate]—(1) to plough up the millets when they are about a foot high. Duab; (2) to give a light ploughing to cover in the rice seed. East districts.

Bidahni—see **bidahnā**.

Bidar—[P Skt. *vija-dara* = seed-clearing] (**bād, bādī**)—a heavy rake for collecting weeds and softening the surface of a field.

Bidar farahī—[**bidri** = an alloy of copper, zinc, and tin, which takes its name from the town of Bidar in the Deccan; **farah** = a carpet]—a small-sized tobacco pipe—see **naichā band**.

Bidh—[Skt. *vidhi* = rule]—the balance of an account (**bāl**).

Bidhbandī—[**bidh**]—rents paid in lump (**bil muqtā**).

Bidh milānā—(1) to balance an account; (2) to work out a horoscope.

Bidh milnā—of the horoscope taken before marriage, when the signs of the bride and bridegroom correspond and are considered auspicious.

Bighā—[see **bēārī**]—the man who works the swing irrigation-bucket. Oudh and Rohilkhand (**biyāṭ**).

Bidhvā—[Skt. *vi* = without, *dharma* = husband; Latin *vidua*]—a widow (**bēvā**).

Bigahl—[**bighā**]—an irrigation bed in a field (**kiyār**). East districts.

Bigauto—the milk of a buffalo for twelve days after calving. Kumaun (**dūdh**).

Bighā—[acc. to Platts, Skt. *vigraha* = stretching out]—a superficial measure of land. The **pakka bighā** is fixed at 3,025 square yards—that is, one square *jarib* of 60 *gaz*, or five-eighths of an English acre, or 3 roods, 5 perches. The usual subdivision is—

20 **ānvānī** = 1 **kachvānī**.

20 **kachvānī** = 1 **bisvānī**.

20 **bisvānī** = 1 **bisvā**.

20 **bisvā** = 1 **bighā**.

The local (**dāh, kachāh**) **bighā** varies throughout the province, and is on an average about one-third or one-fourth of an acre. In Rohilkhand it comes to a square of 20 paces, or say 900 square yards or Big. 5-7-11-1 = 1 acre. In Bundelkhand the village **bighā** is expressed as a square *raasi* of 75 *hāt*. Sir H. M. Elliot gives some of the varieties of the **bighā** as follows:—

	100 acres.	<i>bigas</i> .
Farrukhabad	.	= 175-12-0
East and South Gorakhpur	.	= 192-19-7
Allahabad and Azimgarh	.	= 177-5-15
Azimgarh and Ghazipur	.	= 154-6-1
Bijnor	.	= 187-19-15

In the East districts the **dāh** corresponds to the **bisvānī**, and a **manā** is two **bisvā**.

Bighā arhaiyā—an allowance of $2\frac{1}{2}$ *sār* of grain per **bighā** given to Pāsi watchmen. Oudh.

Bighādām—a tenure under which the owner pays a quatum of revenue in proportion to the amount of land he occupies—cf. **bhaiyāchārā, lānādār**. Azamgarh.

Bighauti—land assessed by rates per **bighā**: the opposite of **bilmuqtā** (qv.).

Bihā bhāt—[**biyā** = marriage; **bhāt** = cooked

Bihā bhāt—rice]—the food eaten by the relatives of the married pair after the marriage: contrasted with **kumārī bhāt** (qv.).

Bihāt—(1) the ghost that visits children in their sleep and causes them to laugh or cry: an image of her is made in cowdung and put in the room in which a woman is delivered; (2) the birth-song.

Bihān—[Skt. *bhānu* = the sun's rays]—the morning; next morning (**fajar**).

Bihānq—[Skt. *vedha* = excavation] (**bēhār, bihār**)—

Bihār—**bhānqā**—land cut up by ravines.

Bihār—[see **bihānq**]—the sharpening of the teeth of a saw (**ārā**).

Bihar—[see **bihānq**]—a surface depression used as a well. Rohilkhand (**choā**).

Bij—[Skt. *vija*] (**bād, bihan, biyā**)—seed.

Tulsi apnē Rām ko riyā bhajo kē khij, Khēt parēn tē jāniyēn ulto rādho bij.

[Always praise God, Tulsi, whether you are pleased or vexed. The crop grows whether the seed falls upside down or straight.]

Bijae dasmlā—[Skt. *vijaya* = conquest]—the 10th of victory; the feast in honour of Rāma's

victory over Ravana, held on 10th light half of Kuār.

Bijae ghañt— } [Skt. *vijaya* = conquest; *Bijae ghañt*— } *ghaṇṭā* = bell—a large temple bell with erect edges (*ghaṇṭā*).

Bijāl—[*bīj* = seed]—surplus seed given to workmen at sowing time; wages for sowing paid in grain. Upper Duāb (*bijār*).

Bijālth—[*bīj* = seed]—an ornament, generally in five pieces, strung together, worn just below the *bāzū* or *bāzū-band* on the upper arm (*bijāuthā*). East districts.

Bijak—[Skt. *vijaka* seed]—an invoice for goods. *Bijak khātā* is the merchant's price-list (*bah*).

Bijār— } [*bīj* = seed]—(1) (*harjinsā*) land in-
Bijār— } tended for the growth of cereals.
Duāb, Rohilkhand, Oudh; ((2) *dosā*, *pāh*)
alluvial land cultivated for the first time; (3) an unproductive, hard, gravelly, clay soil. East districts.

Bijār—[*bīj* = seed] (*andā*, *ankit*, *nalkot*, *sādh*, *sāth*)—a bull.

Hād sae hād bhao, hād hājār hād bijār—[said of a tenant in arrears: when he owes only a hundred rupees he is in a funk; when he owes a thousand he goes about like the parish bull.]

Bijauth— } see *bijālth*.
Bijauthā— }

Bijayā—[*bīj* = seed]—the leaves of the narcotic hemp; the hemp plant (*Cannabis indicus*).

Bijagadhā— } [*bīj* = seed; *garhā* = a pit]
Bijagarhā— } (*khātā*, *khātā*)—the pit in which the sugarcane slips are kept for seed.

West districts.

Bijganiyā—[*bīj* = seed; *ginnā* = to count] (*bijārā*)—the calculation of rent on outlying lands on the estimated amount of grain required to sow them. Bundelkhand.

Bijghāh— } [*bijghānā* = to scare]—as scarecrow
Bijghāh— } put up in a field. West districts
(*dhokhā*).

Bijhrā—[*bīj* = seed]—a nursery for sugarcane. Rohilkhand (*hāpar*).

Bijhrā— } [Skt. *vyāmisra* = mixed]—a mixture
Bijhrā— } of pease, gram, barley, or wheat, or any two or three of them sown together: in the Central Duāb barley—see *bājhar*.

Bijhuvā—[*bīj* = seed]—the June rice sowings in the hills (*dhān*).

Bijkhād—[Skt. *ojā* = seed; *khād* = to eat] (*agau*, *agā*, *bēng*, *bēngā*, *bēngat*, *bēng bisār*, *bisār*, *manni*)—advances to cultivators for the purchase of seed.

Bijl— } [Skt. *vidyut*]—(1) lightning; (2) a
Bijl— } bright ornament worn in the hair.

Bijmār— } [*bīj* = seed; *mārā* = to kill] (*abīj*,
Bijmār— } *bijāmār*, *nirbīj*, *tukām sokeh*)—seed which fails to germinate.

Bijnā— } a fan—see *bēnā*.
Bijnī— }

Bijū—[*bīj* = seed]—a seedling.

Bijūkā—[*bijūkānā* = to scare]—a field scarecrow. Central Duāb (*dhokhā*).

Bijūrā—see *bijganiyā*.

Bijvār—[*bīj* = seed] (*bijās*, *barud*, *ubarud*, *ubarud*)—surplus seed or wages in grain given to labourers at sowing time. Rohilkhand.

Bikharnā—[*bakhār*]—to be sown broadcast—of seed (*bonā*).

Bikhērnā—[*bakhār*]—to sow seed broadcast (*bonā*).

Bikkā—the spout of a vessel (*doñt*).

Bil— } [Skt. *bila*]—a hole; in the Central Duāb
Bil— } a deep tank or water hole.

Bilā chhappar band—[*bilā* = without; *chhappar* = thatch]—a deserted village.

Bilahrā— } [acc. to Platte, Skt. *vijidhruka*]—a
Bilahrī— } chip box in two parts, used for holding betel, etc. Duāb (*gāhā*).

Bilal—a door-bolt (*bhūt*).

Bilād— } [*Pers. bālisht*; Skt. *vilasti*]—a
Bilādbhar— } span (*bālisht*, *bittā*).

Bilāng— } [Skt. *vilamb* = to hang]—a stick
Bilāngā— } or rope on which clothes are hung.

Bilāngī— } Upper Duāb (*atgān*).

Bilārī—the wooden handle which attaches the irrigation bucket to the rope. Duāb (*charas*).

Bilganā— } see *bilāng*.

Bilganī— }

Biliyā—[*bēlā*]—a small metal cup in which food is served (*katorī*).

Biliyā—throat disease in cattle.

Bilkā—a sheaf of cut corn. Kumaun (*pūlā*).

Billī—[*bilāi*, *chhikīnī*]—(1) the bolt of a door; (2) the rope which fastens the iron ring round the neck of the leather irrigation-bag. Bundelkhand (*charas*).

Bilmuqtā—[literally = according to agreement; fixed; stipulated] (*bikhbandī*, *chakawā*, *chukh*, *kaṭawā*, *thandā*, *thandā*)—payment of rents in lump, not by rates fixed per *bighā*, etc.

Biloiyā—[*bilonā* = to churn; Skt. *vilōḍana* = churning]—the man who beats out the indigo in the vat.

Bilonā—[see *biloiyā*]—to churn milk (*mathnā*).

Bilonī—[see *biloiyā*]—a milk-pail (*jhākārī*).

Bilvaiyā—see *biloiyā*.

Bimah—insurance on goods, etc.

Bimān—[Skt. *vimāna* = the chariot of the gods]—the Hindu's funeral bier (*arthī*).

Bimaur— } [Skt. *valmika*]—a white-ant hill.

Bimauth— } East districts (*bambhā*).

Bin—the handle of a sickle, etc. Kumaun (*bēāt*).

Binahar—[*binnā* = to pick]—a cotton-picker.

Bināl—[*binnā*, *binād* = to weave]—wages for weaving cloth.

Binār—lands cropped in the past season with wheat or barley (*jaunāl*).

Binaulā—[Skt. *vanga*, *gola*]—(1) (*bangold*, *bangord*, *binaur*, *binaurā*, *binaur*) cotton seed.

Jis kī nār gāi ās pār,
Uskā parukh rahā is pār;
Uskā parukh nār sang jā,
Pēt phār hāl mar jā.

[A riddle of the cotton and its seed: the wife and husband are on different sides of the cotton gin, and the seeds cannot go through without being crushed.]

(2) middle-sized hailstones (*olā*).

Binaur— } (1) see *binaulā*; (2) a seed-bed.

Binaurā— } Kumaun (*bijār*).

Bināvāt—[*binnā* = to weave]—(1) (*bandeaf*, *janglā*, *janāgola*, *sānkā*) the net-work at the bottom of a bed (*chārpāl*); (2) wages for weaving (*bināl*).

Bīṇḍ—[of. *baiṇḍā* = crooked, twisted]—(1) **Bīṇḍā**—the masonry cylinder of a well.
Bīṇḍā—Rohilkhand (golā); (2) a cylinder made of twigs to support the sides of a clay well (*bīṇḍ*); (3) the warp and woof of cloth; (4) a bank of thread after being cleaned (*luṇḍī*); (5) a bundle of fodder (*bharotā*); (6) a pad to support vessels on a woman's head. East districts (*lāḍhuā*).

Bīṇḍī—[see *bīṇḍ*]—the rope which rests on a **Bīṇḍī**—pad on the leader's chest when three oxen are yoked in a team (*bīṇḍ*).

Bīṇḍī—the sectarian spot or spangle worn on the forehead, usually by women, while the *tilak* is for men. The *bīṇḍī* is put between the eyebrows and the *ṭikā* on the forehead.

Bīṇḍī—[see *bīṇḍ*]—(1) the perforated anvil used by a blacksmith; (2) pieces of cane on which the thread is stretched before weaving. Rohilkhand (*pal*).

Bīṇḍīyā—[see *bīṇḍī*]—the leading ox in a team **Bīṇḍīyā**—of three.

Bīṇḍī—[Skt. *vyajana*, rt. *vyaj* = to toss about]—a slip of wood nailed on the leaf of a door to cover the chink (*bēṇī*).

Bīṇḍī—to pick up—of grain, weeds in a field, **Bīṇḍī**—etc.

Bīṇḍī—
Bīṇḍī—
Bīṇḍī—see *bīṇḍ*.

Bīṇḍī—
Bīṇḍī—see *bīṇḍīyā*.

Bīṇḍī—[? Skt. *vartana* = a spindle]—the **Bīṇḍī**—handle of a spade, etc. (*bēṇī*).

Bīṇḍī *kandā*—[*bīṇḍ* = to pick]—cowdung **Bīṇḍī** *kandā*—collected in grazing grounds and dried for fuel (*arṇā* *kandā*).

Bīṇḍī—see *bīṇḍīyā*.

Bīṇḍī—(1) a grazing ground. Upper Duāb **Bīṇḍī**—(charāgāh); (2) terrace-walls in fields. Kumaun (*pugar*); (3) a brother.

Bīṇḍī—[Skt. *vijī* = the betel plant]—(1) (*bīṇḍī*, *gīṇḍī*, *hāyīṇḍī*) the leaf of betel rolled up for chewing with areca-nut, catechu, quicklime, aniseed, coriander, cardamum, and cloves. *Mān kē bīṇḍī kīr kē samān* = betel given with courtesy is a jewel; (2) the ceremony of betrothal among *ṭhākurs*, etc., in the West districts, in which the sending of betel is an essential part. *Sūt pān* *Ḍā bīṇḍī* is a bundle of seven leaves of betel sent by the father of the girl to the boy's father by the barber as a sign of the betrothal (*sagāt*).

Bīṇḍī—[Pers. *bīrdār*; Skt. *bīrdārī* = brother] (*bhāivād*, *bhāivaddī*)—a brotherhood.

Bīṇḍī—the wedge fastening the beam into the **Bīṇḍī**—body of the plough. Oudh and **Bīṇḍī**—Rohilkhand (*hal*).

Bīṇḍī—[Pers. *bīṇḍī*; Skt. *vīṇḍī*] (*bīṇḍī*)—a aspen (*bītā*).

Bīṇḍī—the ploughing of the millets when they are about a foot high. Bundelkhand (*gū-rab*).

Bīṇḍī—[see *alḡan*]—a clothes rope.

Bīṇḍī—land under garden vegetables. Rohilkhand (*bārī*).

Bīṇḍī—see *bīṇḍī*.

Bīṇḍī—} a pond; a small well.

Bīṇḍī—[*kāḍā*]—a calf nearly full grown. East districts.

Bīṇḍī—(1) a general term for various crops sown together: in Allahabad it is applied to barley and pease sown together: usually barley, gram, and pease. Lower Duāb (*bējhar*); (2) gram, injured by wet; (3) a ceremony connected with the building of a house. East districts; (4) entry of the various crops under separate heads in the Patwārī's accounts.

Bīṇḍī—[*bīṇḍī*, (4) *bārī* = tax]. (*amālī*)—lands paying rents in kind.

Bīṇḍī—[Skt. *vṛtti* = maintenance]—(1) a class of subordinate tenure in the large *ṣa'aluqa* estates which existed in Oudh and the Benares Division. The holders usually pay only their proportion of the Government revenue. For varieties of the tenure see *jīvan bīṇḍī*, *marvat bīṇḍī*, *khūn bahā*; (2) the round in which a beggar begs.

Bīṇḍī—[see *bīṇḍī*]—the holder of a *bīṇḍī* tenure **Bīṇḍī**—(qv.). East districts and Oudh.

Bīṇḍī—[see *bīṇḍī*] (*bīṇḍī*)—the man who works the irrigation skin-basket. East Oudh and Rohilkhand.

Bīṇḍī—pieces of bamboo fixed to the tug rope of a boat and pressed against the haulers' shoulders.

Bīṇḍī—(1) the gram plant (*chanā*); (2) unripe gram cut and parched. West Oudh (*arvan*); (3) a young tree (*tokhā*).

Bīṇḍī—[*bīṇḍī* (3)]—a grove of young trees (*bāgh*).

Bīṇḍī—[*bīs* = 20]—one-twentieth; produce set apart for the local gods. Rohilkhand (*pūjaurā*).

Bīṇḍī—[*bīs* = 20; one-twentieth]—(1) gleanings obtained at harvest. East districts (*sillā*); (2) the perquisites of a village watchman. North Oudh (*goraṇī*).

Bīṇḍī—[*bīs* = 20]—(1) petty contributions of grain at harvest time given by cultivators—see *bāzaurī* *bīsār*; (2) interest at 50 per cent. on grain advances, according to the price of grain—see *ḡorhā* *nīrkā* *kāṭkē*; (3) advances to tenants. East districts (*bījkhād*).

Bīṇḍī—[see *bīsār*]—a field watchman. North Oudh (*rakhvālā*).

Bīṇḍī—[generally der Skt. *vijīṭa* = extended; but of. *bīṇḍī* = to buy]—a huckster's goods; capital generally (*puñjī*).

Bīṇḍī—[*bīs* = 20]—the fees of a village headman. Kumaun (*syānāchārī*).

Bīṇḍī—the village common lands (*shāmīlāt*). **Bīṇḍī**—[Skt. *vi* = without; *śākhā* = branch]—the 18th lunar asterism (*nakshatra*).

Bīṇḍī—[Skt. *vīṇḍī* = destroyer of venom]—one of the local gods (*ḡīhvār*).

Bīṇḍī—[*Vishnu*; *āṇḍ* = share]—the share of the crop allotted to Vishnu; the Brahman's share at harvest time—of. *shīṇḍī*.

Bīṇḍī—[*bīs* = grateful to Vishnu]—land given rent-free to Brahmins.

Bīṇḍī—see *bīsī*.

Bīṇḍī—[*bīs* = 20]—a measure of area in the hills = 40 yards less than an acre; it should be the area requiring 20 *nālī* (qv.) of seed—grain.



Bisonā—[*baishā* = to sit]—a rude measure of distance in the hills; literally a resting-place for a coolie; about 3 miles.

Bistar—[Skt. *vishāra* = spread, a bed]

Bistarā—[*birhāunā*, *bichhōnā*, *gaddā*, *gaddā*, *nihālī*, *tohak*]—bedding.

Bistā—[Skt. *vishā* = to surround] (*bishā*)—a boy's long cloth smaller even than the *dhagai* (qv.). East districts.

Bisul—[*bis* = 20] (*bisul*)—a mortgage on land. East districts (*rahn*).

Bisukab—[*sukhā* = to dry. Skt. *śukha*]

Bisukhab—[*sukhā* = dried] (*chhāt jānā*)—to dry

Bisukhnā—[*sukhā* = up—of an animal's milk]

Bisuknā—[*sukhā* = up—of an animal's milk]

Bisur—[*bis* = 20]—grain which the tenant is allowed to cut for his own food as the crop is ripening, and for which an addition is made when the crop is being divided between him and the landlord (*bañā*).

Bisvā—[*bis* = 20]—(1) one-twentieth part of a *bighā* (qv.). *Ek bisvā dhartīnahin, nā rukhā*

Pirhā pāl = he has not a pole of land and calls himself "protector of the earth"; (2) a grain measure in Garhwal = 400 bushels: for the details see *muñhī*; (3) refuse, straw, etc., on the threshing-floor (*gañhā*).

Bisvābarār—[*barār* = tax]—collecting by the *bisvā*; the unit of the shares in a coparcenary village. Central Duāb.

Bisvādārī—a class of sub-proprietary tenure under a chief proprietor; resembling *birt* (qv.); "the *muqaddam* is properly the title of the headman among the non-proprietary cultivators, but in some parts of the country it is applied to the *bisvādār* of a *talugadārī* estate." (*Directions to Settlement Officers*, p. 47.)

Bisvānāl—one-twentieth part of a *bisvā*.

Bisvī—[*bis* = 20]—the custom of allowing at division of crops one *bisvā* in the *bighā* rent-free—see *bisul*.

Bt—an allowance per head of cattle paid to a herdsman for grazing. Upper Duāb.

Btā—[Skt. *vishā* = excrement]—(1) bird's

Btā—[*dhung* (khāt); (2) a pile of cow-dung fuel. Bundelkhand (*gohaur*).

Btā—[Skt. *vartana* = a spindle]—the handle

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Bivān—[Skt. *vimāna* = the chariot of the gods]—a funeral bier. West districts (*arthī*).

Bivī—see *bibi*.

Blā—[Skt. *vija*] (*bād*)—seed. East districts (*blj*).

Byādh—[*byādh* = to see byādh.

Byādhā—[*byādh* = to see byādh.

Byādh—[*byādh* = to see byādh.

Byādhī—[*byādh* = to see byādh.

Byādhā—[*byādh* = to see byādh.

Byāt—a wooden implement used for pushing the wool threads close in blanket-weaving (*bāun*).

Byāj—see *byāj*.

Byāl—[Skt. *vāḍa*] (*byār*)—wind; a demon (*bayāl*).

Byālū—[*byālū* = to see byālū.

Byān—[*byān* = to see byānā]—the act of delivery in animals.

Byānā—[Skt. rt. *as* = to engender]—to give birth to animals. The times of the year at which it is inauspicious for births of animals to occur are thus fixed:

Sāvan ghṛī, Bhādon gāl,
Māgh mā mēn bhān byālī
Khāntā ukhātā khamē khāl.

[A mare foaling in Sāvan, a cow calving in Bhādon, a buffalo in Māgh, be sure they will go themselves and bring ruin on their owners.]

Byānthā—see *byānthā*.

Byār—[*bij* = seed] (*bēhan*, *bēhaur*, *bēh*).

Byārā—[*aurā*, *bēhan*, *binaur*, *hinaurā*, *panir*, *paudh*, *paudhārī*, *zakāirā*]—a nursery for young plants.

Byārā—[*byārā* = to see byārā.

Byārī—[*byārī* = to see byārī.

Byās—[*byā* = seed]—(1) land under rice (*dhankar*); (2) offshoots in rice or other plants.

Byās karnā—to do the second ploughing of a field. Rohilkhand (*dochās*).

Byauā—[*byānā*]—the midwife's fee. East districts.

Byāvar—[*byānā*]—a woman considered unclean until after the purificatory ceremony subsequent to delivery. West districts (*alvāntī*).

Byongā—[*byongā* = to see byongā.

Byongī—[*byongī* = to see byongī.

Bōāl—[*bōnā* = to sow]—sowing; the sowing

Bōan—[*bōnā* = to sow]—sowing; the sowing

Kātik lagē hōī,
Aghān mēn bhārī,
Māthā kāph mēn pē dhārī.

[Sow in Kātik, it rains in Aghān, and you will pile the sheaves on the edge of your field; a good harvest.]

Bōanthī—[*bōnā* = to sow]—a sowing-basket. East districts (*daliyā*).

Bōārā—[*bōnā* = to sow]—sowing; the sowing season (*bōnā*).

Bōd—the pile of a carpet (*darī*).

Bōdar—[*rik*, *nadhā*, *thaukā*]—the height up which water is raised for irrigation. East districts. See *thaukā*.

Bōga—tobacco. Sunār's slang (*tambākū*).

Bōghdā—[*chhurā*]—a heavy butcher's knife (*chhurā*).

Bōgsa—see *bōksā*.

Bohiyā—a small basket or work-box made of chips (chapurl, kurul).

Bohni—(*daslābh*)—the first cash sale a merchant makes in the day. In the first transaction no credit is given, and it is unlucky to break off the first bargain. *Pahli bonni, Allah miyān ki dā* = the first sale, and trust in God Almighty! It is unlucky for a confectioner (*halvāī*) to sell the *baidsāh* sweetmeat in the early morning, as it is unlucky for a cloth-seller (*baazār*) to sell Turkey red cloth (*gand*), a Baniya butter (*ghāī*), a Pansālī (grocer) paper, a Kasēra zinc (*Jastā*), a Sarraf (money-changer) gold.

Bohorl—a small box or basket made of chips (chapurl, kurul).

Bohrā—[Skt. *vyavahārika* = a trader]—a merchant; money-lender; one of the Baniya caste. He has an evil reputation,

Bohrā ki Rām Rām! Jam kā sandēś = the money-lender's "good morning" is a message from the god of Death! West districts (mahā-jan).

Bohrgat—[*gat* = occupation]—trade; business. West districts (lëndēn).

Boibāchh—[*bond* = to sow; *bāchh* = distribution]—an assessment to be realised on cultivation.

Boiyā—a small box or basket made of chips (chapurl, kurul).

Bojh— } (1) a bundle. *Muffhā* is a handful; *Bojhā*— } *dabbiyā*, *dāb*, *dābi* in the Duāb is about ten handful of cut crops; this is equal to about four *lāhā*. The *lāhā* is a smaller quantity. *Kērd* in the East districts is a small bundle of grass or cut grain; and *jurī* a little bundle of dry tobacco or herbs—not crops or cut sugarcane. The *akār* or *lakorā* is as much cut crop as can be carried under the arm; and *dohtā* in the East districts is as much as can be carried in both hands. In the Duāb the *dhokā* equals 6 *dabbiyā*, and 10 *dhokā* make a *bojh*. The *ṣēmā* to the east is a small bundle of rice, and *goinṣh* a head-load of straw. *Jhānkṣh* to the east and *pānj* in Rohilkhand are bundles of cut pulse. In the East districts *juffā* or *jūtā* is a bundle of cut grass or long crops. *Gadhā* in Kumaun is a full bundle of cut crops; and *gadhā* in Budaikhand a head-load of grass. In the East districts *sorahī* [*solah, sorah* = 16] means sixteen bundles of cut crops, specially rice, and is used as a unit of produce—e.g., so many *sorahī* go to a *bighā*. *Ansī* is a large bundle of grass, and *bāīr*, *bāīrd*, *bhīrī*, a bundle of *arhar* (*Cytisus rajan*). The *jhād*, *gaird*, *gairiyā* of Rohilkhand, and the *kāndar* or *paṭī* of the Duāb are large loads or stacks of produce. (2) In the manufacture of sugar, the first pan in which the juice is boiled.

Bojhbataī—the division of crops by bundle at harvest time. Rohilkhand (batāī).

Bojhiyā—[*bojh* = a bundle]—a reserve for fodder and grazing. Duāb (charāgāh).

Bok— } (1) a he-goat (*bakrā*); (2) the skin-
Bokā— } bag used in raising water for irrigation (*ḡol*).

Bokar— }
Bokar— } a he-goat (*bakrā*).

Bok gērā—to work the swing irrigation bag (*bok, ḡol*).

Bokhārt—a tooth-brush; a Hindu mendicant's word (*datuan*).

Bokrā—a he-goat (*bakrā*).

Bokra—(*boṅgrā, boṭāi*)—small logs into which a tree is cut up. East districts.

Bokrl—a she-goat (*bakrl*).

Bolā—[*bolnā* = to speak]—a verbal agreement between landlord and tenant. West districts.

Bolaṅs—[*bolnā* = to speak; *āṅs* = share]—a share made over under a verbal agreement.

Bolaṅsī—a sharer under a verbal agreement (*bolaṅs*).

Bonā—[Skt. *vapana*] (*bakhērnā, bithērnā, chhīṇṇā, chhīṇṇā, pabērnā*)—to sow seed. For sowing see *boāl*. The first handful sown is *muffhiyā*. The following are some of the modes of sowing: (a) sowing the seed in the furrow after the plough—to the west *burri, gullī, gurri, sī, sīn, siyā, sū*; to the east *khujāhar boab*. To cover in the seed thus sown is to the east *bhāṣhīdrab*; (b) sowing extra crops in lines—to the west *kāḥr, mūrā*; and generally *pāṇī, pāṇī*; (c) sowing by drill—to the west of the province *nārī, nārī, wair, wairnā*; (d) broadcast sowing—to the west *bakhērnā, pabār pāṇīk, pabār bonā, pabērnā, pabērnā*, or simply *bāvag*—to the east *chhīṇṇā, chhīṇṇā, chhīṇṇā, pair, pairā, ulchā*; (e) to sow in unploughed or imperfectly prepared land is usually *chhīṇṇā*, and in Rohilkhand *baiṣh par bonā*. To the east the *dhuriyā bāvag* or *ḡnan* [*dhūl, dhūr* = dust] is sowing rice in dry land before the rain falls; (f) to sow thin—to the west *bēgrī, chhīdā*—to the east *bhīrd, pāṭar*. *Chikkā* in Azamgarh is used of the spaces in the field where the seed has failed; (g) sowing thick, *ghānā, ghānkā*. The following are some proverbs regarding the time of sowing:—

Pukh Punarbas boiyē dhān;

Aslkhā kodo parman;

Maghā masinā dējiyē pāl;

Phir dējiyē Parhal mēn jhāl.

[Sow rice in the asterisms of Pukh and Punarbas; kodo certainly in Aslkhā; plenty of pulses in Maghā, and give them another push in Parhal.]

Chand Chittarā chougund

Svāntī gēhān ho.

[Gram sown in the asterism of Chittarā and wheat in Svāntī produce fourfold.]

Koṣh chāṣhī pukārō jai

Khichrī khākar khyān nā bai.

Jo kakhā bōṭ bighā chār

To main dāṭī dēhā pāṭ.

[Oats cries out from the house-tops, "Why not sow me after the sign of *makar* (Capricornus). [Another version is *dhādh Pās mōhē kakhā nā bai* = Why was I not sown in the middle of *Pās*.] If you had sown four *bighas* with me, I would have burst the granary with my produce.]

Burhāṭ kē biyāḥ aur kō;

Pichhā khēt jhaur kō.

[An old man's wife is for some one else; and a late-sown field is good for the ground, not for the owner.]

Aghā bāvā

Kakhā man, kakhā sarā.

[Wait for Aghan to sow your spring crops, and in some you will only get a maund and in some 1½ maunds to the *hīgha*.]

Pās na boiyē, pīs khāiyē.

[It is better to grind and eat your seed-grain than sow in Pās, when the season is over.]

Agās, so sūdā.

[The earlier you sow the more you get.]

Kātik bōrē, Aghan bhārē.

Tāko kākim phir kyā karē.

[He that sows in Kātik and waters in Aghan is so well off that no official can harm him.]

Rohini Mrigashir boiyē makkhē,

Urad, mañrud, de nahēn sakkē,

Mrigashir mēn jo bōē chēnē,

Zamindār ko kuchh nahēn dēnē;

Bōē bhāra āyā Pukh,

Phir man mat bhogo sukē.

[Sow maize urad and mañrud in the asterisms of Rohini and Mrigashir, and you won't be able to pay a penny of your rent. Sow chēna in Mrigashir, and you can't pay your landlord. Sow bhāra as Pukh comes on, and you will never have peace.]

San ghano, ban bēgro, mēnkhē phāndī juār.

Pair pair par bhāra gañdāro sē bār.

[Sow hemp thick, cotton thin, and each seed of juār at the distance of a little frog's hop: sow bhāra a pace apart, and you will have cobs as long as a well pulley.]

Jam chhidē, gēhūn sālē, mēndak tāpī juār.

Jinkē chhidē ikharē, vē phirtē ghar ghar bār.

[Sow your barley thin, your wheat fairly thick, your juār each seed a frog's jump apart. Those whose cane-field is thin will beg from door to door.]

Bonbā—an iron gonge or gauge for testing the sugar in a refinery (*khañḍāl*).

Bongā—see *bauṅgā*.

Bongnā—[corr. of *bahugund*]—a round metal cooking-vessel. *Bundelkhand* (*taslā*).

Bongrā—small logs into which a tree is cut up.

Bonghīhā—[cf. *bauṅgā*]—a man who cultivates with a borrowed plough. West districts (*bhuñḍiyā*).

Boni—[see *bonā*]—(1) sowing. *Sāt bonē ēk doni* = one day's reaping is as hard work as seven days' sowing; (2) (*baug, bāvag, bonai, bōdī, bōard*) the sowing season.

Bonrā—[Skt. *printa*] (*bauṅgā, bonrā*)—the seed capsule of tobacco, poppy, etc. (*ijṇṇā*).

Bor—the blossom of the mango (*bhūm*).

Boran—(*adlan*)—spicy food eaten with dry food. East districts.

Boriyā—a mat made of palm fibre on which people sleep and sit.

Janam na dēkhē boriyā.

Supnē āi khāt.

[He never saw a mat in his life and dreams of a bed!]

Boro—[Skt. *vorava*]—a poor variety of rice transplanted in the spring on the banks of rivers and tanks as the water recedes. East districts (*dhan*).

Bosrā—[*bond* = to sow; *sir* = home farm]—land held and sown in common by the sharers in a village. West districts.

Bot—an earthenware pot used for pickles, etc.; a sort of flat earthen flask.

Botā—small logs into which a tree is cut up. East districts (*bokrā*).

Botā—} a young camel. West districts (*Ḍaṅ*).

Botā—} a young camel. West districts (*Ḍaṅ*).

Botā—a lump of flesh: *ēk botī sū kutte* = only one morsel and a hundred dogs: *gandī botī kē gandī khord* = ill beef not made good broo.

Boyar—[*bond* = to sow]—land which is constantly sown and never lies fallow.

Brakhall bār—4 p.m. in the day. Kumaon.

Brahm—} [*Brahma* = the Supreme Being]—an earthen mound erected near a village usually in memory of some Brahman or holy man. Buchanan Hamilton (*Eastern India*, II, 479) says "they are not included among the local village gods (*gāndr*), having priests of the sacred order, who in many places make burnt offerings which are never given to the local gods, who must be contented with miserable little images of elephants and horses that the Brahman ghosts totally scorn." East districts.

Brahmgrañh—} the knots in the Brahmanical **Brahmphañs**—} cord (*janū*).

Brakhotsarg—[Skt. *vrishotsarga*; *vrisha* = bull; *utsarga* = releasing]—the ceremony of marriage performed in the name of a bull let loose on the 11th day of mourning for a deceased relative.

Brikh—} [Skt. *vrisha* = a bull]—the constellation Taurus; the passage of the sun into that constellation (*sañkrānt*).

Brishchick—} [Skt. *vrishchika* = a scorpion]—**Brishchicka**—} the constellation Scorpio; the passage of the sun into that constellation (*sañkrānt*).

Būā—an aunt on the father's side; among Muhammadans a younger sister and a term of endearment used by women amongst themselves. *Sondhī būā chafī kē lahngā* = a perfumed lase with a mat for a petticoat.

Būchā—(*būñchā*)—crop-eared = of an animal, etc.: *būñchā sab sē āñchā* = crop-eared is taller than any one else.

Buddhā—[Skt. *priddha*] (*bārāḍ*)—an old man; in the Central Duāb a father.

Buddhī—} [see *buddhā*] (*bārāḍ, jālpā*)—an old woman; in the Central Duāb a mother.

Būghā Bābū—[*Bārāḍ Bābū*]—one of the local gods in the West districts. He is said to have been a shepherd (*gaḍariyā*), and was a friend of a Brahman who taught him Sanskrit and spells (*mantr*). If not appeased by offerings he brings scald head (*gañy*) on children and herpes (*dād*) or boils on men.

Budhjal—} clay wells the sides of which are **Budhjar**—} supported by a lining of twigs. West districts—cf. *blār*.

Buckā—an inkstand (*dayāt*).

Bughdā—} (*boghḍā, boghḍā, chāwā*)—a heavy **Bughdat**—} knife used by butchers.

Buhānā—see *būhnā*.

Buhāran—[*būhnā* = to sweep]—(1) the common broom (*buhārī, jhārū*); (2) sweepings of the threshing-floor, the perquisite of the lower castes (*gharvā*).

Buhārī— } [buhāran]—the common broom;
Buhārī— } terms almost peculiar to the
Buhārī— } Baniyā or merchant caste.
Būhā— } to put a cow to a bull. West districts
(buhānā).

Bujhārat—[bujhārad = to explain] (hiadh
fahmā)—settlement of accounts; the special
account of the receipts and charges of the pro-
prietors kept by the village accountant.

Būjhā—[bujhāna = to explain]—a wizard; a
cunning or "knowing" man. West districts,
Oudh, and Rohilkhand (jādūgar).

Būjī— } a woman's ear ornament.

Būk—lands recovered by the retrocession of a
river. Rohilkhand.

Bukārā— } (bādāburd)—land rendered useless by
Būkarā— } a deposit of sand. Rohilkhand.

Bukhārī— } a structure of straw or wicker-work
used as a granary. Central Duāb (bakhār).

Bukhā—[bōk = a leather irrigation-bag]—the
man who drives the oxen and empties the bag
at a well. West districts (pairhā).

Bukk— } as much grain, etc., as can be carried
Bukkā— } in both hands; a harvest perquisite
Bukā— } (anjāl).

Bulāq—(bēsar)—lit. the septum of the nose; a
nose-ring worn by women in the septum of
the nose: the *nāṭh* (qv.) goes through the side
of the nostril.

Bulandī—(Pers. *buland* = high)—high lands
(bāngar).

Bunārā—[bunād = to weave]—the net at the
bottom of a pony-cart (ekkā).

Bunāvāt—[bunād = to weave]—(1) the twine
netting of a bed; (2) the texture of cloth;
(3) wages for weaving cloth.

Būnchā—see būchā.

Būnd—[Skt. *vindu*]=a drop; a drop of rain.
Light drizzling rain is *būnd-būnd*.

Būndā—[būnd, Skt. *vindu* = a drop]—an ear-
ring or spangle worn on the forehead.

Būndā— } an ox or cow with only one horn, or
Būndā— } a broken horn, or having a short
Būndī— } tail or no tail (dūndā).

Bunnā—see būndā.

Būñt—[Skt. *vinṭa*]=ripe pods of gram, usually
kept for parching (būp).

Būñtā—[see būñt]—flowers impressed on cloth by
a calico-printer (būñt).

Būñtī—[see būñt]—(1) leaves of the narcotic
hemp (gānjā); (2) flowers printed on cloth
(būñt); (3) hemp stalks. Rohilkhand (sān).

Būr—(1) (*gabūdā, gūl*)—the male ear of maize;
(2) chaff, bran.

Bharē byāh mēn bār khāi;

Ab kyā khāgi kharām kō agār?

[When at my wedding I got only bran to eat;
what will I get to eat in my husband's
house?]

Būrā—coarse dry brown or whitish sugar.

Būrā—[būrā = to be submerged]—(1) of a well,
stream, etc., deep enough to drown a man; (2) a
redeemable mortgage. East districts.

Būrhā—(1) [Skt. *vriddha*]=an old man; in the
Central Duāb a father.

Jis ghar būrhā na harā,

Woh ghar dagmagā.

[That family totters where there is no elder to
advise.]

Būrhē munh mahād

Log dyē tamashē.

[People stare at an old man's face with the pim-
ples of boyhood on it.]

(2) The cotton-like flowers of the *maddā* plant;

(3) The headman of a village. Kumaon.

Būrhā Bābū—see Būghā Bābū.

Burhāl— } [būrha = 3]—lands or privileges at-
Būrhāl— } tached to the headship of a village.
Kumaon.

Būrhl— } [Skt. *vriddha*]=an old woman; in
Burhiyā— } the Central Duāb a mother.

Būridā— } [Pers. *buridan* = to cut down]—

Buridah— } crops out by stealth by a culti-
vator to avoid paying rent. Rohilkhand.

Burj— } lit. a bastion; a pile of chaff or straw
Burj— } thatched for use (mañḍal).

Burkā—(*gulā*)—a piece of sugarcane chewed at
one time. West districts.

Burqā— } a long woman's sheet with eye-holes,
Burqah— } worn by Muhammadan women.

Burr—sowing seed in the furrow left by the
plough. West districts (bonā).

Bursī—(*horā*)—a pot for holding fire, such as is
used by a goldsmith.

Būt—

Būṭā— } see būñt, būñtā, būñtī.

Būṭī— }

Butrā rog— } a cattle disease prevalent in Lalit-
pur, the symptoms being swelling of the neck
and great irritation of the bowels (purbā rog).

Byādh— } [Skt. *vyādha* = piercing; a wound]—

Byādhā— } a disease in millets, sugarcane, and
maize (barhiyā).

Byāh—[Skt. *vidhā*] (*bīdhā, jhājrd, nikāh,*
shādī) the marriage ceremony. There is an

elaborate account of the ritual as practised in the
hills, in Atkinson's *Himalayan Gazetteer*, II,
906. For Brahmans, according to Sherring

(*Hindu Caste*, I, 13), "the ceremony of mar-
riage (*byāh*) has fourteen divisions and gradua-
tions, as follows: (1) *ḍāgdān*. The bride's

father proceeds to the house of the bridegroom,
and after worshipping him, and making presents of

money, cloth, and other things, utters these
words: 'I will give my daughter to these.' In

some cases the bridegroom himself goes to the
house of the bride. (2) *Simantini pūjan*. The

bridegroom accompanied by all the members of
his family goes to the bride's house, whereupon

both bride and bridegroom are worshipped: first
the bride's party worships the bridegroom, and

then the bridegroom's party worships the bride.
(3) *Hardi uthān*. Turmeric and oil having

been sent from the bride's house to the bride-
groom, are rubbed upon his body: he then

bathes; after which the ceremonies of worship
of Ganēsh (*Ganēsh pūjan*),—*Punyā vachan*,

Mātrikā pūjan, and *Nāndī khrād*—are per-
formed. (4) *Barāt*—marriage procession. The
bridegroom and his friends go in state to the

house of the bride. (5) *Madhu parakh*. *Kusha*
grass being placed on a wooden seat, the bride-
groom is made to sit upon it. Thereupon
honey, curds, and sweetmeats are given him to
eat, and various presents are placed before him.

(6) *Agnisthāpan*. Fire is placed upon an altar, and sacred texts (*mantra*) are recited. (7) *Antrapat*. A veil is put over the bride and bridegroom and Sanskrit verses are read. (8) *Kanyādān*. The names of three deceased ancestors having been uttered, the bride's father gives his daughter, together with presents of money and other things, to the bridegroom. (9) *Homa*. Fire is placed on the altar, and a kind of parched grain (*idā*) is presented by the bridegroom's brother to both bride and bridegroom, and a portion is thrown upon the altar. (10) *Sapt-pādī*. The bride and bridegroom having first placed their feet on the parched grain (*idā*) on the altar, walk together round the place (*marṣā*) where the rite is performed. (11) *Sēndurdhārṇa*. The bridegroom having put a red pigment (*sēndur*) into the parting of the bride's hair, five married women (*sahāgīn*) step forward and perform the same operation. (12) *Gaudān*. Money equal to the price of a cow is given to the family priest (*parohit*). (13) *Brahman bhajan*. Brahmins are fed and money is given to them. (14) *Badhu pravēśh*. The bridegroom is placed for four days in the house of the bride, after which she is taken home to his house and the goddess Lakshmi is worshipped."

Byāhī—advances given to ryots for a marriage (*taqāvl*).

Byāhtā—(*biāhsutā*, *biyāntā*, *jēhā*)—the first married wife; the wife married in the regular way as opposed to the concubine—see *karāo*.

Byāj—[Skt. *vyāja* = deceit]—interest on loans (*sūd*).

Byālū—[Skt. *vaikāla* = evening] (*sañjahiya*, *Byārī*—*sañjhiya*)—the evening meal. West

Byārō—districts.

Byāl—[Skt. *vāyu*]—wind; *byār mārnā* is a

Byār—phrase used of the high west wind blowing and drying up the young wheat grains.

Byongā—(*beṅgā*)—the wooden chisel for smoothing the surface of leather (*mochl*).

Byopārī—[Skt. *vayā vohdrakū*]—a dealer in goods generally. In some places it is especially applied to a dealer in cattle, for which the corresponding terms used in the east districts are *aharī*, *aharīhā*, *aharīyā*, *bardakā*, *qahrī*, *qahrīyā*, and in Rohilkhand *hānḍā* or *khur patā*.

C

Chabāon honā—[*chābnd* = to chew; Skt. *chāvana* = chewing]—of maize—to be beginning to ripen and become fit for parching. Rohilkhand.

Chābar—[see *chabāon*]—a crib-biting ox (bail).

Chabēnā—[see *chabāon*] (*bhāyā*, *bhujēnā*, *charban*, *phālā*)—parched grain. *Pandri kē pāt ko chabēnā idā* = parched grain is a blessing to the grocer's brat. For to parch grain see *bhunṇā*, and for some of the varieties of parched grain see *baurl*, *chirvā*, *dadrī*, *qobharā*, *khl*, *mūrhā*, *parmal*, *phutēhā*, *thurrā*.

Chabēnt—[see *chabāon*]—(1) money wages in lieu of an allowance of parched grain usually given to field labourers during the intervals of work; (2) a mid-day meal distributed to the members of a marriage procession.

Chābh—a variety of bamboo (*bāns*).

Chabhār—shaky mad; a quagmire (*bhāns*).

Chābhl—[Port. *chave*]—a key (tāl).

Chābī—[Port. *chave*]—a key (tāl).

Chāblā—[*chābnd* = to chew]—a disease of the mouth in cattle (tāl).

Chābuk—[Pers. *chābuk* = alert]—a horse-whip. *Bhālē ghōrī ko ek chābuk*, *bhālē dāmī ko ek bāt* = one touch of the whip is enough for a well-bred mare, and one word for a gentleman (*korā*).

Chābukī—[see *chābuk*]—(1) a whip-lash; (2) a whip used in driving cattle; (3) a string used by women for tying up their hair (*phulāvā*).

Chabūtārā—[Skt. *chātvara* = a quadrangu-

Chabūtārā—lar place; *chatur* = 4] (*aghi-yārī*, *athāi*, *chaurō*, *chaurātrā*)—a sitting platform near a house-of. *chaupāl*.

Chachā—[Skt. *tāta*]—an uncle on the father's

Chachā—side; the father's younger brother, opposed to *tāḍ* (qv.). In Agra it means father; to the west it is used euphemistically for *suar* (qv.). Those relations who are younger than a man's father he calls *chachā*, those who are older *tāḍ*.

Chachāiṅḍā—see *chachēṅḍā*.

Chachānī—[see *chachā*]—an aunt on the father's side; one of the elder women of the family; a mother. Agra (*pitiyān*).

Chachar—[Skt. *charchāra* = a song]—(1)

Chacharā—the pole round which people dance at the Holi festival; (2) a screen or hurdle used as a house-door. East districts (*chānchar*).

Chachēṅḍā—[Skt. *chirichṅḍā*] (*chachāiṅḍā*, *chachīṅḍā*, *chichrā*)—the snake gourd (*Trichosanthes anguina*).

Chachērā bhāl—[see *chachā*]—a cousin; a father's younger brother's son.

Chāchl—an aunt on the father's side—see

Chāchl—*chachānī*.

Chachīṅḍā—see *chachēṅḍā*.

Chādar—(1) a man or woman's sheet (see

Chādar—*sārī*); *chādar gālnā* or *chādar*

Chādarā—*whānd* is a common phrase for

Chādariyā—an informal marriage often carried out in the lifetime of the first husband or wife: the ceremony consists in throwing a sheet over the pair about to be married; (2) a sheet of metal, etc.

Chaddū—a ladle used in making confectionery.

Chagēl—(*chāngēl*, *chāngēr*)—a leather vessel for carrying water (*jhabā*, *masāh*).

Chāh—a well (*kūān*).

Chahal—(1) a quagmire; (2) a strong loamy

Chahalārī—soil. Upper Duab; to the east it means a muddy soil in which crops are

Chahārūm—[Pers. *chahār* = 4]—(1) one-fourth: a fee given on house sites or on the sale of

Chahārūm—houses and received by the landlord; (2) in division of crops, one-fourth to the landlord and

Chahārūm—three-fourths to the tenant (*baṭāl*, *chauhārā*).

Chahbachhā—[*chāh*, *chāh* = well; *bachhā* = young one]—a small pit or reservoir for water,

Chahbachhā—etc.; an underground grain-pit (*khat*); an indigo-vat (*hauz*).

Chāhchā—a variety of the great millet (*jār*) found in Cawnpur, in which the grain is entirely covered.

Chahorā—[*chahorā* = to transplant]—(1) rice dibbled in a field after being grown in a nursery. Upper Duāb; (2) the children of a Hindu widow by the form of marriage known as *kardō* (qv.) (kadhōlar).

Chahorā—to transplant rice, etc. Rohilkhand and West districts (ropnā).

Chail—land twice tilled. Rohilkhand.

Chailā—(1) (*bighunīkī, chhapā, chhapī, chhipī, chhipī*)—splinters of wood, a layer of which is put between the rafters and the tiling. East districts; (2) chips of wood cut for fuel.

Chain—[Skt. *śānti*]—lit. peace, rest; cultivated land (*ābād*).

Chainkā—the pot for removing the sugar cane juice from the mill to the boiler. Bundelkhand (*saikā*).

Chait—[Skt. *chaitra*]—the 12th month of the Hindu luni-solar year, corresponding to March-April.

Chaitr amavas jai gharī barto ponnā mās,

Tēd sērā Bhaddālī Kātik dhān bikhī.

[As much as is the number of the half hours at which the last day of the dark fortnight of Chait falls, so many sers to the rupee, says Bhaddālī, will rice sell in Kātik.]

Chaitr shudī Eevatī jō,

Baisākhī Bharanī jō ho,

Jēth mās Mragāshir dar saht,

Punarbasu Asārh charant,

Jēto nokahatra barnyon jād,

Taito sērā ān bikās.

[If the asterism of Revati fall in the light half of Chait, Bharanī in Baisākh, Mragāshir in Jēth, Punarbasu in Asārh, then whatever be the number of the half hour at which the asterism fall, so many sers to the rupee will be the price of grain.]

Chaitr mās vijiālā pākā,

Āshai divas barastā rākā,

Navrō divas jēt bijlī jō,

Tā disha kāl halāhal ho.

[On the 8th of the light half of Chait, in the direction in which rain falls, and on the 9th in the direction in which lightning appears, there will be grievous famine.]

Chait mās das rikhrā bādāl bijlī ho,

Imi bolē hain Bhaddālī, garbha galyān sab ho.

[If during the first ten asterisms of the light half of Chait clouds with lightning appear, then, says Bhaddālī, the clouds have miscarried—i.e., there will be no rain.]

Chait mās das rikhrā jō kakhā kord jād,

To chaumās bādāl bhait bhānt barād.

[If there be dry weather during the first ten asterisms of the light half of Chait, then there will be ample rain during the four months of the rainy season.]

Chaitr purnimā ho jō Som Gurān Budhvār,
Ghar ghar ho bādāvarī, ghar ghar mān-galchār.

[If the full moon of Chait fall on Monday, Thursday, or Wednesday, there will be rejoicing and happiness in every house.]

Chait—[*Chait*]—(1) the harvest of the month

Chait, the *rabi* or spring harvest. Bundelkhand; (2) the spring sowings of indigo (nil).

Chaitrā—[*Chait*] (*chambā, anjān*)—the crop of rice in the hills, sown in irrigated land in March-April (*Chait*), and cut in August-September (*dhān*).

Chak—[Skt. *chakra*]—a collection of fields of similar quality and value.

Chāk—[Skt. *chakra*]—(1) the potter's wheel worshipped at Hindu marriages among certain castes (Kumhār); (2) the weight on the lever used for raising water (*dhēnkī*); (3) the earthen vessel for removing the sugar juice to the boiler; the flat earthen reservoir in which the boiled juice is poured to cool and coagulate. West districts (kolhār); (4) the wooden cylinder on which a masonry well is built. West districts (*jākhan*).

Chakaith—[*chāk*] (*chād*)—the stick with which the potter turns his wheel. East districts (kumhār).

Chakar—a servant.

Bhāl chākar sō hot hai, bhāl dhani kē kām,

Jōn Angad Hanumān sō Sītā pāi Rām.

[A gentleman gets his work done by a good servant as Rāma recovered Sītā by the help of Angad and Hanumān.]

Singh rūp Rājā, jāhān mantrī bāgh samān,

Gidh rūp chākar, tāhān rāiyat dēsurān.

[Where the king is like a lion, his councillors are like tigers; where the servants are like vultures, the people fly the land.]

Chākari—[*chākar*]—(1) service.

Ajgar karē na chākari, pañchhī karē na kām,

Dās Malukā yōn kahē—sab kē dād Rām.

[The dragon engages in no service, the bird does no work; "yet," says Malukā Dās, "God provides for all." "Consider the lilies of the field; they toil not, neither do they spin"; (2) lands given rent-free in lieu of service (*jāgr*).

Chakautā—[*chakautā* = to discharge a debt]—(1) (*chakautā*) rents paid in lump, and not by an assessment on particular fields, or by a rate per *bighā*, etc. West districts (bilmuqtā); (2) an animal, etc., being given over in discharge of a debt. Central Duāb (rain).

Chakbat—[*chak* and *bāṇṇ* = to divide]—division of a village into compact blocks.

Chakdī—[Skt. *chakra*]—square indigo cakes. Duāb (gaṭṭ).

Chakēl—[Skt. *chakra*]—the lynch-pin of a cart. West districts (gār).

Chākh—the closed verandah of the upper story of a house: contrasted with *chāhō* = an open verandah. Kumaun (barāmdā).

Chākt—[Skt. *chakra*]—the hand grindstone

Chakiyā—[Skt. *chakra*]—(1) the counterpoise on the irrigation lever (*dhēnkī*); (2) the wheel of a cart. East districts (gār).

Chakkā dahl—[*chakkā*] (*thakkā*)—milk coagulated into thick round lumps of curds (*dūdh*).



Chalni.

Chálnā—
Chálnā—
Chálnī—
Chálnī—
Chalno—

(1) a coarse sieve the bottom of which is woven of thread, and thus distinguished from the *sāp* (qv.), the bottom of

which is made of grass or reed: the *chalnī* is a smaller size than the *chalnā*; (2) the sieve-like spoon used for skimming the juice in the sugar factory (*khaṇḍāl*); (3) a sort of sieve-like spoon used by confectioners, etc. *Chalni kē chhēd kaphāṇṭī* = the big wooden platter stuck in the hole in the sieve!

Chalhti—a pile of pots placed one above the other. *Kumann* (jēhar).

Chalti—[*chalnā* = to move]—lands turned up and cultivated. Upper Duāb (ābād).

Chālū [*chalnā* = to move]—a smart active ox, etc. (bail).

Chām—[Skt. *charma*]—a skin, hide (*chamrā*). *Mart chām pē chām kaṭvā*, *Bhūn pē sakrā sōv*; *Ghagh kakhē yē tēnō bhakvā*, *Ugar gayī kō roṭ*.

[*Ghagh* says there are three fools in the world—he that lets the skin of his feet be cut by hard shoes, he that sleeps curled up on the ground, and the third is the man who weeps for his wife when she has bolted.]

Chāmā—the Bhotiya name for the celestial barley of the hills (*Hordsum Himalayense*).

Chāmāin—[Skt. *charma kāṣ*] (*chāmāin*)—a woman of the carrier or tanner caste who acts as the village midwife.

Chamakab—
Chamaknā—

to shy—of animals (*chauknā*).

Chāmār—one of the local village gods. Central Duāb (*ghivār*).

Chāmār—[Skt. *charma kāra*]—the village tanner or carrier.

Kālā Brahman, gōrā Chamār,
In donon se rahiye hoshiyār.

[Be careful how you deal with a black Brahman or a fair Chamār.]

Kālā Brahman, gōrā Chamār,
Unkō sāth na utariyē pār.

[Never cross a river with a black Brahman or a fair Chamār.]

Bharā gudhā, laddā Kahār,
Mārē kūpē chālē Chamār.

[An ass goes best with a load on his back, a Kahār with a load on his shoulder, but it takes licking to make a Chamār go.]

Chāmār chiyān sē kyā hoī hai—[What is one sparrow to a Chamār? (Who gets a whole dead bullock at a time.)]

Chāmāin—see *chāmāin*.

Chāmāṭ [*chām* = leather] (*chāmāṭ*)—(1) a strip of leather; the leather gaiters worn by

convicts to save their ankles from being rubbed by the fetters; (2) a barber's strop.

Chambal—(*chāl*, *drā*)—a sort of wooden trough used for raising water for irrigation.

Chambū—(1) the rice crop in the hills, sown in unirrigated lands in Chait (March-April) and cut in August-September (*Chaltrū, dhān*); (2) a brass or copper water-ewer.

Chamchā—
Chamchah—
Chamchiyā—
Chammach—

metal spoon, usually used by
Mubammadans (*kalchhal*).
For wooden spoons see *ghauā*,
ḍol, *kachhā*, *kafgr*.

Chamēnkhl—(*chām* = leather)—the stubble of barley, wheat, and linseed: *Kahār*'s slang: so called because it cuts the skin of the feet.

Chamōṭ—see *chamāṭ*.

Champākāl—[*chamṭā*] = a tree with yellow flowers (*Michelia champaca*) *kālī* = blossom]—a woman's neck ornament; bosses of metal tied to the throat like the *jugnā* (qv.).

Chamrā—[Skt. *charma*] (*chām, khāl*)—hide or leather. For various kinds of leather see *adhaurā, bardhī, bhainsaurī, goitā, gokhā, halāl, kimukht, kirkin, luksāz, mēshā, murdārī, narī, sābar*.

Chamrāj—[*chamrā*]—fees and perquisites of carriers or *Chamārā*.

Chamrakh—[*chamṭā*] (*chamrāvāt*)—the leather axle pivots of a spinning wheel (*charkhā*).

Chamraudhā—[*chamrā*]—(1) (*bhagār*) a place where cattle are flayed; (2) a hide market.

Chamrāvāt—[*chamṭā*] (*chamrāj*)—fees and perquisites given to carriers (*chamār*). *Adhvānch* is a fee for preparing leather buckets, and *kāth dhuālī* for removing dead bodies.

Chanā—[Skt. *chanaka*; *chana* = renowned] (*birā, būn, lahilā, lonā, phulēhrā, rahilā*)—gram (*Cicer aristinum*)—the young plant as it appears above ground is in the Duāb *ikrūd*, in Bundelkhand *kurā*, in parts of the Duāb *kulā*, and to the east *dopāṭiyā*. The young leaves used as pot-herbs are *sāg, bhājī, bhānjī*. The pod is usually *ghēgrā, ghēghrā, ghēnṭ, ghēnṭā*; to the east (*ghēnṭā, ghēnṭī, ghēnṭī, ghēnṭī, ghēnṭī, ghēnṭī, ghēnṭī, ghēnṭī*); and in Rohilkhand *ghīṭrī*. The unripe pod is *patpur, chupkā, ghēgrā* or *ghēghrā*. The ripe pods parched are *būf, būn, hōlā, kōrā, kulā, kōrā*. When the flower appears the phrases in the Duāb is *patpurī ho rahi hai*, and in other places *phāl rahi hai*. When the grain appears the stage is known as *mimond* or *ghēghrā ho rahi hai*, and in Rohilkhand *ghīṭrī ā gāi*. The small variety of gram is *chani* or *hātūrī, hātūrī* in Benares. Other varieties are yellow (*pūd*), mixed (*packmāl*), and in Azamgarh the *madurahā*, a large reddish and the *mahobiyā* a small light-coloured kind.

Rār na mānē bīnī, chand na mānē jōt.

[Grain cares as little for ploughing as people fighting for entreaties, i.e., it should be sown in a field full of clods.]

Chanā chubēnā Gāngā jāl,

Jo purē kartār;

Kāhī kabhī na chhoriyē,

Vishvānāth darād.

[Even if Providence give you only gram, parched grain and Ganges water, never leave Benares, the court of Vishvānāth (an epithet of Shiva

who is worshipped in the famous golden temple.)]

Jāt na jānā gun karā, chand na mānē bāh :
Chāndun rūkh katāskē kiñē ragrūh ghāh.

[The Jāt is as slow to recognise obligations as gram wants ploughing. If I cut down my sandalwood tree, what have I to rub my sore with?]

Bāhū bōdā, bāhū bāhiyā, aur bāhū bōdā chand.

Ek dind yih janiyē gayē tinoñ jand.

[He that sows too much land, ploughs too much land; and he that sows too much gram, be sure some day all three will be ruined.]

Jub chand thē tub dānt na thē; dānt hās tub chand nahān—When I had plenty of gram I had no teeth to eat it; when my teeth came I had no gram. *Chand aur chughāl khōr, munh lagā burā*—eating gram is as injurious as familiarity with a talebearer.

Chanarā—[*chand*]=land under a crop of gram (*chaniyādd*).

Chanau—(*dhanū, pasāh, pasai, pasāhi, pasāri, aṅgur, sokhan, tēkā, tēti, tinnā, tinnī, usāhan*)—a kind of wild rice grown in the beds of tanks, etc.

Chanchanā—[*chanchandā* = to smart] (*jāh-jhā*)—an insect which burrows into the ribs of the tobacco leaf, etc.

Chānchar—[see *chāchar*]—(1) (*chacharā, dhānp, jhānp, kharak, khirak, pharkā, taffā, taffi, taffar*) a screen or hurdle used instead of a door. East districts; (2) lands left untilled for a year or more; (3) in Fatehpur, an inferior description of *maṭiyār* or clay soil, mixed with *ūsar*, and producing only the poorest rice, and a miserable crop of barley or gram.

Chānchrī—} corn which remains in the ear after
Chānchrī—} treading out (*ganṭhā*).

Chānd—lit. the moon: a large flat spangle usually set with stones worn by women in the hair over the forehead—cf. *sisphūl*.

Chandan—[Skt. *chandana*]=sandalwood, used in the Hindu temple service, etc.

Chandanhar—[*chandun* and *hār* = necklace or more probably a corr. of *chandruhr* = moon necklace]—elaborate chains of 5 or 7 rows worn round the neck. When the gold is sparkling it is called *bijlī chandanhar*. *Subgahnnon mēchan-danhar* = the *chandanhar* is the best of all jewels.

Chāṇḍavā—a ploughshare (*hal*).

Chand bījar—lands impregnated with noxious salts in which spots of good ground are found. East districts (*rēh*).

Chāṇḍī—the cup into which the seed is poured in a drill plough (*hal*).

Chāṇḍī—a local goddess worshipped at the Kutub Minār at Delhi: also called *Jogmāyā*.

Chāṇḍiyā—[*chānd* = the moon]—(1) cakes of *urad* or gram flour cooked in butter or oil: so called from their shape (*barā*); (2) the second scum scraped off in making sugar. Rohilkhand. See *pachhari*.

Chāṇḍlā—[*chānd* = the moon]—a round spangle worn on the forehead by women.

Chāṇḍlā—[see *chāṇḍlā*] (*chāṇḍol*)—bald-headed—of men and animals.

Chāṇḍī—[*chānd* = the moon]—(1) moonlight; *chāṇḍī mār jānā*—of horses, to get a moon-

stroke: to go in the loins (*kamarf*); (2) a coarse cotton floor-cloth (*darf*); (3) a ceiling-cloth (*chhat*).

Chandol—the long poles forming the siding of a cart. Upper Duāb and Rohilkhand (*gārī*).

Chandol—[Skt. *chatur* = four; *gola* = litter]—a palanquin with two poles (*pālki*).

Chāṇḍū—[Skt. *chanda* = fierce, 'mischievous']—our—opium or *kaṭā* (qv.) boiled down, distilled and prepared in the Chinese fashion.

Chāṇḍū bambū pīnā—the slang phrase for smoking opium in the form of *chāṇḍū* (qv.), so called because smoked in a bamboo pipe.

Chandvā—[*chānd* = the moon]—(1) a round spangle worn by women on the forehead; (2) the round end of a pillow (*takiyā*); (3) the deep pit in a tank in which fish are caught (*akhaṇ-dā*); (4) the scrape used to prevent sugar from burning in the pan. Rohilkhand (*kolhvār*); (5) the centre piece in a cap (*topi*); (6) an awning.

Chāṇḍvānā—[*chāṇḍavā* = a ploughshare] (*khūf-ānā, kund karnā, nāī karā, pavānā*)—to sharpen a ploughshare. West districts. The process is the same as described by Virgil:

Durum proculit arator.

vomeris obtusi dentem. (Georgics, I, 281-2.)

[See the ploughman sits hammering out the fang of his ploughshare which has been dented.—Conington, Trans.]

Chāṇḍrī—[*chānā* = gram]—sugarcane sown after a crop of gram.

Chāṇḍh—[*chānā* = gram] (*aofī, ganjant, lāhon, sarā*)—drugs given to cows when calving. Duāb.

Chāṇḍē—

Chāṇḍēlā—
Chāṇḍēlī—
Chāṇḍēr—
Chāṇḍērā—
Chāṇḍērī—

a small round basket used for holding grain. East districts (*kuruf*).

Chānī—[*chānā*] (*batōrī, batūrī*)—a small variety of gram (*chānā*).

Chānial—[*chānā* = gram] (*chānara*)—
Chāniyāddā—} land cultivated with gram.

Chāṇk—[Skt. *chapa, chirpā*]—(1) (*barukāt kī miṭṭī, bāhāvan, chhāpā, chhattur, gobarchak, gobardhan, gobardhanā, goburī, thāpā*) a piece of wood, etc., on which is an inscription in *maṭi* clay put on the heaped grain to keep off the evil eye and avoid theft. The inscription on it is usually '*aqabat ha khair bād, imōn kī salomati*' = invocations against dishonesty. Upper Duāb; (2) the ceremony performed at the threshing floor at the time of turning the grain into a heap for winnowing. Upper Duāb.

Chānkan—the *Rhotiyā* term for the turnip in the hills (*shaigham*).

Chāṇḍī—(1) see *chāṇḍī*; (2) the apparatus for lifting out the crusher in order to clean the sugarcane mill. Upper Duāb (*kolhū*).

Chāṇḍērā—rinderpest in cattle. Sultānpur, Oudh (*chēchak*).

Chāṇḍī—[Skt. *rt. chut*; Hind. *chāṇḍnā* = to squeeze]—graders and censers collected from resident traders and artisans (*abvāb*).

Chāṇvāl—[*chāur, chokh, chāval, māhāpar*]
Chāṇvār—} *shād*—husked rice: in the Western

Sub-Himalayan districts the word is applied to unground *kodo* (*Paspalum frumentaceum*). Native cooks usually recognise four kinds—ordinary (*chāval*), sweet (*mīthā*), boiled with saffron (*kāriyā*), prepared with salt (*nimaktā*).

Chānvar—grey-coloured—of cattle (*sokhan*).

Chānvar—one of the local gods—see *chāmar*.

Chāo—a long elastic variety of the bamboo (*bāns*).

Chāp—[*chāpnā* = to press]—the stalks of the *sisyphus jujuba* (*jharbē*) after the dry leaves (*pāḍ*) are beaten off them. West districts.

Chāpar—hard rocky soil : *chāpar kārnā* = to ruin (*chāṭān*).

Chāpātā—[*Skt. chāpāṣa* = the open palm of the hand]—thin, flat, unleavened cakes usually made of wheat flour (*roṣṭ*).

Chāpatiyā—[see *chāpātā*]—a flat saucer used for serving round food at feasts.

Chapkan—[*chapaknā* = to stick close to]—a close-fitting kind of coat (*aṅgā*).

Chapki—[*chapnā* = to be squeezed]—the lash of a whip (*sāntā*).

Chapni—[*chapnā* = to be pressed, flattened]—(1) a small earthen saucer often used as a cover for other vessels. *Piṣṭ dīn bhār chapni bhār uṣṭiyā* = I was grinding grain all day and got only a saucer of flour (*parai*); (2) an instrument for alternately raising and depressing the threads of the web in blanket-weaving (*gaḍariyā*).

Chaprá—[*rt. of chapnā* = to be pressed]—(1) the tool used by a potter in smoothing the pots; (2) a shal of sand in a river covered with shallow water. East districts.

Chaprá—[*rt. of chapnā* = to be pressed]—(1) a peon's badge; (2) the saw-file used in making pipes, etc. (*gargarāsāz*).

Chaprá lākh—[*see*]—shell-lac.

Chaprás—[*sacco. to some, corr. of chapordat* = right and left : *Platts* compares *chapṛā* = flattened].

Chāprā—[*P. chapnā* = to be pressed]—cow-dung cakes used for fuel. West districts (*uplā*).

Chāptā—[*Skt. chipāṣa* = flat]—(1) (*matkād*)

Chāpti—[*a broad, flat, earthen jar*; (2) a flat variety of narcotic hemp (*gānjā*); (3) (*chāchri*) a sort of tick which attacks cattle.

Chāpuri—[*? chapnā* = to be pressed out flat] (*bo-āiyā, boiyā, bohā*)—a little box or basket made of chips used as a work-basket.

Chāqā—a pen-knife (*chhurī*).

Chārā—[*Skt. char* = to eat]—(1) food, fodder, cattle fodder.

Pēt mēh parā chārā

Iv kūdnē lagā bēchārā.

[When the poor devil got some food in his belly he began to frisk about.]

The stalks of millet, etc., cut up for cattle fodder, are to the east *chhānāṣā, chhānāṣi*; to the west *nān, niyār, niro, kutyā, kuttī, kātyā*. To the east such fodder is known as *lēhnā, kāntā* or *koṭr*; and in other places *karab, karbi, karv*. For other kinds of fodder see *aṅgārī, charī, gajraut, kātyā, kurā chārā, pālā, sānī*; (2) an oil-plant (*Eruca sativa*). Ku-maon (*dūān*).

Charāgāh—[*chārā* = fodder; Pers. *charidan* = to graze; *gāh* = place] (*bakhā, bīr, bojhiyā,*

charokh, chugāṣ, pōhar, rakh, rakhā, rakhāṣ, rakhāṣ, rukhiyā)—grazing ground; land reserved for pasturage; also see *baīsak, barhā*.

Charāl—[*chārā* = fodder] (*chugāṣ, ghikar, gāḍ chārā, gobar, hildī, mēṇḍodī, mēṇṛodī, mēṇṛānī, pūchhiyā*)—sees for pasturage or herding cattle.

Charailā—[*chār* = four; *ailā* = a hole in a cooking-place]—(1) a fire-place with four holes for pots; (2) a net for catching wildfowl in tanks (*jāl*).

Charan [*Skt. char* = to eat]—a manger of mud in which pots for holding fodder are sunk. East districts (*laṛāmī*).

Charānā—[*Skt. char* = to eat]—to pasture cattle. *Pasar charānā* is specially used of grazing buffaloes at night.

Charandāṣī—[*Skt. charana* = foot; *dāsa* = slave]—a shoe worn by religious mendicants; a mendicant's word (*jūtā*).

Charas—[*Skt. charma* = skin]—(1) (*chared, moṣ, parohā, potrī, pul, pur, purhā*) the skin-bag used for raising water for irrigation purposes. The iron ring round the neck is to the west *māṇḍal, kūṇḍar, kūṇḍal, kūṇḍrā*; and in Bundelkhand *khoṭṭhar*. The pieces of bent wood fastened to the ring to keep the mouth of the bag open are in the Duāb *bāin, baun*; in Bundelkhand *chērd, kūrchā*; in Azamgarh *mēṇṛārd*; in Robilkhand *bānṛ*. To these are fastened two rings which if made of wood are *kaulī, kuilī, kiyaḷārī*; and if made of iron, *karīyā, pahunchī*. The single bent piece of iron to which the rope is fastened is usually *karḍ*. The wooden handle which attaches the rope to the bucket is in the Duāb *karṭā, bīḍārī* or *ba-horā*; and in Bundelkhand *kṛṭā*; (2) (*sulphā, sulfā*) the resin which is produced from the hemp plant (*Cannabis sativa*). It is said to take its name from being collected on aprons of leather (*Skt. charma*). "The principal parts of the hemp plant that are used as intoxicating agents are the *charas, gānjā, and bhāng* or *sabji* and their preparations. The best *charas* is obtained from the female plant (*gārbhāṅḍ*), and consists of a resin exudation from the leaves, stems, and seeds when ripe, and is collected by rubbing them in the hands or on the naked thigh, or by scraping the resin from the plant with a blunt iron knife *Charas* is consumed in the following manner. About the weight of a two-anna silver piece or 22 grains Troy is taken, and covered up with twice its weight of prepared tobacco in the shape of a ball. This is dried over a charcoal fire, and during the process the *charas* melts inside. The dried ball is then reduced to powder, and mixed with tobacco, is placed on the *chilum* of an ordinary coconut *huqqah* and smoked in the same way as tobacco. *Charas* seems to be a milder form of the drug than *gānjā*, and is used by the better class of people and those who do not care for intoxication pure and simple." (Atkinson, *Himalayan Gazetteer*, I, 780f.)

Charban—[*chābnā* = to chew]—paroled grain.

East districts (*chabēnā*).

Charbanāo—[*charban*]—the mid-day meal, usually consisting of parched grain. East districts (*kṛhānā*).

Chārdivāl— } [chār = four; *dīdāl*, *dīdār* = a
Chārdivāl— } wall— an enclosure of four
walls; a yard.

Charēri— [chari = millet fodder]— sugarcane
grown after a fodder crop.

Charhāvā— } [charhānd = to offer up]— (1) of-
Charhāutri— } ferings to a god or godling;

Charhāvā— } (2) presents sent by the bride-
groom to the bride before the wedding procession
arrives (dāl).

Charhāvān— [charhānd = to put on]— a man's
slipper (charhvān).

Charhi— [Skt. char = to eat]— a manger of mud
in which pots for holding fodder are sunk.
East districts (lārāmni).

Charhvān— see charhāvān.

Charī— [Skt. char = to eat]— (1) stalks of millets,
etc., chopped up for cattle fodder (chārā); (2)
small portions of land held rent-free by cultiva-
tors. Lower Duāb; (3) (charā) fees paid by
graziers to the owners of land— cf. khurcharāl.


Chārjāmā— } [chār = four; jāmāh, jāmā =

Chārjāmā— } fold, cloth]— a native horse-
saddle or a seat with hanging supports for the
feet fastened on an elephant: so called because
usually made of four folds of cloth.

Charkā— [kharā, kusā]— a blight on the trans-
planted crop of autumn rice (agharā). Azam-
garh.

Charkh— [Skt. chakra = a wheel]— (bhaun, chāl,
chaklī, charkhī, garār, ghīrā, girī, girrā,
girrī)— a pulley for a well. West districts.

Charkhā— } [Skt. chakra = a wheel]— (1) (madlā,
Charkhī— } rahā, rahā rūnā) a spinning-

wheel of which the parts are as follows: (a) the
wheel itself *charkhā*, *charkhī*; (b) the strings
drawn across the two rims of the wheel, *avāl*;
in the Lower Duāb, *don*, *jatnī*: in parts of
Bundelkhand *māin*; (c) the drum of the wheel
—to the east *mūnī*, *mūnīyā*: in parts of
Rohilkhand *pīnā*, *bēlan*, *bēlnā*, which last is
the most common word; (d) the axle— com-
monly *bēlan*, *madlā*: in parts of Rohilkhand
dārā; in the Upper Duāb *lāt*; (e) the spokes,
usually *khūnī*; in parts of Rohilkhand *pakīrī*:
in the Upper Duāb *jandī*; (f) the band which
turns the wheel *māt*, *māh*; in the Duāb
dumīrā or *māl* is a piece of leather which
holds up the thread when spun; (g) the handle
—*kathēlī*, *hathīlī*, *hathī*, *hathī*: in some of
the east districts *bhaunī*, *chalaunī*: in parts
of Rohilkhand *hathīyā*: when  has a rounded
top it is known as *ghērī*; (h) the spinning
axle-pivot—*chamrah*, *khūnī*; (i) the round
leather wheel-washer, *chīndī*; (j) the second
axle—*jakūd*, *ṭekūd*, *taglā*; (k) the lower sup-
ports of the machine—*pīhāi*: in parts of
Rohilkhand *pankhī*, *gurhīyā*: the piece of
wood joining these is to the east *mājēthī*; in
Rohilkhand *jothī*, *manjhi*: for the reels used
for winding the thread see *aṭṭān*; (2) the
wooden drum on which thread is reeled (kar-
gah); (3) the pulley of a well (charkh).

Charkhā— a bunch of plantains on a tree.

Charnāmarat— [Skt. charaṇa ampita] (char-
nāmrit)— water in which the feet of an idol or
priest have been washed: pilgrims take it
away as a charm.


Charni— [Skt. char = to eat]— a manger in which
fodder pots are sunk. East districts (lārāmni).

Charokh— [Skt. char = to eat]— grazing ground.
Parts of Bundelkhand (charāgāh).

Chārōṅ gāñh kummaid— (1) (*dāhōn gāñh kum-
maid*)— chestnut coloured with dark points—
of horses (ghorā); (2) in slang— a great rascal.

Chārpāl— [chār = four; pāl = foot] (*dānī*, *kāḍī*,
khaṭṭā, *manjhā*, *manjhi*, *palakā*, *palāng*)— an
ordinary bed. The *khaṭṭā*, *khaṭṭā*, or *khaṭṭiyā*
of the east, and the *palāngī*, *palgi*, of Rohil-
khand, are smaller beds. The *māch*, *māchā*,
māch, *māchā*, is a larger bed generally raised
off the ground. The *chhappar khaṭ* is a tent bed.

The parts of the common bed are: (a) the side
pieces—to the west *bāl*, *bālī*, *paṭī*: to the east
pālī, *paṭī*; (b) the head of the bed—generally
sirhān: to the east *mūndvārī*, *mūndvārī*; (c)
the end pieces—to the west *sirāi*, *sārod*, *sirūd*,
sārd, *sīrd*, *sēruā*: to the east *gorthānī*, *gorthārī*,
gorvārī: in the Central Duāb, Rohilkhand,

Bundelkhand *pāṭī*, *pāṭānā*, *pāṭān*, *pāṭīnā*,
pāṭīnā: in North Oudh *paghnai*; (d) the
netting at the bottom of the bed—*dhānkā*, *bīnā-
vāt*, *bundvāt*: in Rohilkhand *jhāngolā*, where
the holes in the netting are *sokā*: the netting
is made of string (*bān*, *sutī*) or tape (*nīdār*,
nīdār); (e) the netting at the end of the bed—
to the west *odaun*, *advān*: elsewhere *angayāt*,
pangayāt, *aiñthā*, *pāñthā*, *dāvan*: to the east
onchap: when they are crossed they are known as
nagāḍī *kī* *advān*: when the netting is made of
one string it is to the east *ēkbaddhī*: to the
west *ēkrī*, *sikrī*: when more than one string is
used it is *lakhphār*, *lagphār*: when ornamented,
phūldār, *chavpar kī bundvāt*: when two
strings are used it is to the east *dobaddhī*, to
the west *dukri*: when three, *tibaddhī* or *tikri*:
when four, *chaubaddhī* or *chavkari*: when six,
chhabaddhī or *chhakrī*: and so on. The thick
rope at the end is  the east *māin*; to the
west *airdvan*. To tighten the strings of a
bed is usually *khiñchānā*; to the east *onchap*;
(f) the legs, generally *pāl*, *pāyā*: to the east
gor, *gorā*: in South Oudh and the Duāb *machā-
nā*: in the Lower Duāb *nichānā*. The broad foot
is to the east *ṭāp*. *Pālkhrī* are pieces of wood
put under the legs to raise the bed. The sides
and head pieces fix into the legs by joints—
chāl, *chūr*: the holes in the legs are *sāl*; if
irregularly placed, *khaṭṭā*, *kandl*. They are
fixed with wedges, *phēnch*, *bhīnch*, *dhāns*.

Charsā— [charas]— the skin-bag for raising
water (charas).

Charsiyā— [charas]— the man who empties the
skin-bag at the well (bārā).

Charū— [Skt. char = to eat]— fees paid by
graziers to owners of land. Bundelkhand
(charl).

Charuā— } [Skt. charu = a saucepan]— (1) a large
Charul— } earthen pot in which flour is soak-

Charvā— } ed for making confectionery; an

Charvi— } earthen cooking-pot with a wide
mouth; (2) a sort of sorape used to prevent the
boiling sugar juice from boiling over or burn-
ing in the pan. Rohilkhand (kōihvār).

Charvāh— } {charvān = to herd cattle}— a

Charvāhā— } herdsman (guāt).

Charvāhī—[*charvāh*] (*girāś, guārāś, narhāś, pūchhāś, pūchhāś*)—fees paid to a cowherd; grazing fees paid by cowherds to the owners of pasture lands.

Charvāyā—[*charvāh*]—a herdsmen (*guāt*).

Chās—[Skt. *karsa* = dragging]—one ploughing of a field. East districts.

Chāshanī—[*lit. taste*]—(1) boiled syrup used

Chāshnī—, for making sweetmeats, etc; (2) one of the boilers in a sugar factory; (3) a confectioner's boiler (*halvā*).

Chāst—[Pers., Skt. *chashati* = eating]—half-way between sunrise and noon; the meal eaten at that time. Duāb (*kānā*).

Chāt—[*chātā* = to lick]—(1) a hollow wooden

Chātā—trough used for raising water. Bundelkhand (*chambal*); (2) the pot into which the juice falls from the cane mill (*kolhā*).

Chāfāl—[Skt. *kapa* = a straw-mat; or according to Platts *chaf* = to break, from the noise it makes]—matting made of the *narkat* reed (*arundo tibiialis*).

Chātānā—[*caus. of chātā* = to lick]—to feed a child for the first time—see *annaprāsar*.

Chātar—(1) of an ox—with horns turned out on both sides (*phāl sapāl*); (2) of a cart wheel—with the rim levelled to prevent wearing (*gārī*). East districts.

Chātaunā—see *chātānā*.

Chātkā—[*chātkānā* = to crack]—the unripe pod of gram (*chanā*).

Chātkabrā—see *chātkabrā*.

Chātkoriyā—lowlands in river valleys. East districts (*kachhār*).

Chātnī—[*chātā* = to taste]—various kinds of pickles used as a relish with food.

Chāttā—a pile of anything—such as bricks, wood.

Chāttān—(1) calcareous limestone used for road metal (*kankar*); (2) a hard rocky soil (*chāpar*); (3) blocks or slabs of stone.

Chattī—a large block or slab of stone. Bundelkhand (*patthar*).

Chayā—[*chātā* = to lick]—a piece of wood

Chayā—used for collecting the scum of boiling sugar (*kolhvār*).

Chaturdashī—[Skt. *chaturdasha*]—the 14th

Chaturdashī—day of the lunar fortnight.

Chaturtha kriyā—the ceremonies on the 4th

Chaturtha piṇḍā—day after a death (*kriyā karm*).

Chaturthī karm—the ceremony of untying the wedding bracelet on the 4th day after marriage. East districts.

Chau—[Skt. *chahu* = four]—(1) the fourth ploughing of a field. West districts (*chaukarā*); (2) a circular piece of iron fixed on the ploughshare to prevent it from going too deep (*hal*).

Chauā—[*kt. chahu* = four] (*chavā*)—four fingers' breadth; a measure used in measuring the Brahmanical cord (*janū*), etc.

Chauāḍā—[*chahu* = four; *āḍā* = a stand] (*chaulḍā, chauḍā*)—a well in which there is room for four buckets to work at once (*kūān*).

Chauariyā—[*chahu* = four; *ārī* = spoke]—a wheel with four spokes (*gārī*).

Chaubachhā—[a corr. of *chahbachhā*]—(1) a tank or indigo-vat (*māt*); (2) a reservoir for storing water.

Chaubaddhī—[*chahu* = four; *bādh* = *mānj* rope]—the netting of a bed made of four strings (*chārpāl*).

Chaubald—[*chahu* = four; *bal* = ox]

Chaubaldā—[*chaubardā, chaubardī, chau-*

Chaubaldī—[*khrd*]—a four-ox cart (*gārī*).

Chaubārā—[*chahu* = four; *bār* = door]—an upper story of a house, so called because it has usually four doors or windows. *Dērī pau chūn chāubārā rasoi* = he has only a couple of ounces of flour and cooks it in the upper chamber. *Morī kī tāt chāubārā chāphī* = the brick of the drain went up to the upper chamber—(a sudden rise in the world)—(*āfārī, bāla-khānah*).

Chaubard—

Chaubardā—see *chaubald*.

Chaubardī—

Chaubarsī—[*chahu* = four; *bars* = year]—the fourth yearly ceremony after a death (*kriyā karm*).

Chaubīsī—[*chāubīs* = twenty-four]—a custom in vogue with exacting landlords. They add a *bisvā* more to each *kachhā bighā*, and by this means constitute each *pakkā bighā* (which elsewhere is composed only of three *kachhā bighā*) into *bighā*—3—12 *kachhā*; the object being of course to charge rent on the extra 12 *bisvā* too. Rohilkhand.

Chaudhrī—[usually der. *chahu* = four; *dhara* = holding—i.e., "possessor of four shares" or "ruler of the four regions." But according to Platts *chakra-dharīnī* = "the holder of the discus," a symbol of authority]—the head of a trade guild vested with various rights and privileges; the leading man in a village; used euphemistically to the west of a father-in-law (see *susar*); a title applied by women to their husbands among Rājputs and Jāts in the West districts; used of Ahirs and their wives in the West districts. *Chaudhā thaur jāb Chaudhrīn kahē* = she is a proper Chaudhrī when she has bolted fourteen times.

Chaudhriyā—the scum of sugarcane juice removed for the second time. Rohilkhand.

Chaugadḍā—[*chahu* = four; *gadḍā* = a heap of earth]—a place where four boundaries meet (*chauhaddā*).

Chaugoshā—[*chahu* = four; *goshā* = a

Chaugoshiyā—corner]—of a cap worn by persons of distinction, made of four triangular pieces (*topl*).

Chauhaddā—[*chahu* = four; *hadd* = a boundary] (*chaugadḍā, chaukhā, chaukhāḍī, chāumēḍā, chāumukhā, chāusivānā*)—a place where four boundaries meet.

Chauhanḍā—[*chānā* = to drip] (*chōyanḍā*)—the solid matter which remains in the bags when the coarse sugar (*rāb*) is being pressed. In Rohilkhand the grains which remain behind are *putrī*.

Chauhār—[*chāh* = four]—(1) the fourth

Chauhārā—ploughing of a field (*chaukarā*); (2) (*chahdrum, chauthivā*) in division of crops—one-fourth to the landlord and three-fourths to the tenant—see *batāl*.

Chauhattā—[*chahu* = four; *hāt* = mart]—the junction of four roads (*chaurahā*).

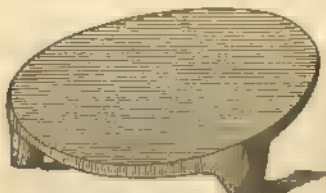
Chauhcho—[*chahu* = four? *chānā* = to drip]—the fourth reservoir in lifting water for irrigation. Parts of Rohilkhand.

Chauhi—(*qabrā, dōbrā*)—the corners of a field which are not reached by the plough. East districts.

Chauhi—} the sole of a plough. Lower Duab
Chauhi—} (hal).

Chauk—[Skt. *chatuṣṭhikona* = four-cornered]—(1) properly the quadrangular open middle space in a native house; (2) sometimes used for the *āngan* or space in front of a house; (3) the ceremony in the fourth month of pregnancy: the woman's brother brings her presents of clothes and sweetmeats known as *bhāt* or *chockhak*; (4) the bringing home of the bride for the fourth time; (5) in the marriage ceremony *chauk purānā* is the square marked on the ground with cowdung, within which the boy is seated on a wooden plank (*chauki, patrī*) raised a little from the ground, while the bride's barber or priest makes the forehead mark (*fākd*) on the boy's forehead with his thumb; (6) squared beams (balli); (7) a market place, or place where roads meet in a town; (8) the Hindu's cooking place (*chaukā*).

Chaukā—[*chauk*]—(1) *chauk, fahar* the cooking enclosure made by Hindus round the fire-place. It should be so arranged that the mouth of the fire-place (*chālthā*) face east. It is very unlucky for it to face south.



Each man must have his own *chaukā*. If a line is made in it, it becomes two; and if one foot goes into the other division the food is spoilt. *Chaukā bartan karā* is a phrase used of a servant whose duty it is to clean the cooking-pots, &c.; the ridge round it is *mūṇḍer mēṇḍani*; (2) a large table-moulded brick (Inṭ kalān); (3) the board used in bread-making; (4) slabs of stone larger than the *langotiyā* (qv.). Agra.

Chaukāhā—} [*chauṇkā* = to shy]—an ox,
Chaukānā—} etc., that shies (*bharkān*).

Chaukarā—[*chahu* = four]—in division of crops, when the landlord or cultivator receives only one-fourth of the produce.

Chaukarā—[*chahu* = four] (*cham, chaukār, chaukar*)—the fourth ploughing of a field. East districts (*joṇā*).

Chaukarī—[*chahu* = four]—(1) a team of four horses, etc.; (2) a palanquin with four bearers; (3) the netting of a bed made with four strings (*chārpāl*); (4) a set of four men working by turns at lifting water (*ḍol*).

Chaukhā—} [*chahu* = four]—a place where
Chaukhāndī—} four boundaries meet (*chau-*
haddā).

Chaukhaṭ—} [Skt. *chahu* = four; *kāshīha* =
Chaukhaṭā—} wood]—the wooden frame-work

of a door; a frame-work put over the mouth of a well.

Chaukrā—[*chahu* = four]—a four-ox cart. Rohilkhand (*chaubald*).

Chauki—[*chaukī*]—(1) the board used in bread-making (*chaklā*); (2) a woman's neck ornament; a string of coins, etc., worn on the upper arm; (3) a measure = 4 *sēr*; (4) a watch or guard; (5) a seat or chair.

Chaukidār—[*chaukī* (4)]—a watchman.

Chaukidārī—dues given to watchmen at harvest.

Chauki nārī—the strap fastening the body of the pony-cart to the axle (*ekkā*).

Chauko—[*chaukō*]—the board used in bread-making. Kumaon (*chauki*).

Chauknā—[*chauṇkā*] (*chauṇkānā, pharāṇā*)—to shy—of cattle, horses, etc.

Chaul—[Skt. *chaula*] (*chaulkarm*)—the ceremony of cutting a child's hair for the first time (*mūṇḍan*).

Chāul—} [*chāul*]—boiled rice; grain boiled in
Chaul—} the husk, pounded and roasted
Chāulā—} (*chirvā*).

Chaulā—a kind of bean—*Dolichos sinensis* (*lobiyā*).

Chaulāl—(*chauṇrāl, chauṇrāl*)—a kind of pot-herb (*Amaranthus frumentaceus*).

Chaulāvā—[*chahu* = four; *lāo* = a well-rope]—a well in which four buckets can work at once (*chauḍḍā*).

Chaulkarm—see *chaul*.

Chaumās—} [*chahu* = four; *mās* = month]—
Chaumāsā—} (1) (*bhādvadā*) the four months

Chaumāsī—} of the rainy season—*Āśāḥ, Śāvan, Bhādon, Kār*; (2) (*dēl, palihār*) land kept fallow during the rains for the spring crop or tilled, during the four months of the rainy season.

Chaumāsīyā—[*chāumāsī*]—a ploughman engaged for the four months of the rainy season (*halvāhā*).

Chaumēṇḍā—} [*chahu* = four; *mēṇḍ* = bound-
Chaumukhā—} dary; *mukh* = face]—a place where four boundaries meet (*chauḍḍā*).

Chaumū—a local godling in the hills: the tutelary god of cattle—see Atkinson, *Himalayan Gazetteer*, II 828.

Chauṇḍhā—see *chauṇrāhā*.

Chauṇḍhiyānā—lit. to be dazzled: a sort of stomach staggers in cattle: called in other places *chukkar, ghūmnī, tupka*. Kheri, Oudh.

Chauṇkah—[*chauṇkā*]—an ox, etc., that shies (*bharkail*).

Chauknā—[acc. to Fallon, *chār* = 4; *kān* = (1) ear: acc. to Platts, Skt. *chamata* = an exclamation of surprise] (*chauknā*)—to shy—of cattle, horses, etc.

Chauṇrā—a variety of bean (*lobiyā*).

Chauṇrā—an underground pit for grain (*khāt*).

Chauṇrāl—a kind of pot-herb (*Amaranthus frumentaceus*) (*chaulāl*).

Chauṇrāhā—[Skt. *chateara* = a quadrangular place]—(1) the place where the workmen stand in working the water-lift. East districts (*paīrā*); (2) (*chauṇḍhā, lāḍī, tād*) the place where the water is poured out at the well, or at the top of the water-lift. East districts.

Chauṇro—[Skt. *chātara* = a quadrangular place]—a wooden raised place on which people sit in the evening. Kumaon (*chabūtrā*).

- Chauñt**—[*chauñd* = to pluck]—cutting the ears of a crop without the stalk. Duāb (bajhvāt).
- Chauñtāl**—[*chāñu* = four]—cleaned cotton in the proportion of one-fourth to three-fourths of seeds and refuse (*rūt*).
- Chauñtrā**—[Skt. *chatvara* = a quadrangular place]—a sitting platform near a house (*chabūtrā*).
- Chaupā**—[*chāu* = four; *pā* = foot]—horned cattle (*mavēsh*).
- Chaupahiya**—[*chāu* = four; *pahiya* = wheel]—a four-wheeled conveyance (*gārī*).
- Chaupairā**—[*chāu* = four; *pair* = work]—ing the well bucket]—a well in which four buckets can work at the same time (*chauddā*).
- Chaupāl**—[Skt. *chaturvāra* = with four gates]—the platform on which the village elders assemble to transact village business and for various social observances.
- Chaupār**—[Skt. *chatuṣṣa paṭṭika* = in the shape of a chess board]—the netting of a bed when made in ornamental squares (*chārpāl*).
- Chaupāt**—[*chāñu* = 4; *pāt* = beam]—squared beams (*ball*).
- Chaupatān**—[Skt. *chāñu* = 4; *patra* = leaf]—a weed something like clover, injurious to wheat. It springs up freely in January-February, and is much esteemed by graziers for the quantity of milk yielded by kine pastured on it.
- Chaupattī**—[*chauptā*]—young cotton at the stage at which it has four leaves (*rūt*).
- Chauptiyyā**—see *chauptā*.
- Chauptā**—[Skt. *chatuṣṣa-pāda*]—four-footed—of cattle (*mavēsh*).
- Chauptiyyā**—[*chauptā*]—a cow-herd. Central Duāb (*gull*).
- Chaupturā**—[*chāñu* = 4; *pur* = well bucket]—a well in which four buckets can work at the same time. East districts (*chauddā*).
- Chaur**—[*lit.* flat, open, Skt. *chatvara*]—(1) an open space in the forest. Rohilkhand; (2) an ox whose horns join in the centre. East districts (*jhuñgi*); (3) (*chauri*) low-lands in river valleys. East districts; (4) a road. East districts (*rāstā*).
- Chaur**—[*chāñu*]—husked rice. East districts.
- Chaurā**—[*chaur*]—(1) a wooden ladle used in sugar-making. Rohilkhand (*kathautā*); (2) a platform with a clay or stone image used as a place of worship in villages; (3) a platform erected to mark the site of the funeral rites of a *sati*: called also *sati kā chaurā*.
- Chaurā**—[*chāñu*]—grey coloured—of cattle (*sokhan*).
- Chaurāhā**—[*chāñu* = 4; *rāh* = road]—a place where four boundaries, roads, etc., meet; a cross way; a crossing (*chauhaddā*, *rāstā*).
- Chaurāl**—see *chaulāl*.
- Chaurāl**—[*chāñu*]—a little coloured rice laid on the threshold of a man who has been invited to a wedding: a custom prevailing among Agarwāla Banyas. East districts.
- Chaurānavā**—[*lit.* = 94]—the great famine in the Duāb of the Sambat year 1894, corresponding to 1837-38 A.D.
- Chaurāñgi**—a custom which prevails principally in the Eastern districts of passing a sick beggar or corpse on from one village to another.
- Chauras**—[Skt. *chaturashra* = four-cornered]—(1) even, level—of ground; (2) an open air granary, generally of small size: in Rohilkhand the mud grain closet inside the house (*bakhār*).
- Chaurasā**—[*chauras*]—(1) a broad flat chisel; (2) an ingot of silver beaten out (*sunār*).
- Chaurāsī**—[*chaurāsī* = 84]—(1) an estate of 84 villages; (2) the whole brotherhood in castes that have a *panchayat*. East districts.
- Chaurī**—[*chaur*]—(1) low maraby lands. East districts (*kachhār*); (2) a platform for the household god; (3) the place where the sacred fire is made at the marriage ceremony; (4) fine gravel.
- Chauriāb**—to be nearly ripe of crops. East districts.
- Chaurāsā**—see *chaurasā*.
- Chaurī**—see *chaurāsī*.
- Chaus**—[Skt. *chatur* = four]—land ploughed four times. Upper Duāb (*jotna*).
- Chausar**—[*chāu*]—the fourth ploughing of a field. Upper Duāb (*chaukarā*).
- Chausivārā**—[*chāñu* = boundary]—a place where four boundaries meet (*chauhaddā*).
- Chauth**—[Skt. *chaturthi*]—the fourth day of the lunar fortnight; usually sacred to Ganēsh.
- Chauthaiyā**—[*chauth*]—(1) a boat of small draught (*nāo*); (2) in division of crops—one-fourth to the landlord and three-fourths to the tenant (*chauhārā*); (3) quartan fever.
- Chautharā**—the implement for grinding sandal wood in a Hindu temple. Kumaun.
- Chauthī**—[*chauth*] (*chaturthī*)—the ceremony of untying the marriage bracelet performed on the fourth day after consummation.
- Chauvanī**—[*chāvan* = 54]—an estate of fifty-four villages—cf. *chaurāsī*.
- Chāval**—husked rice (*chāñval*).
- Chāvā**—[Skt. *chāñu*, *chatusha*]—a hand or four fingers in breadth (*chāu*).
- Chāvāchāngar**—[*chāvā*]—four-footed animals; cattle (*mavēsh*).
- Chēchak**—[Skt. *chitvaka*, *chitra* = spotted]—(1) small-pox in human beings; (2) (*andar ki mēdā*, *barā dukh*, *barā rog*, *basantā*, *bēdan*, *bhāvīra*, *bhaur*, *bhāvāni*, *chāñtārā*, *chhīkā*, *chērā*, *dēbī*, *dēbī kā nikār*, *dēbī kā rōd*, *gabāund*, *gāñthōn*, *itālā*, *gukhār* *utārā*, *iśāl*, *māhāmā*, *māhāmī*, *mān*, *māndā*, *marī*, *mātā*, *mēdh*, *mojhānd*, *poknā*, *poknāl* *ki* *bimārī*, *poktā*, *rēs*, *royā*, *sir*, *stālā*, *vēdan*) small-pox or rinderpest in cattle. "Cattle plague can be cast out across the border of one village into the one which adjoins it to the east. All field work, cutting of grass, and cooking of food are stopped on Saturday morning, and on Sunday night a solemn procession conducts a buffalo skull, a lamb, *arūs* sticks, butter, milk, fire, and sacred grass, to the boundary over which they are thrown, while a gun is fired three times to frighten away the demon" (Ibbetson, Panjab Ethnography 119).

An example of one of the common spells against rinderpest which is usually written on a potsherd and hung over the cattle entrance to the village is given under *mantr*. There are numerous similar devices, such as branding a Chamār on the posteriors with a hot iron and turning him out into the jungle as a scape-goat; burying an ox which dies of the disease in the cattle path, having first tied up the body in a cotton cloth; burying a plough handle near the cattle path; hanging up in the cowshed the skin of a hedgehog (*pārbatī mās*).

Ohēlā—[Skt. *chēṭaka, chēṭaka*]*—*a disciple of an ascetic or holy man; in slang a hanger-on at a rich man's house who eats scraps—

Man mānē to mēlā;

Chit milē to chēlā,

Na sab sē bhālā akēlā.

[If our thoughts are alike, I have a friend: if our understandings agree, a disciple: otherwise to live alone is best.]

Ohēmpā—[? Skt. *kṣip* = to fix on, attach] (*chēnpā*)*—*a dark coloured insect which attack millets, pulses and tobacco.

Ohēn — } a kind of millet (*panicum frumen-*
Ohēnā — } *taceum*)—see *chīnā*.

Chēndhī*—*a round piece of leather used as a washer in a cart or spinning wheel (*chīndhī, chēngī, chēngī*).

Ohēngā — } [? *chēn* = to chirp as a bird, to
Chēngā — } cry]*—*a little boy. East districts (*chhokrā*). In Maithili it means a chicken.

Chēngī — } (*chēngā*)*—*a little girl. East districts
Chēngī — } (*chhokrī*)*—*also see *chēndhī*.

Chēāph (*chēphar*)*—*the refuse sugarcane thrown out of the mouth after being chewed.

Chēnā*—*a young tree. East districts.

Chēnvā*—*a small kind of millet—see *chīnā*.

Chēruf*—*an earthen dish in which food is cooked. East districts.

Chēurl — } the string used by potters in separat-
Chēval — } ing the pots when they are damp.
The riddle runs—

Pānī mēn nī dīn rahē,

Jākē hā; na mā,

Kām karē talvār kē,

Phir pānī mēn bās.

[I live always in the water, without bones or flesh, do the work of a sword, and go back to the water again.]

Ohhābā*—*a large wicker basket (*khāñchā*).

Ohhāban*—*extra cross-bars above the bottom of the cart behind, and below it in front. North Rohilkhand (*gārī*).

Ohhabariyā — } a small wicker basket (*khāñchī*).
Ohhābī — }

Ohhabisā — } [*ohhābis* = 26]*—*the hind posts
Ohhabisī — } of a pony cart (*ekkā*).

Ohhabrā — }

Ohhabrā — } a small wicker basket (*khāñchī*).
Ohhabrī — }

Ohhabrī — }

Ohhāch — } buttermilk. East districts (*maṭṭhā*).
Ohhāchh — }

Ohhāchhērū [*chhāchh*]*—*the sediment or butter-milk burnt off in the manufacture of clarified butter (*maī*).

Ohhadām [*chhā* = 6; *dām* = a copper coin]—

a coin of small value: equal to 6 *dām* or 2 *dāmrī* — the $\frac{1}{2}$ or properly $\frac{1}{3}$ of a *paīsā*.

Ohhadānt — } [*chhā* = 8; *dānt* = tooth]*—*a
Ohhadānt — } fullgrown animal which has

Ohhadar — } only got 6 teeth: considered
unlucky.

Ohhāgal [*Skt. chhagula* = a goat]*—*(1) an earthen pot with a spout: said to be so called because such pots were originally made of goat skin; (2) a woman's foot ornament.

Ohhagārā [*Skt. chhagula*] (*chhagrd*)*—*a he-goat (*bakrā*).

Ohhagārāb [*chhagard*]*—*of the she-goat—to be served by a he-goat. East districts.

Ohhagarī [*chhagard*] (*chhagri*)*—*a she-goat (*bakrī*).

Ohhāh*—*buttermilk. Upper Duāb (*chhāchh*).

Ohhāhan [*chhānā* = to thatch]*—*the poles which run along the bottom of a cart. Upper Duāb (*gārī*).

Ohhahkar [*chhā* = 6; *kar* = tax]*—*in division of crops—when the landlord's share is one-sixth. East districts.

Ohhā*—*a young pig. East districts (*sār*).

Ohhā [*chhānā* = to thatch, Skt. *chhād* = to cover] (*liḍ, pālān, sunḍkā, sunḍāhā*)*—*pads or paniers usually for asses.

Ohhāj [*Skt. chhāda* = a leaf]*—*a coarse grain sieve (sāp). The phrase *chhājōn pānī parīd hāi* = it is raining in torrents.

Ohhājā [*chhāj*]*—*the thatch of a house (*chhappar*).

Ohhājā [*chhāj*] (*ghoriyā, torā*)*—*the projecting roof of a house; pieces of wood let into the walls of a house to support the eaves.

Ohhājō [*chhāj*]*—*the open verandah of the upper story of a house. Kumaun.

Ohhāk—(1) an offering poured on the ground to the local gods; (2) the time for milking cattle; (3) the labourer's first meal for the day which he usually eats in the field and naturally likes to get at the proper time. Hence the Duāb rhyme.

Kyā gun karo? Dhēt par so;

Har jōtē aur pasār chardē,

Tāki ohhāk abbī dē

Jākē māre na ro,

Tāsē ham dhētē par so.

[What virtuous act have you done that you are sleeping on the clods? I plough all day and graze the buffaloes all night. Still I get my dinner late and have to weep and sleep on the clods.]

Ohhākāb [*chhādk*]*—*(1) to tie cattle in order to throw them; (2) to tie up a calf near the cow while the latter is milked. East districts.

Ohhākānā*—*to take a full meal.

Ohhākānā*—*to clean the water of a well.

Ohhākār [*Skt. chhakara*]*—*a two-wheeled cart. The word is corrupted into English "*hackery*." It is built on the principle of a *bakkī* (qv.); has no sides like the ordinary *gārī*, but carries goods on a sort of platform (*gārī*).

Ohhākārī [*chhā* = 6]*—*(1) a bullock calf with six teeth: considered unlucky. East districts (*chhadānt*); (2) a bed woven with six strings (*chhārpāl*).

Ohhāt — } [*Skt. chālī*]*—*(1) the bark of a tree

Ohhālā — } (*bakkal*); (2) skin, hide. *Mrig-*

chādā = a deer hide. *Chādāmāñi* [*māñi* = earth] — a mode of arbitration now practically obsolete, in which the arbitrator used to walk along a disputed boundary with a raw cow-skin on his head, and five sticks in his hands to imply that he represented the *pañchāyat* or whole body of village arbitrators. Bundelkhand (Chhaur).

Ohhāliya—[Skt. *chhataphala*,]—the arca nut
(supāri).

Chhillā—[Skt. *chhakala*= circular]—(1) a thick solid plain ring, as opposed to *mundārī* which is usually set with a stone; (2) a thread or rag tied up by women at a tomb or shrine to mark a vow. East districts (*chhillā*); (3) a prepared skin—especially used of tigers or deer; (4) a butcher's shop: properly the skin on which he arranges his meat for sale; (5) a wall raised to support a falling wall.

Ohhalli — } [cāhallā]—a small plain ring.
Ohhalliā— }

Ohhálná— [see chálná]—a sieve for flour, etc.
 Ohhálná— Súp to súp, lěkin ohhálně uřhbuli
 Ohhálně— já mēn bahattar sau ehhd = it
 Ohhálně— is all very well for the big grain
 sifter to talk, but up stood the flour sieve which
 has 7,200 holes in it!

Chhalnī kâ chām
Kāyasth kâ ghulām
Sanjog kâ jām;
Yē kudhī na āvē kām.

[The leather of the flour sieve (which has holes in it), the Kayath's slave, one born of mixed parents, these three never come to good].

Chhân [*chhánná* = to thatch ; Skt. rt. *chhād* = to cover]—the thatch of a house (*chhappar*).

Chhān — [see *chhān*] (*chhānānā, chhān,*
kuliyārī, muñhiyārī, sānā) — hobbles for cattle.

Chhân karnâ—[Skt. *syand* = to trickle]—to strain, to sift, investigate; in Kumaun to churn milk (*mathnâ*).

Ohhānā—[Skt. *chhād* = to cover]—(1) (*pāṇḍā*)
to roof, thatch a house; (2) (*phērautī*)
yearly repairs to a thatched roof. Duab and
West districts.

Ohhānan—[*chhānd* = to strain] (*chhānan*)—
bran. East districts (*chālan*).

Ohhananā—[*chhānā* = to strain] (*chānā*, *chhānā*)—a spoon used for skinning the boiling juice in a sugar refinery. East districts (*khañsāi*).

Ohhanauri—[*chhānd* = to strain]—a mess of pulse. East districts.

Ohhanautā—see **chhananā**.

Ohhānd— } a rope or hobble for ty-
Ohhāndā— } ing cattle. East dis-
Ohhāndan bāndhan— } tricts (chhān, pag-
Ohhāndā— } hā).
Ohhāndū— [chhānd]—a horse, etc., let out hob-
bled to graze.

Chhāni—[*chhānā*=to thatch]—a hut (*jhoṇprā*).
Chhaniā— } an ornament worn by women on
Chhaniyā— } the wrist.

Ohhannā— } [*chhānnd* = to strain]—a cloth
Ohhannā— } floor sieve; a skimmer or strain-
er; a filter used in making syrup.

Ohhannī— } [*chānnā*]—a small flour sieve,
Ohhanniyā— } etc.

Chhāṇṭā—[*chhāṇṭā* = to throw off; Skt. *chhid* = to cut]—(1) lands sown after a single ploughing. West districts; (2) stalks of millet, etc., cut up for fodder; (3) sowing of additional seed among a thin standing crop—cf. **Chhāṇṭā**; (4) lands on which seed has been scattered after a single ploughing, more particularly at the extremities of villages with a view to secure possession. East districts. **Chhāṇṭā dāṇḍ** = to plough between 'the stalks of millets when they are about a foot high.

Ohhāñtī—[*chhāñtī*]—(1) stalks of millets, etc., cut up for fodder (*chārā*); (2) a panier or pack for carrying grain (*khurī*).

Ohhāñṭā—[Skt. *chhid* = to cut]—(1) to cut fodder, etc.; (2) to thresh, sift grain; (3) (*ohhāṇ-gāb*) to prune trees, etc.; (4) to wash clothes by beating them against a plank (*pachhāñṭā*).

Ohhāoni— } [ohhāni = to thatch —(1) a thatch
Ohhāni— } for a house [chhappar]; (2)
Ohhāni— } (khēra) a temporary house in the
forest or fields; (3) a cantonment.

Ohhâp— } *chhâp* = to print. Platte der.
Ohhâpâ— } Skt. rt. *kshamp* = to suffer, to bear.

It has been referred to the Portuguese *chapa*, but this is discredited by "Hobson-Jobson" ev. "chop"]—(1) an iron for branding cattle. West districts (*gcdâ*); (2) the piece of cowdung or earth put on the heaped grain to avoid theft and the evil eye. West districts; (3) a small bundle or heap of thorns. West districts (*khêvâ*); (4) a refuse heap of grain after winnowing; (5) a bucket used for raising water from a pond for irrigation; (6) *chhâp* or *Dwarikâ kî chhâp* is the mark put on pilgrims who have visited the Dwarika shrine. Chhapalli—[*chha* = 6; *palâ* = twist]—(1) the Brahmanical cord when made of six threads (*janêû*); (2) a cap made of six triangular pieces of cloth (*topî*).

Ohhappkâ—[lit. a splash of water]—foot and mouth disease in cattle. Rohilkhand (khur-pakkâ).

Chhappar — } [Skt. *chhattvara* = a house, rt.
Chhapparā — } *chhad* = to cover] — (1) (*chhājā*,
chhān) the sloping thatch of a house; a mud
hut with a thatched roof; (2) the cover of a
granary (*bakhār*).

Chhapparband—[*chhappar-band* = fastening]
 —(1) of a village—inhabited, as opposed to *vijār*;
 (2) (*kārtikār dāhi*) of a cultivator, resident in
 a village, as opposed to *pāhī*; (3) a thatcher
 (*gharāmī*).

Ohhapparkhat—[*chhappar.khat* = bed]—a tent bed (*chârpâi*).

Ohhappariyā— } [chhappor]—a small thatch:
Ohhapparyā— } usually applied to that over the
platform used by a field watchman (ghogā).

Chhār—[*chhārānā*, *chhōrnā* = to abandon]—land left by the retrocession of a river. East districts (*chhāran*).

Chharahrâ— } thin, nimble, quick-footed—of
Chharairâ— } animals.

Chharairâ—(*paṭār*)—the flooring of a cart.
Upper Duâb.

Chāran—[chhār]—(1) land left by the retrocession of a river; (2) women's clothes sent to the wash. East districts (dhobi).

Ohharī—[according to Platts, Skt. *shaiya* = a spear]—(1) (*jarib, kubri, luddi, labdd, lukfi, pafkan, subardni, shoghuni, shaguni*) a walking stick—see *lathi*; (2) the shaft of a pillar; (3) the switches or long bamboos surmounted by peacock's feathers, a cocoon, some fans, a blue flag, etc., carried round by Jogis or sweepers in honour of Gūgā Pīr and other local gods (see Ibbetson, Punjab Ethnography, page 116). The word is also applied to the part of the Hindu marriage ceremony when the bride pretends to beat her husband for the last time in her life. It precedes the ceremony of the *chauthi* (qv.).

Ohharkā—[*chharkā*]—(1) a thin twig of a tree

Ohharkā—[*qāl*]; (2) a short sharp shower of rain blown about by the wind (*bauchhār*).

Ohharki—(*dogahā, dogahi*)—a double tether for vicious cattle tied round the animal's neck and held by men on both sides: a mode of attaching a log to the leg of a vicious beast, East districts.

Ohharrā—(1) small shot; coarse calcareous

Ohharrī—limestone gravel (*kankar*); (2) coarse mixed pulses. Central Duāb.

Ohharrā—(*chhāra, chhārā*) = to abandon—(1) remission of rent made in favour of high caste tenants. East Oudh; (2) remission of rent to tenants on account of unfavourable seasons (*chhāt*); (3) a bull, etc., devoted to religious purposes and let loose after a death in the family. East districts.

Ohhaskā—a sort of rake for removing grass or manure (*kaphphānī*).

Ohhat—[Skt. *chhad* = to cover]—(1) a roof;

Ohhāt—(2) a ceiling cloth; (3) a division of the Mēvātī tribe—cf. *pāl*.

Ohhātā—[Skt. *chhatra*, rt. *chhad* = cover]—an umbrella (*chhatrī*).

Ohhātānk—[Skt. *shash, shaṣṭ* = 6; *ṭanka* = a weight of 4 *maṣā*]—a weight = one-sixteenth part of a *sēr*.

Ohhatao—[*chhātānd* = to sieve]—clearing of rice and other grains from the husk.

Ohhataur—[Skt. *chhatra*]—an umbrella made of leaves without a handle (*chhatrī*).

Ohhāhi—[Skt. *shashṭha* = sixth]—the ceremony on the sixth day after the birth of a child when it and its mother are bathed for the first time and she is allowed to leave the room in which she was delivered. On this day the child is usually given a name according to the astrological signs prevailing at his birth. The ceremony should regularly take place on the 6th day after birth, but is sometimes held on the 7th, 8th, 9th, or 10th. Among respectable Muhammadans the 6th day is celebrated, and the mother is kept isolated for 40 days after delivery. Hence the rhyme

Chhāṣī na chhīd

Mārē hārdm kā pīld.

[Come the ill-begotten brat for whom no 6th or 40th day ceremony was held.]

Ohhāṣī—[*chhāṣīnd* = to lop]—dry cotton twigs. Upper Duāb.

Ohhāṣī kā nārī—the straps fastening the body of the pony-cart to the axle (*ekkā*).

Ohhāṣkā—[*chhāṣkānd* = to be splashed]—the

bamboos forming the lower part of the siding of a cart. Bohilkhand (*gārī*).

Ohhāṣnā—[*chhāṣnā* = to be separated]—a medium-sized grain sieve (*sūp*).

Ohhātrā—(*anna kshātra*)—a dole-house where cooked food is distributed to beggars.

Ohhātri—[Skt. *chhatra*]—(1) (*adyānt, chhāṣṭ*) an umbrella; when made of leaves it is *chhāṣaur, khalaur*: the *mathaurā* or *jankārd* is a sort of umbrella without a handle worn round the shoulders like a mat; (2) a cenotaph in honour of a Hindu of rank; (3) a dole-house where cooked food is given to beggars; (4) a frame on which clothes are hung up; (5) the top of the awning of an ox-cart (*bahl*); (6) a bamboo frame used as a perch for pigeons (*ajḍā*); (7) a mushroom.

Ohhattur—[Skt. *chhatra*]—something placed on a heap of winnowed grain to avoid theft and the evil eye (*chhānk*).

Ohhaunā—[Skt. *shvaka* = the young of any animal]—a young pig. East districts (*sūar*). The word is generally applied to the young of any animal—e.g., *mrighchhaunā* = a fawn.

Ohhaunā—[*chhaunā*]—a little boy (*chhokrā*).

Ohhaunrī—[*chhaunrī*]—a little girl (*chhokrī*).

Ohhaur—(1) (*gañj, garri, kṣāṣar, kṣāṣṭ*)—a sack of the stalks of the *juār* or *bājra* millets piled for fodder. Upper Duāb; (2) an ancient form of abridgement used in fixing boundaries—see *chhālmāṣ*; (3) a pathway (*pag-dānd*).

Ohhāvā—a kind of pumpkin. East districts.

Ohhāvā—[Skt. *shvaka* = the young of any animal]—the young of an animal;

in the East districts a young pig (*chhaunā*).

Ohhēd—[Skt. *chheda* = cutting, rt. *chhid* =

chhēdā]—to cut—(1) a hole; a mortice hole;

(2) the grain weevil (*Calandria granaria*). A ceremony known as the *sūi pāṣ* (see *lkh*) is practised in Rohilkhand as a preservative against it. It is like the *curculio* of Virgil (Georg. I, 185-188):

Populatus ingentem farrie acervum curculio.

[And ravages are made in a huge heap of corn by the weevil. Conington, Trans.]

Ohhēknā—[Skt. rt. *chhid* = to cut] (*chhēknād*)

—lit. to detain, to restrain: to excommunicate from caste (*huggā pānī band karnā*).

Ohhēlī—[Skt. *chhagali, chhāḍi*]—a she-goat (*bakrī*).

Ohhēnī—[Skt. *chhēda*, rt. *chhid* = to cut]—(1) (*chhōnī, chhōvānī*) a cold chisel; (2) the instrument used for: scarifying the capsules of the opium poppy (*naharī*).

Ohhēnkā—[*chhēknā*]—the fee given by the relations of the girl to those of the bridegroom when the betrothal is performed. East districts (*phaldān*).

Ohhēnkārd—[*chhēknārd*]—the man who carries the betrothal presents (*chhēnkā*). East districts.

Ohhēnkā—see *chhēnkā*.

Ohhēo—[Skt. *chhēda* = cutting, rt. *chhid*] (*chhēo*)—the depth of earth cut with one stroke of a spade or mattock.

Ohhéont—see chhént.

Ohhéprá—an ox one of whose horns turns to the left and the other to the right. Upper Duáb (phulsapél).

Ohhérá—[chhérrá = to have a bad digestion]—diarrhoea in cattle (pétchalná).

Ohhérab—[chhérrá]—of an animal, to give birth to a number of young at one time. East districts.

Ohhérl—[Skt. *chhagali*]—a she-goat. East districts (bakrl).

Ohhérváh—[chhérrá]—a goat-herd. East districts.

Ohhérvá—[chhérrá]—a kind of basket filter used in making sugar (kháñchl).

Ohhérv—see chheo.

Ohhérván—see chhént.

Ohhíariyá—[chhá = 8; *drí* = a spoke of a wheel]—a cart wheel with six spokes (gárl).

Ohhídá—[Skt. *chhēda*, rt. *chhid* = to out] (bégri, *chhídá*)—sowing seed thin: the opposite of *ghan* (qv.).

Chhídá to tori phalá, chhídá phalá kapás, Jinké chhídá ikharé, únkí chhoro ák.

[Let your mustard and cotton grow thin, but give up all hope of him whose sugarcane is thin.]

Ohhídá—[Skt. *chhēda*, rt. *chhid* = to cut]—the betrothal ceremony among the Thákur caste. West districts (sagál).

Ohhíká—[Skt. *shikya*]—a net used for holding pots in a house. *Hillí ká bakhtón chhíká jálá* = it was the cat's luck that the pot net broke (chhílká).

Ohhikál—[chhékán = to stop]—the fee paid for writing a receipt in full for rent, etc. Rohilkhand (fárigkhātáná).

Ohhikn—[Skt. *shikya*]—a broken basket (chhitn).

Ohhíariyá—[chhílná = to out]—the man who cuts the standing sugarcane: the man who cuts off the tops before the cane goes to the mill (chhólá).

Ohhíbi—[Skt. *chhidra* = containing holes]—a quagmire; a place full of mud or water (bhás).

Ohhílká—[Skt. *shalka*] (chhoklá)—the bark of a tree.

Ohhíllá—[chhállá]—a thread or rag tied at a tomb or shrine to mark a vow. East districts.

Ohhímaur—[chhímí] (missé bhásá)—the husks of leguminous plants such as *arhar* used like chaff for fodder. East districts.

Ohhíml—[Skt. *shimbi*]—the pods of leguminous plants such as *arhar*. East districts.

Ohhínchará—[cf. *chhanchan* = jingling]—a waterfall. Hill districts (chhíro).

Ohhíngháb—to prune trees. East districts (chhánghá).

Ohhílká—[Skt. *shikya*]—(1) [chhíká, *jáb, jábá, jált, jáwá, kkonch, khorá, khunchá, muchká, mukhá, mudá, munéchhínká, munéshínká, muhérs, muská, musiká*] a muzzle fixed on cattle while working; (2) [chhíká, *sikhar, siko, sínko*] a house net for holding pots, etc.; (3) a suspension bridge in the hills in which the passenger is carried over suspended in a basket—cf. *jhúla*.

Ohhíñá—[Skt. *chitra* = variegated]—a kind of stamped cloth, chintz (chhít).

Ohhíñá—[lit. a drop of water] (*dánah*)—a small piece of opium smoked in the form of *chandú*; (2) a field in which pease and linseed have been sown broadcast, while the rice is still standing; these are harvested after the rice is cut. East districts—cf. *chhánghá*; (3) a small basket (kháñchl).

Ohhíñab—[chhíñá = a drop]—(1) to sow seed broadcast. East districts, Bundelkhand; (2) [*baithé par bond*] to sow in unploughed land.

Ohhínuáh—[P *chhinna* = to tear] (*suthar*)—the leading plough of the team used in planting sugarcane. East districts.

Ohhínul dahl—[P *chhinna* = to remove] (*pasaul, pasévan*)—the skim milk after the cream is removed.

Ohhíp—(1) a beam: in the East districts the beam of the water-lift (*thénkí*) or the lever of the blacksmith's bellows; (2) the juice-strainer in a sugarcane mill (kolhá).

Ohhípl—[*chhípná* = to print cloth]—a cotton printer. His wooden burnishing implement, *muhá*; his dies, *thappá*, of which some of the varieties are—*bél háshiyá* for flowered borders; *bél bántá, bántá, báñ, bántí* for single flowers; *tahrí* for letters or pictures. The colours he uses are *siyá* black, *ádá* purple, *sarká* red, *sard* yellow, *gulá* rose-coloured, *sosá* lilac, *nílá* blue, *zangá, zangár* verdigris.

Ohhíptá—splinters of wood placed between the tiles and rafters. East districts (chailá).

Ohhíriyá—[Skt. *chhagali*]—a she-goat. *Ohhíriyán ká charváhá úní ká kán jafólá* = a goat-herd who thinks himself able to test camels by feeling their ears!

Ohhírká—[chhírakán = to sprinkle]—broadcast sowing (boná).

Ohhíro—[*chhínchará*]—a waterfall. Hill districts.

Ohhírúá—the man who receives the bucket at the mouth of the well. Lower Duáb (kúán).

Ohhírká—[chhírkán = to be displaced]—rinderpest in cattle. Rohilkhand (chéchak).

Ohhít—[chhíng]—variegated cloth, chintz.

Ohhítá—[chhíng = a drop]—the sugarcane mill filter (kolhá).

Ohhítn—[Skt. *shikya*]—a broken basket.

Ohhítrá—[chhíng = to sprinkle]—(1) broadcast sowing. East districts (boná).

(2) the rice-sowing in the Lower Duáb when the field is ploughed and the seed sown at the first fall of rain (dhán).

Ohhíul—[*chhíul chhíulá*]—(1) the tree *butea* frondosa (*dhák, palá*); (2) small stunted brushwood. East districts.

Ohhíulá—[*chhíul*]—(1) a young tree.

Ohhíyá—[Skt. *shimbi*]—the pods of *arhar* and similar plants (koñs).

Ohhíyá—[Skt. *shimbi*]—see chhíul.

Ohhóá—[Skt. *chhota* = dripping]—molasses (shirah).

Chhóchh— } [chhóchh = empty, hollow]—
 Ohhochhá— } the empty cob of maize after
 the grain is beaten out (gúll).

Ohhochhak—the ceremony after childbirth
 when usually on 40th day the mother goes to
 her parent's home and gets presents; the pre-
 sents so received. *Dampí ká chhochhak láí,*
bháron ■ *chilláí dí* = she only got a present
 worth a farthing, and comes shouting from the
 hillocks! (Much cry and little wool.)

Ohhol—[Skt. *chhōṭa* = dripping]—the sugar-
 cane after the juice is expressed (khol).

Ohhokaṭ—bran (chokar).

Ohhoklá—[Skt. *shalka*]—the bark of a tree
 (chhiiká).

Ohhokrā—[Skt. *shōṭaka*] (*bēṭānā, chēngā,*
chhauṛā, chhōṛā, chingānā, gahhuā, gabod,
gabūd, gadyail, gīdar, jhāṛālā, maurā, morā)
 —a little boy. West districts.

Ohhokrī—[chhokrā] (*bēṭānā, chhāwārī, chē-*
gā, chingānā, chhōṛī, chhōṛī, maurā, morā,
simū)—a little girl. West districts.

Ohhol— } (*chhōṭāyā, chhōṭāyā, chhōṭāyā, chhō-*
 Ohholā— } (*vāṭā*)—the man who cuts the
 standing sugarcane and cleans it for the mill
 (kolhū).

Ohholā—[chhōṭā = to cut]—gram; the young
 pod of the plant cut for pottage. Bundelkhand
 (chanā).

Ohholihā—see chhol.

Ohholkaṭ—[chhol, *kāṭnā* = to cut]—circum-
 cised: a contemptuous term applied by Hindus
 to Muhammadans. East districts.

Ohholā—cut standing sugarcane: to chop it
 up for the mill. East districts.

Ohholnī—a scraper.

Ohholvāh— } a man who cuts standing sugar-

Ohholvāh— } cane, or chops it up for the
 mill. East districts (chhol).

Ohhōṛh—(*gōṭ*)—a large earthen jar used in a
 sugar factory, etc. (kolhār). To the east it is
 applied to a copper or brass vessel like the
maṭukā (qv.) in which water is stored.

Ohhōṛtill—a seed used in weighing (ghuāghch).

Ohhopnā—lit. to fill up: to bale up water for ir-
 rigation purposes (chopnā).

Ohhor—a limit, a boundary (hadd).

Ohhor—[chhōṛnā = to let go; Skt. rt. *chhōṛ* =
 to cut]—(1) the main well rope. East districts

(bart); (2) (*jēṛī, pāṇṛā, paṇchhōṛ*), the shorter
 rope which joins the bucket to the main rope
 of the well. East districts; (3) remission of a
 tenant's rent on account of bad seasons and in-
 different crops (nābūd).

Ohhorā—[Skt. *shōṭaka*]—a boy. West districts
 (chhokrā).

Ohhōṛchhiṭhī—[chhōṛnā = to release; *chhiṭhī* =
 a letter]—a release in full of a debt or claim for
 rent, etc. (fāriḡh khatt).

Ohhōṛī—[chhōṛā]—a girl. West districts
 (chhokrī).

Ohhōṛnā—[Skt. *chhōṛ* = to cut]—lit. to release:
 to challenge a claimant to his oath or honour—
īmān dharṃ par chhōṛnā (halat, hasar karnā).

Ohhōṛgōl— } (*chhōṛā* = small; *gōl* = pair of)

Ohhōṛgōl— } oxen—ploughing with a
 plough of which the block is small or worn.

Parts of Oudh (sō).

Ohhūchh—[chhūchh = empty, hollow]—(1) the
 refuse sugarcane after the juice is expressed
 (khol); (2) the cob of maize after the grain is
 removed (gúll).

Ohhūchhī— } a socket, the socket for the
 Ohhūchhī— } screw in a blacksmith's vice
 (lohār).

Ohhūhab—[chhūd = to touch]—to dash the
 wall of a house with rice and water. East
 districts.

Ohhūhī—the earthen pillars at the mouth of a
 well to support the irrigation gear. East dis-
 tricts.

Ohhūhī—chalk, whitish earth. Lower Duab
 (khar).

Ohhūchh—see chhūchh.

Ohhūchhī— } see chhūchhī.

Ohhūchhī— } see chhūchhī.

Ohhūrā— } [Skt. *kṣhura*, rt. *kṣhūr* = to cut]—

Ohhūrā— } (1) a large knife such as ■ used
 by butchers, etc.; (2) a razor (ustarā).

Ohhūrī—[chhūrā] (*chakkā, chāṭā*)—a pocket
 knife, an ordinary knife. *Do chhūrī kī miyān*
mēn nahīn samṭī = two knives won't go into
 one sheath. *Chāṭā, chāṭāṭā* to the east is a
 pocket knife with an iron handle. The hill-
 man's knife is *bhūṭāṭā, khukhūrī*. *Bāṭā* is a
 curved knife used by workers in bamboo. The
 blade of a knife is *phal, phālā*; the handle
darī; the edge *dhār*. For knife sharpeners
 see *bāriyā, siqilgar*.

Ohhūt—[chhūtā = to be set free; Skt. rt.
chhūt = to cut] (*chhūtāṭā*)—a remission of
 rent in favour of a tenant on account of
 deficient produce. If to the amount of one-
 tenth it is *dobīṭī* (nābūd); also see *naqshī*.

Ohhūṭak—[Skt. *śūṭaka*]—ceremonial unclear-
 ness after a birth or death in the family. East
 districts.

Ohhūṭāṭī—see chhūt.

Ohhūṭāṇā—[chhūtā]—(1) (*bhāṭ jānā, bisukā,*
bisukānā)—to dry up—of the milk of a cow or
 buffalo, etc.; (2) to be cured of a fever, etc.

Ohhūṭī—[chhūtā]—leave; used especially of leave
 given to the newly married bride to visit her
 parent's house (rukhsat).

Ohichingā— } [Skt. *chichingā*]—the snake gourd

Ohichrā— } (*trichosanthes anguina*) (cha-
 chingā).

Ohichrī—a kind of tick or louse which attacks
 sheep (chaptā).

Ohihā— } [Skt. *chāṭa* = piled, rt. *chā* = to
 Ohihānā— } arrange]—the place where corpses
 Ohihānā— } are buried (marghat).

Ohihā—[Skt. *chikila* = mud]—wet, oozy land.

Ohihā—[Skt. *chikila*]—mud, swampy ground.

Ohik— } a goat or sheep butcher (*chikvā*).

Ohik—[Skt. *chikila* = mud]—(1) (*chikvā,*
gāṛchhā) rushes, etc., placed at the mouth of
 a well where the bucket is emptied to prevent
 splashing. West districts; (2) a quagmire,
 swampy ground (bhās).

Ohikalhī—[*chikāṭ*]—a shoe; Katthak's slang.
 East districts (jūṭā).

Ohikan—[*chikin*]—embroidery work.

Ohikar— } [*chik*]—mud, swampy ground (bhās).

Ohikar— } [*chik*]—mud, swampy ground (bhās).

Ohikhar—the husk of gram (chanā).

Chikin—see chikan.

Chiklā—see chikalhī.

Chikkan— } [Skt. *chikkana* = greasy]—(1)

Chikkanā— } (*bhābrā*, *chiknauf*, *chiknāvaṭ*,
chiknā) a clay soil which feels greasy when
rubbed in the hand. West districts, Rohilkhand.

Virgil speaks of it—

*Pinguis item quæ sit tellus, hoc denique
pacto*

*Discimus; hæc unquam manibus jactata
fatiscit,*

*Sed picis in morem ad digitos lentescit
habendo.*

Virgil Georg II 249-250.

[Again the fatness of a soil, to be brief, is as-
certained in this way: toss it about in the
hand, it never crumbles, but in the act of
holding clings to the fingers like pitch—Con-
ington Trans.]; (2) vacant spaces in a field
where the seed has not germinated. East dis-
tricts; (3) thin—of jungle, etc. East districts
(*phail*).

Chiknauf— } see chikkan (1).

Chiknāvaṭ— }

Chikvā—(*chik*)—a goat or sheep butcher.

Chilā—rice chaff. Hill districts (*bhūsā*).

Chilam—(*kulki*)—the earthen bowl of a tobacco
pipe (*huqqah*).

Chilamchi—(*silapchā*, *silapchē*)—a metal hand
washing basin.

Chilkauli—the part of the day from 7 to 8 a.m.
Hill districts.

Chillā—[Pers. *chāhā* = 40]—(1) the period of 40
days after her delivery during which the mother
is considered unclean; (2) the 40 days of severe
weather, being 15 days of *Dhāna* and 25 of
Makara sañkrānt.

Chilrā—a kind of cake made of pulse flour.
Native cooks make two kinds, *mīṭhā* or sweet,
and *mūng kī piṭṭhī kā chilrā* made of *mūng*
flour.

Ohlīvāl—[Skt. *chikila* = mud]—the splashy place
covered with grass, etc., at the mouth of a well
where the bucket is emptied. West districts
(*chik*).

Ohlvan—(1) (*chhannā*, *natnā*)—a coarse sieve
made of split bamboo used for straining suga-
r-cane juice, killing fish, etc. East districts (*sūp*);
(2) a screen.

Ohimiya sāvaṭ—the *chīnd* (qv.) millet. Hill
districts.

Chimpt—[*chirm*, *chamrd* = leather]—Sunār's
slang. East districts (*jūtā*).

Chimṭā—[*chimajnd* = to collect; Skt. rt. *chī*]—
pincers used
for arranging
the fire, turn-
ing over grid-
dle cakes, etc.

Chimṭā.

Chimṭ— } [*chimṭā*]—small pincers.

Chimṭiya— }

Chin— } [Skt. *chinaka* = Chinese]—(1) (*baṇṣī*,
chēn, *chēnā*, *chēnāl*, *chirvā sāvaṭ*,
chaitvā sāvaṭ, *jaipṭhā sāvaṭ*, *jēṭhā sāvaṭ*,
phikar, *rāṭī*) a small variety of millet (*panicum
frumentaceum*); it is in bad repute as a crop as
it grows in the hot weather and requires
incessant watering; it is known as *tēn pākā* and *anj*

or grain that ripens in three fortnights. Devout
Hindus can therefore use it at fasts when other
grain is forbidden.

Chēnā hai mor jī kā lēnā.

Solāh pānī dēnā,

Assī assī kā bāil marā hai,

Bālam marā nagīnā;

Aṅ chiryā sab chug gāin,

Hāth mēn rah gayā painā.

[*Chēnā* that takes away my life! Water you six-
teen times! My oxen worth Rs. 80 died over
you! My jewel of a husband was destroyed!
Down come the birds and eat you up, and leave
me with nothing but my bullock whip in my
hand.]

Chēnā chorī chākart, hāro karā kīdān.

[*Chēnā* thieving or service—that is all that is left
for a ruined tenant.]

Chēnā jī kā lēnā,

Chaudāh pānī dēnā;

Byār chālā na lēnā na dēnā.

[*Chēnā* that takes away my life! We water you
fourteen times, but if the wind come there is
nothing to give or take.]

(2) The Chinese variety of sugarcane, hard, tall, and
reddish (*ikh*).

Ohinā—a mountainous gorge or pass. Hill dis-
tricts.

Ohināl—masonry work in brick and mortar.

Ohindhl— } (*chēndhā*)—a round washer of lea-

Ohindī— } ther attached to the wheel of the

Ohindī— } spinning wheel (*charkhā*).

Ohinganā—[*chīn* = to cry]—a little boy. East
districts (*chhokrā*).

Ohingant—[*chingand*]—a little girl. East dis-
tricts (*chhokrī*).

Ohīgurān—a fungoid disease in tobacco. East
districts—cf. *kāptī*, *kophī*.

Ohinī—[Skt. *chinaka* = Chinese]—(1) (*chinā*)
refined sugar named from China: as loaf-sugar
(*mīṣrī*) connected with *Mīṣr* = Egypt (*mīṣr*);
(2) roan-coloured with black patches—of horses
(*ghorā*).

Ohinī kā kārkhānā—a sugar refinery (*kharṇāṭh*).

Ohinni—see chinī.

Ohīṭ—[*P. chitra*, Skt. = variegated] (*chēṭ*)—
chintz, coloured printed cloth.

Ohipar— } [Skt. *chīpīṭa* = flattened out]—a clod

Ohipar— } of turf (*chippā*).

Ohiphar—the refuse sugarcane thrown out of
the mouth after chewing. East districts
(*chēnph*).

Ohipī—

Chippā— } [*chīpar*] (*chīpar*, *chēpar*)—a clod

Ohipṭ— } of turf.

Ohiprī— } [Skt. *chīpīṭa* = flattened out]—very

Ohiprī— } small thin cowdung cakes for fuel.

Benares (*gobar*).

Ohipṭā—[Skt. *chīpīṭa*]—flat—used of a fly screen

—see *chīq*.

Chīq—a screen made of split bamboo fixed at a
door to keep out flies. It is *gōl* when the bam-
boo slips of which it is made are round, and
chīpṭā when they are flat.

Chīr—[Skt. *chīra*]—clothes.

Chīr—a fine kind of iron.

Chīrā—[*chīr*] (*baṭī*)—a striped kind of turban

(*pagrī*).

Chirā—[*chirā* = to split]—rinderpest in cattle. Upper Duāb (chēchak).

Chirāgh—[*dīālī, dīānā, dīārī, dīyā*]—an earthen lamp saucer.

Chirāghan—[*chirāgh*]—a village festival in the West districts—see dammadār.

Chirāghdān—[*chirāgh, dān* = holding] (*dīvaṣ, fatāṣoz, samai, shamādān*)—a lamp-stand. The *dīvaṣ* is usually of wood; the others of some metal, brass, etc.

Chirāghi—[*chirāgh*]—the offering of lamps, sweetmeats, and money at the tomb of a Muhammadan saint.

Chirāgh jalā—[*chirāgh*]—the time of the lighting of the lamps; after sunset.

Chirailā—*a* net for catching wild fowl in tanks. East districts (charailā).

Chiraiyā—*a* name among cultivators for the Pukh or 8th asterism (nakshatra)—

*Chiraiyā mēn lai uchar pachar,
Slēkhā mēn lai bahut nihur,
Maghā mēn jin laigo bhaiyā,
Ek ek dhām mēn do do paīyā.*

[Transplant your rice in Chiraiyā anyhow; transplant with great care in Slēkhā: never transplant in Maghā, my friend; or if you do, you have two empty cells in each ear.]

Chiraiyā—[Skt. *chātaka*]—(1) a sparrow; (2) Chiriyā—

the top of the plough handle. Far-
Chiriyān—[*rukhabad* (hal); (3) the hooks on the yoke to which are affixed the ropes which go round the necks of the oxen (*gārī*); (4) the twisted piece of rope attached to the crusher in the sugarcane mill (*kolhā*); (5) the spikes to support the axle of the well pulley. Bundelkhand (*gūriyā*).

Chirmithī—[Skt. *chama yashṭika*]—a seed of the wild liquorice: it is of a red colour spotted with black, weighs about 2 grains, and is used in weighing (*ghuṅgchī*).

Chirnā—[Skt. *chīra* = a rag]—(1) to split, tear, saw wood; (2) to plough up fallow land after the first fall of rain. West districts (*chirvāt*).

Chirvā—the *chīnā* (qv.) millet.

Chirvā—[Skt. *chirpiṭa* = beaten out flat] (*chaulā, chīrā, chīrī, chārā*)—grain, usually rice, boiled, pounded, and roasted. It is known as *arvā* when green grain is roasted and pounded; *usvā* when dry grain is boiled, roasted, and pounded.

Chirvāt—[*chīrnā*]—(1) sawing of wood and wages for the labour; (2) ploughing up of fallow lands after the first fall of rain. West districts.

Chit—chintz (*chīṭ*).

Chitā—two pice; Sunār's slang. East districts.

Chitā—[Skt. *chita* = piled up]—(1) the place where corpses are burnt (*marghaṭ*); (2) (*chūd-kād*) the funeral pyre.

Chitākā—see *chitā*.

Chitānāl—[*chūd, nāl* = pipe]—a vessel of
Chitānar—[*water* hung on the sacred fig tree after a death. Hill districts.

Chitāpindā—[*chitā, pindā* = the balls of rice offered to the spirits of dead relations]—the offerings made to the manes of a deceased person at the time of cremation.

Chitkabrá—[*chaitkabrá*]—spotted, brindled—of cattle.

Chitkī—[*chitā* = funeral pyre]—the local ghost
Chitkī—[*of a village. Bundelkhand (dih).*

Chitrā—the pivot of the Persian wheel. Upper Duāb (*arhaṭ*).

Chittā—a rupee; brokers' slang.

Chittārā—the 14th lunar asterism (*nakshatra*).

Chittārā gēhān, Adrā dhān;

Na ānkē giroī, na ānko ghām.

[The wheat sown in Chittārā, the rice sown in Adrā—no rust eats this—no sun ruins that.]

Chaphat barāṣ Chittārā, utrat barāṣ Hast.

Kitnau Rājā dān lā, kabhī na hari girhast.

[If it rain at the beginning of Chittārā, and at the end of Hast, the tenant never breaks down, no matter how oppressive the Rājā may be—i.e. early and late rains bring a good harvest. Another form is—

Charkhē barāṣ Ādrā, utrat barāṣ Hast.

Kitnau Rājā dān lā, kabhī na hari girhast.

[If it rain in the beginning of Ādrā and the end of Hast, the cultivator remains prosperous, no matter how much the Rājā may extort.]

Chitthā bahl—*a* rough account book (*bahl*).

Chitthipillī—*a* letter written on paper smeared with yellow turmeric sent in the hands of a barber by the bridegroom's father to the bride's father announcing the date fixed for the marriage.

Chlūrā—[Skt. *chirpīka*]—see *chirvā*.

Chivānā—[Skt. *chīta-sthāna*]—the place where corpses are burnt (*marghaṭ*).

Chōā [*chōdnā* = to cause to drip] (*bihar, chōhā, chōṅḍā, chōvrā, chōyā, kachhī kūyān*)—*a* surface depression holding a little water. West districts (*kūān*).

Chob—[Skt. *chakupa* = a young tree]—(1) wood, a staff; (2) a frame for embroidery (*kārchob*).

Chōnī—*a* small straw basket (*kurul*).

Chogā—[properly *chughā chughān*] (*abā, choghā*—

chughā, ibā, labādah, gabā)—*a* long coat shaped like a dressing gown worn by respectable people.

Chohā—[*chōā*]—*a* surface depression holding water. West districts (*chōā*).

Chohlā—[Skt. *śālā* = a spike]—*a* large peg: a piece of wood, leg of a bed, etc., tied to the necks of vicious cattle. Upper Duāb (*daingnā*).

Chol—[*chōiyā*]—the husk of pulses.

Choln—[*chōiyā*]—the platform of a boat on which the rower sits. Rohilkhand (*nāo*).

Choiyā—see *chol*.

Chokar—[*chhokar*]—the husks or bran of
Chokar—[*wheat, barley, and similar grains.*

Chokar—[*Chokar*]

Chokh—uncooked rice; Sunār's slang (*chān-val*).

Chokhā—[Skt. *choksha, chaksha* = clean]—roasted vegetables pounded into a mess and seasoned with spices—cf. *bhājī*.

Chokrā—[Skt. *chakushka*]—*a* body of four
Chokrāt—[*arbitrators* (*pañchayat*).

Cholā—[Skt. *chola*]—(1) *a* short jacket (*aṅgā*); (2) the yellow dress worn by a bride (*pharī*).

Choll—[*chōlā*]—(1) *a* woman's tight bodice, such as is usually worn by prostitutes; (2) the part of a coat above the waist (*aṅgā*).

Chomptá— } [Skt. *chatusha pattiaka*]=a place
Chomptá— } where four boundaries meet (chau-
haddá).

Choná—[*chónád* = to cause to drip]—a surface depression holding water. East districts (choá).

Choná—[Skt. *chaturangula* = four fingers broad]—a bamboo pipe used in distilling, etc.

Chonká—[*chónknd* = to prick]—(1) the lash of a whip. Robilkhanda; (2) drinking milk by squirting it into the mouth from the udder of an animal. East districts.

Chonrá—see choná.

Chonrá—[Skt. *chúga*] (*chóná*, *chúgá*)—(1) the long lock on the top of the head, the sort of pig-tail worn by Hindus. *Chonrá ki bhauri* = a curl on the hair of a horse near the roots of the mane on the forehead; (2) a sort of hair pin worn by women.

Chopar—poor rice lands, at the foot of the hill tracts. Allhabad.

Chopná—[*bairáde chaland*, *bérs chaland*, *bok-gérnd*, *doglá chaland*, *ubachhab*, *udhab*, *ulachhab*, *ulchabénd*]—to bale up water with a swing basket for irrigation.

Chor—good flat land. Kumaun (tappar).

Chosá—[*chaurasá*]—a broad file.

Chot—[*chóná* = the top knot on the head; Skt. *chúga*]—a mode of wearing the blanket over the head during rain. West districts (karnal).

Chotá—[*chót*]—(1) the centre of a pair of scales (*tarázú*); (2) the bar of a pair of scales (*tarázú*); (3) a woman's ornament for the forehead.

Chotár—[*chót* = a blow]—vicious; given to biting or butting—of cattle. East districts (markahá).

Choth—[Platts suggests Skt. *chýdta* = the anus]—a piece of cowdung passed at one time; pieces of dry cowdung for fuel. West districts.

Chotí—[*chót*]—(1) the Hindu's top knot of hair (*chóná*); (2) a woman's ornament for the forehead; (3) the plait in which women fasten their hair behind; (4) the top of a hill or mountain.

Choyá—[*chóná* = to percolate]—(1) (*bhámko*) a water spring; (2) a surface depression containing water. West districts (choá).

Choyaná—[*chóyá*]—the solid matter which remains in the bag when the coarse sugar (*ráb*) is being pressed (chauhaná).

Chua—[*chóná* = to percolate]—the percolation level in a well. When the well reaches this the phrases used are—*chóná par á gayá* or *jigari pda á gayá*. The word is often used to mean the regular spring level or set.

Chuchí—[*chóná* = to percolate]—the percolation level in a well. When the well reaches this the phrases used are—*chóná par á gayá* or *jigari pda á gayá*. The word is often used to mean the regular spring level or set.

Chuchí—[*chóná* = to percolate]—the percolation level in a well. When the well reaches this the phrases used are—*chóná par á gayá* or *jigari pda á gayá*. The word is often used to mean the regular spring level or set.

Chugá—[*chóná* = to percolate]—the percolation level in a well. When the well reaches this the phrases used are—*chóná par á gayá* or *jigari pda á gayá*. The word is often used to mean the regular spring level or set.

Chughá—[*chóná* = to percolate]—the percolation level in a well. When the well reaches this the phrases used are—*chóná par á gayá* or *jigari pda á gayá*. The word is often used to mean the regular spring level or set.

Chughá—[*chóná* = to percolate]—the percolation level in a well. When the well reaches this the phrases used are—*chóná par á gayá* or *jigari pda á gayá*. The word is often used to mean the regular spring level or set.

kyá, *chirýá chug gaén khéi* = what is the use of repenting when the birds have devoured the field (shutting the stable door when the steed is stolen).

Chúhādānti—[*chúhā* = rat; *dānt* = tooth] (*pahuchéi*)—an ornament for the wrist worn by women; so called because the pieces of which it is made are shaped like rat's teeth.

Chúhar—[*p* = a place for rats; *chúhā*]—the hollow space under a granary, Robilkhanda (bakhár).

Chukautá—see chakautá.

Chújá—[corr. of *chúrah*]—a small fowl (murgí).

Chukkar—[an earthen drinking cup with straight sides and a very short neck].

Chukti—[*chuknd* = to be settled]—rents paid in lump. East districts (bilmuqtá).

Chúl—[Skt. *chúla* = *chúga*] (*chúr*, *chúrd*)—

Chúlá—[*chúl*]—a pivot or tenon joint; the pivot on which a door turns on its threshold.

Chúlhá—[Skt. *chullí*] (*bhansá*, *bhansár*, *bhat*, *bhaffá*, *bhaffí*)—a fire-place made of mud or bricks. *Alamgir gani*, *chúlho ág na ghar vāni* = a tyrant as bad as Aurangzeb when there was no fire in the hearths, no water in the house.

Rofi ko rone,

Chúlho píchho sove.

[Crying for bread and sleeping behind the fire-place.]

According to the *Jyotishār* the fire-place should be worshipped in the asterisms of *Hast*, *Pukhyā Anurādhā*, *Śrāvi*, *Śkravana*, and on Sundays, but not on the 4th, 6th, 8th, 9th, 14th day of the lunar fortnight. The mouth of the fire-place is *munh*, *mahn*. The *uthallā*, *uthavā*, *uthā* *chúlā* is a movable fire-place made of sundried bricks. The *kānd* (one-eyed) *chúlā* is one with only a single aperture on which pots can be placed. When there are more apertures than one it is *tandūri chúlā*. Burnt earth scraped out of a fire-place is to the east *chulkaṭ*. The holes in the fire-place on which pots are placed are *ailā*, in Kumaun *jāid*. The partitions below are to the west *barāhā*—of. *angithi*, *burst*, *chaukā*.

Chulhānti—[*chúlā*]—a cooking-house. East districts (rasolkhānah).

Chulhkaṭ—[*chúlā*, *kānd* = to out]—burnt earth scraped out of a fire-place.

Chūliyā—[*chúl*]—the upper end of the crusher in a sugarcane mill. Upper Duāb (kolhū).

Chūliyā—[*chól*]—a woman's tight bodice (*aṅgi*).

Chūli—[Skt. *chullī*]—supports for a stack of grain. West districts.

Chūlū—[Skt. *chulluka*]—a handful of anything liquid: opposed to *chūngal*, a handful of anything dry. *Chūlū dhar pāni mēn dūb maro* = go and drown yourself in a handful of water.

Chumāvan—[*chūmā* = to kiss]—the part of the marriage ceremony when the parties kiss each other. East districts.

Chōn—[Skt. *chāra* = anything ground fine]—four (*ātā*).

Chōnā—[*chūn*]—lime; *kālī* is quick-lime: *ripā kā chūnā*, fine lime made from mussel shells: *hastal*

kattal ká chúná, lime made of broken lime-stone.

Chúnà dâní—[*chúnà-dân* = place for] (*chunauftá*, *chunaufti*, *chúnádân*)—a box for holding the lime used with betel.

Chunarí—[*chunná* = to pick, to gather]

Chunarí—[*chunárá*, *chunárá*, *chunárá*, *chunárá*]—(1) a method of dyeing cloth. The cloth is knotted or tied up in places so as to form a pattern. When placed in the vat these parts escape the action of the dye, and retaining their original colour thus produce a variegated pattern; (2) the cloth produced in this way.

Chunauftá—[*chúná*]—see *chúnádâní*.

Chunárá—[see *chunarí*]. *Chunárá* or

Chunárá—[*chunárá* *baí* [*bánná* = to

Chunárá—[divide] is used of the fields in a

Chunárá—[village after partition when

they are divided like the squares or pattern in a chequered or variegated cloth.

Chunáral—[Skt. *chanchu*, *chanchuka* = the beak of a bird] (*khoñch*)—a handful of anything dry, as contrasted with *chulá*, a handful of anything liquid.

Chunárl—[*chunná* = to pick] (*paunfoff*)—a handful of grain; octroi fees given to a weighman, etc.; various dues paid by cultivators to the landlord.

Chuní—[*chún*]—(1) flour (*átá*); (2) the husks

Chunni—[and bran of pulses, also called *chunni bhárá*. *Chuní bhí kahé mujhó ghí sé kádo* = the pulse bran says "eat me too with butter." In the Central Duáb *chunni* is usually applied to the husks and bran of the *wad* pulse, which are a valuable food for milch cattle.

Chuparl roft—[*chuparná*]—bread covered or rubbed over with butter.

Chuparná—a cook's word—to butter cakes when they are hot.

Chugaddam—[apparently a corr. of *muqaddam* (qv.)]—the leading tenant in a village who acts as a sort of representative of the landlord and is vested with certain privileges. Rohilkhand (*jethraiya*).

Chúr—see *chúl*.

Chúrá—[Skt. *chipiṣa*]—a preparation of rice made by boiling, pounding, and roasting—see *chiprá*.

Chúrá—[Skt. *chūḍa*]—the ceremony of shaving the head: the knot of hair left on the top of the head by Hindus.

Chúrá—[*chúl*]—(1) the end of the handle of the fodder-cutter, etc. Rohilkhand (*gañḍás*); (2) the rough crooked pieces of wood which support the well gear. Central Duáb.

Churáil—[Possibly connected with *chúrā* = a

Churáil—[sweeper. It would then mean a sweeper woman who is held in contempt] (*churél*, *pickhal pái*)—the ghost of a woman who dies in childbirth which haunts old ruins, etc. The worst kind of *churáil* is that of a woman who has died during the *Diwáli*. She has a face like a woman, but very hideous: her breasts pendent and carried over the shoulders: her heels are to the front (whence the name *pickhal pái*). She

wears black clothes, has long teeth like tusks, eats children, and haunts old forts and burial-grounds. *Sárat churáil kí, nám pariyoñ ká sé* = she looks like a witch and is called a fairy!

Chúrála—[*chúrā*]—an ornament of glass or pewter, worn by women on their arms and also by wrestlers. East districts.

Chúran—[*chúl*]—the upright beam or pottle in a sugarcane mill. West districts and Rohilkhand (*kolhú*).

Churél—see *churáil*.

Chúrl—[Skt. *chūṣa*]—the bangles of glass or lac worn by little girls and married women. They are broken when she becomes a widow.

Chúrl—[*chúl*]—the end of the handle of the fodder-cutter, etc. Rohilkhand (*gañḍás*).

Churídár—[*chúrā*]—(of sleeves or drawers)

Churídár—[made long and gathered into plaits (*páejámá*).

Chúrthár—[Skt. *chūṣa kára*] (*kachéri*, *manhár*, *manhiyár*)—the manufacturer of the glass bangles worn by women. The lac bangles are made by the *lakhérl* or *lakhéri*. The coarse glass used is *káñch*; the lac *lák*. He uses a furnace *bhañthi*, of which the opening through which the melted glass is removed is *niyárl*. This is closed by an earthen cover *ghapná*, *ghapni*, *ghapari*, *ghakná*, *ghakni*. The stone on which the ring is formed is *pírhá*, *patihari*: the spoon with which the glass is put into the crucible *karchhá*, *karchhí*, *karchhul*, *karchhulá*; it is moved with an iron hook *ankur*, *ankurá*, *ankuri*, *akurá*, *akuri*. The bangle mould is *kálbud* or *musériyá*. The long iron poker on the end of which the glass is melted is *saláká*, *shatáká*, *salág*. The instrument for widening the ring is *badháná*, *badharpá*: the stamp for embossing the bangle *thappá*.

Chúriyá—[*chúrā*]—a silver or gold bangle worn by women on the arm.

Churkl—[Skt. *chūḍa*]—the Hindu's scalp lock (*choñl*).

Chúrmá—[Skt. *chūrma* = ground fine]—a coarse sweetmeat made of butter, sugar, and bread crumbs.

Chúrmúr—stubble of barley or wheat; *Kahár*'s slang.

Chuṣiá—[*choñl*]—(1) the Hindu's scalp lock;

Chuṣiá—[(2) the upper end of the crusher in a sugarcane mill. Upper Duáb (*kolhú*).

Chuṣki—[*chúṣkna* = to make a snapping sound]—(1) a pinch of anything. The ordinary *faqírl* petition is *Bábá! Chuṣki ká savál hai*; (2) fees for weighing grain, etc. (*taulál*); (3) the tightening screw in a screw-making machine (*lohár*); (4) weeding by hand (*nirál*).

Chúzá—[*chúzá*]—a small fowl (*murgí*).

Chúzah—[*chúzá*]—a small fowl (*murgí*).

D

Dáb—[Skt. *darbha*] (*dábh*, *kus*, *kusá*)—a kind of grass (*poa cynosuroides*); a low spreading jointed grass, common almost everywhere on waste

lands. It affords excellent pasturage, and its stalk produces a useful fibre. "The grass is holy and in great demand in almost all the votive offerings and religious ceremonies of the Hindus. It is considered very desirable that a man should die on a bed of *dāb*, and it is consequently the duty of attendant relations to spread the grass on the floor, and after covering it with a cloth to lay the dying man upon it, in order that he may emit his last breath in that hallowed position" (Sir H. M. Elliot, Glossary, sv.). It is also used at the *pingā* and other ceremonies, and is put in milk curds, etc., during eclipses to prevent their becoming sour.

Goñrī kī ghās talāī kī pāñī
Mārē pīr jeh mihmānī.

[Grass that grows on the hillocks and tank water—a nice sort of entertainment for your deceased ancestors.]

Dāb—[*dāmb*]—an unripe cucumber (*kakrī*).

Dāb— } [*dābnā* = to press]—(1) the beam used
Dābā— } for pressing down the green indigo
in the vats (*nīl kī koṭhī*); (2) a layer of plants;
(3) a bundle of cut crops. It represents what
a reaper can cut without moving from where he
sits—in the case of wheat about 2½ *sēr*. Of
course he *presses* the bundle as tight as he can:
hence the name.

Dāb— } [P *Skt. darva* = a ladle]—a small box
Dābā— } for holding jewellery and valuables
(*ḍibbī*).

Dābahā—mud, swampy ground. East districts
(*bhās*).

Dābak—[*dabbak, dābkā*]—fresh—of well water,
etc.

Dabal paisā—[Eng. *double*]—the large double
pice.

Dabal roṭī—a large loaf of English bread.

Dabāo— } [*dāb*]—of a cart, overlaid in front:

Dabāu— } the opposite of *uḍr*.

Dābar—(1) lands saturated with water (*pan-*
mār). This and *zōf* are terms specially used in
the eastern districts for the flooded hollows in
which winter rice (*Agharī*) is transplanted;
(2) a small tank (*tāl*).

Dabauṭā—[*dābnā* = to press]—the beam used
for pressing down the green indigo in the vats
(*nīl kī koṭhī*).

Dabbā— } [P *Skt. darva* = a ladle]—(1) a small
Dabbī— } box for holding valuables (*ḍibbī*);
(2) a leather vessel for holding oil or butter
(*jhābā*).

Dabbiyā—a bundle of cut crops—see *dāb* (3).

Dabbū—[*Skt. darva* = a ladle]—(1) a metal dish
used by Hindu ascetics; (2) the brass or iron
ladle with a broad deep bowl used at marriages
and by confectioners.

Dabēhri—[*dābnā* = to press]—a light kind of
plough with a horizontal body. Oudh and
Rohilkhand (*hal*).

Dābh—a kind of grass—see *dāb*.

Dābhakā—(*dābhkā*)—pulse partially roasted (*ḍo-*
bharā).

Dābhākab—[P *ḍibbi* = a germ]—to sprout—of
seed or sugarcane. East districts.

Dābhkā—see *dābhakā*.

Dābī—[*dābnā* = to press]—(1) the sole of a
plough. East districts (*hal*); (3) a bundle of

cut crops—see *dāb*; (3) the smallest-sized scales
(*tarāzū*); (4) the beam for pressing the green
indigo in the vats (*nīl kī koṭhī*).

Dābī—[*Skt. darba*]—a spoon used by Hindus for
stirring pottage, etc.: corresponding to the *ḍoī*
used by Muhammadans.

Dābihar—[*dābnā* = to press; *hal* = plough]—a
light plough with a horizontal body. West
Oudh and Rohilkhand (*hal*).

Dābilā—[*Skt. darba*]—the ladle or stirrer used by
the grain-parcher (*bharbhūṭjā*).

Dābkā—fresh—of well water, etc. (*dābak*).

Dābkan—[*dābnā* = to be pressed]—the counter-
poise on the irrigation lever (*ḍhēnkīl*).

Dābkēnā—an earthen drinking-vessel.

Dābki—[*dābnā* = to be pressed]—a bobble at-
tached to the two fore feet of an animal
(*pañkrā*).

Dābliyātā—[P *dābnā* = to press]—a club used for
threshing the *mañrū* millet. Garhwāl.

Dābrā—[*dābar*]—(1) lands submerged in water
(*panmār*); (2) a small tank (*tāl*); (3) a small
field. Duāb (*khēt*); (4) the corners of a field
which are untouched by the plough. North
Oudh (*chauhī*).

Dābuā—land in old river-beds. Mathura.

Dābuā—[P *Skt. darba* = a ladle]—an earthen
drinking-vessel. East districts (*ābkhora*).

Dābūliyā—[*dābud*]—a small drinking-vessel like
a *loṭā* (qv.). Bundelkhand.

Dādā—[*Skt. tāta* = father] (*ājā, bābā*)—a pa-
ternal grandfather.

Dādahrnā—to plough up the millets when they
are about a foot high (*gūrab*).

Dādā lāhī—*lit.* given of God; separate areas
held by sharers in *bhāiyāchārā* (qv.) estates.
Mathura.

Dādānī—see *dādānī*.

Dādhi—[*Skt. dadhi*]—curds; sour milk (*dahī*).

Dādī—[*dādā*]—a paternal grandmother (*ājī*).

Dādīaurā— } [*dādā*; *Skt. dvali* = lineage, or
Dādīhāl— } more probably *alaya* = house]—

Dādīyāl— } the house of the paternal grand-

Dādkā— } father of the married pair: of.

ajīaurā. The distinctions run as follows:
dādīaurā = the house, family, or village into
which one's paternal grandfather married;
nanīhāl = the house, family, or village into
which one's father married; *suarāl* = the house,
family, or village into which one's self married;
sumāhiyānā = the house, family, or village into
which one's son or daughter married.

Dādānī—[Pers. *dādan* = to give] (*dādānī*)—ad-
vances made to cultivators on condition of their
growing indigo, opium, etc. (*pēshgī*).

Dādri—crops, especially barley, cut before the
regular time of harvest and taken home to
be eaten, not to the threshing-floor (*arvan*).

Dādsāl— } [*dādā*; *Skt. tāta chāla* = house]—

Dādsār— } the house of the paternal grand-

father of the married pair (*dādīaurā*).

Dāgū—[*Skt. danguka*]—uplands; raised
ground. Central Duāb (*dāṅḍ*).

Dāñ—[*Skt. dāmani* = a cattle rope: some con-
nect it with rt. *dā* = to divide; others with
dāhnā = right, as the cattle move in this direc-
tion] (*dāñvab, dāñvānā, dāñvar, dāñvā,*
dācan, gahāi, gāhnā, gohāi, gūrnā, jhārnā,

mālish, mānānā, mārāb, mārānā—the treading out of grain by means of cattle.

Mard ko bhāri lānā.

Bard ko bhāri dāh.

[Reaping is the hardest work for a man and threshing for an ox.]

In Rohilkhand *bhūsiyā* or *pairi* is the thorough threshing of corn. To the east *puḍri karāb* is to thresh rice a second time, and *khamṣab* is to thresh corn thoroughly. The beating out of the heads against the ground; a bed, etc., to disengage any grains that remain, is in the East districts *saṅkand saṅkand*. The second threshing is in the Duāb *khar dāh*. The stake to which the bullocks are tied is *mānā, mānāh, mānāhī, mānāhī, mānāhī, mānāhī*. The inner bullock, which is the weakest and slowest of the team, is *mānāhīyā, mānāhā, mānāhā, mānāhā*, and in the Central Duāb *hātārā*. The outer bullock is to the east *pāt, pātī, dāhīyā*; to the west *paghāriyā*; in Bundelkhand *paṣāriyā*; in the Central Duāb *paṭlā*. The yoking of the oxen is *gātā*; the rope tying them *daurī, daṁvari, dānvar*; in Bundelkhand *gandāvan*; in the Duāb *paghārā, jor*.



Dāh.

Dag—a pace (*qadam*).

Dagar—[*dag*]—a road or pathway. East districts (*rāstā*).

Dagdhātī—[Skt. *dagdha* = burnt; *tiṭhī* = day]—certain days fixed by astrology which are unlucky and on which no important business is done. East districts.

Daggi—a forked stick used for pulling down fruit, etc. Central Duāb (*aṅkrā*).

Daghautā—[*dāgh*]—a mark burnt in]—an iron used for branding cattle. West districts (*godā*).

Daglā—[*aikhhālak, aikhā*]—a stuffed or quilted coat or jacket (*aṅgā, aṅgarkhā*).

Dagrā—[*dagrānā* = to put in motion]—a large open basket used for winnowing, holding clothes, wildfowl, etc. (*dhākāp*).

Dagrā—[*dagar*]—a road or path (*rāstā*).

Dagri—[*dagrā*]—a medium-sized open basket (*jhaṇpiyā*).

Dāh—small beams used for pressing down the indigo in the vats. Rohilkhand (*nīl kī koṭhī*).

Dāh—[Skt. *dāha*]—the cremation of corpses. **Dāhā**—[The rite is known as *dāh karm, dāh kārān* or *dāh kriyā*.]

Dahā—[*dahlānā* = to tremble]—(1) a quagmire; swampy ground (*bhās*); (2) the excavation for sinking a masonry well (*kūān*).

Dāhan—[a grass harrow with teeth. *Dāhan*

Dahan—[*jorā* in the Upper Duāb is to beat out grain on the threshing floor.

Dahar—[cf. *dābar*]—(1) low marshy land. West districts (*panmār*).

Baniyā to shahr

Bhānā ko dahar.

[The city for the Baniya: the marsh for the buffalo.]

(2) a tank (*tāl*); (3) a road (*rāstā*).

Dahar—eyes after the second straining (*raṅg-rēz*).

Dahārī—inundation. East districts (*gharqī*).

Dahariyā—see *dāhar*.

Dahār—lands liable to inundation. East districts.

Dāhdendā—[*dāh*]—to burn a corpse (*dāhkriyā*).

Dahēj—[*dahēz*]—see *dahēz*.

Dahēṇḍī—[*dahī* = curds; *hāṇḍī* = a pot]—

Dahēṇḍī—[the vessel for holding curds and churning. *Ahīr kī dahēṇḍī jāt na kujāt* = the Ahir's curds-pot is neither in caste nor out of caste, i.e., he sells to every one.

Dahētār—driftwood, etc., brought down by a river. East districts (*bahtar*).

Dahēz—[corr. of Arab. *jahēz, jahāz*] (*dahēj, dahj, dahj, jahēz, sībāh*)—the marriage dowry which a wife brings to her husband at marriage, or presents made to the bridegroom and his family by the bride's people to obtain a husband for their daughter of higher rank than their own.

Dahi—[Skt. *dadhī*] (*dadhī, goras*)—curds from milk

Sāvan khīr na Bhādon dahi,

Kuār māz mat khāiyā mahī;

Gaī Divālī biyārā kījīyē;

Itnī sikk hamārī tijīyē.

[Take my advice: eat rice-milk in Sāvan, but not curds in Bhādon or butter-milk in Kuār; and after the Divālī is over eat at night.]

Dahl—[props supporting a cart behind. West

Dahl—[districts (*gārī*).

Dahlṇḍī—see *dahēṇḍī*.

Dahinvar—[*dahān* = the right]—the right-hand or outer ox in a team when treading out grain. East districts (*dāhān*).

Dāhiyā—[Skt. *dāha* = burning] (*kāhī, kānā*)—the system of cultivation by squatters who burn down and temporarily occupy patches of jungle land. Bundelkhand. It is the *kumari* of Southern India and *jām* of Bengal ("Hobson-Jobson"—*av. coomry*).

Dahiya—[see *dahl, dahl*.

Dahiya—[*dāh*] (*dagadh, dāhdendā, lakrī, dēnā prēt dāh*)—the rite of cremation of corpses (*kriyā karm*).

Dahlīj—[Skt. *dēhālī* = threshold] (*dobārā,*

Dahlīj—[*dubārā*]—the entrance or vestibule

Dahlīj—[of a house (*dālān*).

Dahlīz—[

Dahmardā—[*dah* = 10; *ward* = man]—a large cart intended to carry ten men (*gārt*).

Dahnā—see dāhan.

Dahnml—[*dah* = 10; *mml* = half]—five per cent. interest.

Dahotrā—[Skt. *dasha-uttara*]—interest at 10 per cent. (*śūḍ*).

Dahrī—[*dahar*]—(1) lands saturated with

Dahriyā—} water (panmar); (2) a dealer, particularly in cattle. East districts (*byopārī*); (3) a small field (*gāṭā*); (4) an earthen vessel.

Dahsēr—[*dah* = 10; *sēr*]—a weight of ten *sēr*.

Dahar—driftwood, etc., brought down by a river (*bahtar*).

Dāl—[Skt. *dātrikā*]—a term of respect for an old woman; a wet-nurse; a midwife (*chamāin*, *chamārin*).

Dāj—see dahēz.

Dājorā—[*dāj*]—things given in a woman's dowry—chiefly used of live-stock. East districts.

Dāin—} a variety of mustard (*Brassica campestris*).

Dāin—} *tris toria*. Dehra Dūn (*torī*).

Dāingnā—[cf. *dēnā*] (*argorā*, *chohlā*, *dēnā*, *dā-rak*, *dēngur*, *gholā*, *gholnā*, *ghāṭā*, *laṅgar*, *mūngri*, *pāyā*, *ṭharak*, *ṭhēkur*, *ṭhēngur*)—a piece of wood tied round the neck of vicious or runaway cattle. East districts.

Dākār—} [acc. to Platts, Skt. *dakṣha* =

Dākārā—} strong]—stiff dark clay soil prevailing in natural dips and hollows where water collects and remains. Upper Doāb.

Dakhanā—[Skt. *dakṣina* = on the right hand]—(1) the south wind.

Vāyu chālēgā dakhānā,

Māṅg kahān ■ *chakhnā*?

[If the south wind blow, how can you taste rice-milk?]

Sab dīn barsē dakhānā pād,

Kakhī na barsē bakhā pād.

[It always rains with a south wind except in the rainy season.]

(2) a disease in sugarcane produced by the south wind, which causes the tops to wither. East districts.

Dākhil khārtī—[*lit.* entering and ejecting]—the process of entering the name of one sharer instead of another in the proprietary register (*khēvaṭ*). In the east villages fields belonging to one village included in the area of another are known as *dākhilī khārtī* (*chālānī*).

Dākin—} [Skt. *dākinī*]—a witch; a sorceress; a

Dākinī—} woman who has the power of casting the evil eye on children, etc.

Dāl—[Skt. *rt. dāl* = to divide] (*dār*, *dārīnd*)—split pulse; five varieties are generally recognised—*arad*, *arhar*, *māng*, *mōḥ*, *masār*.

Cooked *dāl* is *pakhṭ*. *Kuchh to dāl mēn kālā hai* = there is something black in the pulse; there is something rotten in the state of Deomark. *Dāl roṭi* means the common food of a Hindu. *Sabhi bāt khotī, sirē dāl roṭi* = everything is rotten in the world save pulse and bread, which are everything.

Dāl—[Skt. *dāra*, *dāri* = a cleft]—(1) (*dār*, *gādh*, *gānā*, *goṭā*, *guddā*, *kaṅkhā*, *kannī*, *kēnuchhā*, *kēnuchhī*, *punugī*, *punū*, *ṭāhā*, *ṭāhī*, *ṭāṭī*) a branch, sprout twig, of a tree; (2) the raising of water for irrigation purposes by means of a

basket made of twigs: the opposite of *ṭor* (*qr.*); (3) (*barī*, *chārhaṇḍ*, *dāl barī*, *dāl maunī*) presents sent in a twig basket at a marriage by the bridegroom before the marriage procession arrives.

Dāl—[*dāl*]—(1) a large open basket for hold-

Dālā—} ing clothes or wildfowl, etc. (*ghākā*); (2) a basket plastered with mud and cow-dung used for storing rice. Hill districts (*bakhār*, *korangā*); (3) presents at a marriage—see *dāl* (3).

Dālā—[Skt. *dala*, *rt. dāl* = to burst open]—a clod. West districts (*ghālā*).

Dalak—[*lit.* glitter]—a scoop used by masons for shaping and polishing mouldings.

Dālā—[*lit.* a broker or salesman. *Parghar chiknā tin jānē*, *Kāyath*, *baid*, *dādl* = there are three rascals who fatten on other people—the *Kāyath*, the doctor, the broker.

Dālān—(*dahlī*, *dahlīd*, *dahlīj*, *dahlīs*, *dobārā*, *dogahī*, *dubārā*, *dogahī*, *majhiyālo*, *paulī*, *usārā*)—the entrance or vestibule of a house.

Dālānā—[*dālā* = a clod]—to dig up a field into clods—see under *gēhūn*. West districts.

Dālāyā—[*dālā* = a clod]—a clod-crusher. Hill districts.

Dālbarī—[*dāl* = a twig basket; Skt. *vara* = a gift]—presents given at marriage—see *dāl* (3).

Daldal—[Skt. *dalādhyā* = mud near rivers]—a quagmire (*bhās*).

Dalēntī—[*dāl* = pulse; Skt. *yantra* = a machine] (*chaklā*, *dalētī*, *dalētiyā*, *darētī*, *darētiyā*, *jatariyā*)—a small grinding-stone for crushing pulses (*chakk*).

Dalēriyā—[*dāl* = pulse]—a variety of the large millet in which there are two grains in each husk (*juār*).

Dalētī—} see *dalēntī*.

Dalētiyā—} see *dalēntī*.

Dāl—[Skt. *dala*, *rt. dāl*]—(1) a small piece of anything; (2) the betel-nut, so called among Muhammadans (*supārī*); (3) an ingot of gold, silver, etc. (*niyāriyā*).

Dāl—[*dāl*]—a small basket; a present of fruit, flowers, etc., on a tray or basket.

Dāl dēnā—to winnow grain in a tray or sieve. East districts (*usānā*).

Daliddar—} see *daridr*.

Dalidr—} see *daridr*.

Daliyā—[*dāl* = pulse]—coarsely-ground grain; coarse meal.

Daliyā—[*dālī*]—(1) (*boanṭhī*, *gātud*, *kānchā*, *noṅyā*, *orā*, *oriyā*) a large basket such as that used for holding seed-grain; (2) the swing irrigation-basket. Doāb, Ūdh, Rohilkhand.

Daliyā jhār—[*daliyā* = a basket; *jāḍrā* = to sweep] (*dākar* *ṭitiyā*, *chalnī* *pājā*, *kānṭṭojī*, *kānṭṭmāṅḍā*, *kurmūṇḍā*, *kurmūṇḍānī*, *kurmūṇḍī*)—*lit.* the brushing out of the sowing basket; the end of the sowing season, which is observed as a season of festivity. The cultivator usually feasts his blacksmith and ploughman and worships his plough. The residue of the seed-grain (*bijṭār*) is made into a cake and given to Brahmans or beggars.

Dālē—[*dāl* = pulse]—cakes made of pulse flour.

Dālmaunī—[*dāl*, *maunā* = a basket]—presents

sent by the bridegroom at a marriage — see dāl (3).

Dālo—{ [dāl]—a large open basket for holding
Dālā—clothes, wildfowl, etc. (dhākā).

Dām—an unripe cucumber (dāb).

Dāmād—[Pers. through Skt. *jāmdāra*—a son-in-law (jānvāl).

Dāman—[Skt. *dāmanī* = a cattle-rope] (*paikrā*, *paikrā*)—a rope for tying camels.

Dāman—[Pers. *daman*—the skirt of a garment; a petticoat (lahngā).

Dāmānī—[*dāman*—a part of the Muhammadan shroud (kafan).

Damarkhā—the piece of leather in the spinning wheel which holds up the spun thread. Duāb (charkhā).

Damchā—{ [acc. to Platts, Skt. *dā* = protection;

Damchā—{ *mañcha*, *mañchā* = a watching

Damchā—{ platform]—(1) (*dauī*, *dauī*

Damchā—{ *dhāhā*, *dhāhā*, *dhāk*, *dhāyā*, *dhūd*,

dhādā, *dhādā*) a boundary mark; (2) (*dauyā*,

dauñjā) a field platform for watching crops—

see *mañchā*.

Dām—[an unripe cucumber (dāb).

Dāmī—[*dām* = price]—(1) an assessment; (2) (*dojhā*, *str*, *oñhā*) the remuneration of the village accountant (*pāyvarī*).

Dāmmadār—[*dām* = breath] (*badā*, *chhārī*, *chirāghān*, *dāmmād*, *mēdnā*)—a village festival in the West districts in honour of the saint *Bādī-mādīn Shāh Mādār*. *Mādār*, it is said, was called *Dāmmadār* because he was able to retain his breath (*dām*) and lived four centuries. The ceremony consists of jumping into a fire of wood, treading it out and exclaiming *dāmmadār!* = by the breath of *Mādār*. It is supposed to be a preservative against the bites of snakes and scorpions.

Dāmī—[*dām* = breath]—a small tobacco-pipe used by travellers (*huqqā*).

Damrak—a form of *damarkhā* (qr.).

Dāmī—[Skt. *dramma* = money; Greek *δραμμή*] (*dhārī*)—a nominal coin, generally equal to one eighth of a piece—3½ or 3¼ *dām* or 8 to 12 *kaṣṭī*; a measure of land = about 25 *kachchā* *bighā*.

Bābī nek bakhāt

Dāmī kī dōī tīn vagt.

[A good housewife indeed who cooks a farthing's worth of pulse thrice a day!—*chāmī jād dāmī na jād* = of the Baniya. Better to lose my skin than a farthing.

Dān—{ [Skt. *dāna*]—a gift of anything, spe-

Dāna—{ cially to a Brahman; *ṭurat dān mahā*

Dāna—{ *kahyān* = *bis dat qui cito dat*.

Dāna—{ (1) a grain or seed; specially used of

Dānah—{ gram. *Dānah na ghāṣ*, *pānī chhā*

chhā vagt = of a miser and his horse; no gram or grass, but a drink of water six times a day!

Dānā—[Skt. *dānava* = a class of demons or Titans]—a kind of ghost or demon (*dāno*).

Dānabandī—[*dāna-band* = fixing]—estimating the produce of a field on the average of a *bisā* already determined (*aolī*).

Dānā—{ [Skt. *dānā*]—(1) a rod; (2) the upper

Dānā—{ bar of a pair of scales (*tarāzū*); (3)

a measure of length = 2 *ihāṣī* *gaz* of 33

British inches: 2,500 *dānā* = 1 *kos*. Upper

Duāb; (4) sticks or rods used for various purposes, such as the handle of the flour-mill (*chakkī*): the posts supporting the awning of the ox-cart (*bahlī*): the stick placed across the mouth of the bucket used with the irrigation lever (*dhāṣkī*), etc., etc.; (5) thick bars of iron (*lohā*).

Dānā—{ [see *dānā*]—(1) (*ardā*, *bāngar*, *dhār*, *dānā*)—{ *dhāng*, *dhāhā*, *kagār*, *kagārā*, *kardār*) a high bluff over a river-valley; high land; (2) an ear for a boat (*nāo*); (3) a boundary (*badd*); (4) a penalty, a fine, an assessment payable in the form of rent or revenue. *Khāṣ khēt dānā barabbar* = paying rent after you have eaten up the produce as bad as paying a fine.

Pāpī kā māl akārath jād,

Dānā bhārī, gā chor lā jād.

[The wealth of the sinner falls into ruin: it goes either in penalties or a thief carries it off.]

(5) a ridge in the hills; (6) a kind of sandy soil found on high lands.

Dānā—{ [*dānā*]—an iron spike such as that for the handle of an awl, fodder-cutter, etc.; (2) a hard dry soil which does not retain moisture, found about ravines. *Bundelkhand*; (3) the flexible piece in the cotton-carder's bow (*dhunīyā*).

Dānā—{ [*dānā*]—(1) a stick; (2) the beam of a pair of scales (*tarāzū*); (3) a weighman.

Na sar dānā, na ek Bundēkhaṣṭh.

[One native of *Bundelkhand* is as great a rascal as a hundred weighmen.]

Dānā—{ [*dānā*]—weighing-fees (*ṭaulā*).

Dānā—{ [*dānā*]—(*ghōṣ* *swādā*)—to twist the beam of the scales in weighing, to cheat.

Dānā—{ [*dānā*]—a bamboo attached to the driving-beam of a sugarcane mill. West districts (*kolhū*).

Dānā—{ [*dānā*]—the platform for the *lingam* in a Hindu temple (*plrh*).

Dānā—{ [*dānā*]—the south wind.

Dānā—{ [*dānā*]—high lands over a river-bank.

Dānā—{ [*dānā*]—(1) a thick stick or club (*lath*); (2) a hill, a precipice, rugged land near ravines—cf. *dānā*.

Dānā—{ [*lī*, thin as a stick; *dānā* (qr.)].

Dānā—{ —horned cattle, but especially

Dānā—{ such as are thin or worn out

Dānā—{ (*bahīlā*, *baisak*, *dhādhā*, *dhādhā*, *dhādhā*, *dhādhā*, *dhādhā*): often used

Dānā—{ in the phrase *dhār dānā* = *bail badhīyā*.

Dānā—{ West districts; (2) a bull-buffalo (*bhainā*).

Dānā—{ [*dānā*]—reciprocal assistance in ploughing by the loan of plough cattle. West districts (*aṅgārā*).

Dānā—{ [*dānā* = a tooth]—a sort of forked

Dānā—{ rake or harrow drawn by oxen,

Dānā—{ used for tearing up grass, spreading manure, etc. Kumaon—cf. *kāphānvrī*.

Dānā—{ [Skt. *dānā* = to bite]—*lī*, a sting of

Dānā—{ a bee, etc.; a sort of forehead spangle worn by women.

Dānā—{ [*dānā*]—a forked stick used for pulling

Dānā—{ down fruit, etc. Kumaon (*aṅkrā*).

Dānā—{ [Skt. *dānava* = a class of Titans or demons]—a kind of village ghost—cf. *agāṣā* *bahā*, *dih*.

Dānpatr— } [*dān-patra* = a deed]—a deed of
Dānpatra— } gift by which land is conveyed
 to Brahmins. The recipient is *dānpatrdār*.

Dānr— }
Dānrā— } see *dānd*.
Dānrī— }

Dānrilā—[*dār*]—spikes fixed in the cross-beam of a well to support the pulley axle. Rohilkhand (*gūriyā*).

Dānrīyā—[*dāndīyā*]—(1) see *dāndīyā*; (2) the ornamental line, generally coloured with vermilion, made by married women in the parting of their hair (*māṅg*); (2) a sort of printed cloth worn by Hindu women.

Dānrkā—[*dānd*]—(1) the handle of the flour-mill (*chakkī*); (2) the steps of a ladder; (3) the stalks of vegetables.

Dānrōl—half ripe—of guavas, limes, etc. East districts.

Dānrvar— } [Skt. *dānda* = a line; series]
Dānrvarā— } (*pachhī*)—the back wall of a

Dānrvarī— } house or enclosure; properly the wall of the enclosure which does not support a thatch. East districts.

Dānsā—[*dānt* = a tooth]—the sickle or reaping-hook; properly that with a toothed or saw edge—see *hānsuā*.

Dān sāhib—[*dāno*]—one of the local gods or ghosts.

Dānshā—impure silver; Sunār's slang (*talāhāmāl*).

Dānt—[Skt. *danta*]—a tooth: *dānt ghūṅgā*, *dānt nikalā* = a ceremony among Muhammadans of distributing sweetmeats made of wheat, poppy-seeds, and sugar on the appearance of a child's first tooth.

Dāntan—[*dānt*]—a piece of *nīm* branch, etc., used by Hindus as a tooth-brush (*datuan*).

Dānthā— }
Dānthā— } [Skt. *dānda* = a stick] (*naroi*,
Dānthāl— } *porā*)—the stems of plants;
Dānthālā— } stalks of millets, etc., cut up for
Dānthālā— } fodder—see *chārā*.

Dāntī—[*dānt*]—the sickle or reaping-hook: properly that with a saw or toothed edge. West districts (*hānsuā*).

Dānto—[Skt. *dānda*]—the beam of a pair of scale (*tarāzū*).

Dāntuā—the back seat in an ox-cart.

Dānvri—[*dān*]—the rope used to tie a team of oxen when treading out the grain (*dāñā*).

Dār—pulse—see *dāl*.

Dar—(*darbandī*)—price; rate; rent-rate.

Darā—[*dāind* = to be cast]—of land out of cultivation. In the Central Duāb *qaro jāmin* = waste land.

Darabari—[Skt. *dānda*]—a stick tied to the neck and leg of an animal to prevent it from rubbing its sores—of. *kampī*, *taun*.

Darāj—see *darāz*.

Darakht—(*darakhat*, *darkhat*, *pār*)—a tree.

Daranti— } [*dānt* = a tooth]—the sickle or
Darāntī— } reaping-hook: properly that with a saw or toothed edge (*hānsuā*).

Darārhī—the plant *guār* (qv.). Farrukhabād.

Darāro—[Skt. *dānda*]—the axle of the well-pulley. West districts (*akhautā*).

Darāz—(*darāj*)—lit. long; a long plane used for squaring boards (*barhai*).

Darbarār—[*dar* = rates; *barār* = tax]—fixed rent-rates. Bundelkhand.

Darbhasan—[*darbha* = *kusa* grass; *dar* = seat]—the seat or mat in a Hindu temple made of *kusa* grass.

Dardar—coarse gravel; Kahār's slang—of. *darrā*.

Dargāh—the shrine or tomb of a Muhammadan saint.

Dārhlāl—[*dārhi* = the beard]—a clump of high grass; Kahār's slang.

Dārhiyā—[*dārhi* = the beard]—a thatch on the top of a wall to save it from rain (*parchhatt*).

Dārhiū—[Skt. *darva*, *darvi*, *darbi* = a ladle]—an iron spoon.

Darhuā—[*dārād*]—a method of extracting safflower oil by boiling and filtration. East districts.

Darī—a carpet; a prayer-carpet is *jāddimāz*. The pile is *bad*. Also see *bichhaunā*, *boriyā*, *chāndnī*, *chaṭāl*, *farsh*, *qālln*, *shatrañjī*, *sitalpātī*, *tāt*.

Dariddar— } [Skt. *dāridra* (*daliddar*, *dalidr*)
Daridr— } —poverty; the spirit of poverty.

Lachhmi sē bhēṭā nāhīn

Daliddar sē kyān torē.

[You are not on terms with the goddess of wealth—then why break with poverty?]

Dariddar khēdnā— } [*khēdnā* = to hunt]—lit.

Daridr khēdnā— } to drive out poverty; a custom observed on the morning of the Divālī, when women take a sieve or winnowing basket, and beating it in every corner of the house exclaim at the same time, *śar paisho daridr niklo* = "Enter prosperity; depart poverty." The basket is then carried outside the village generally towards the east or north-east, and being there thrown away, is supposed, like the scape-goat, to bear away the poverty and distress of the people. In some places the ceremony is called *sūdā*, and instead of beating a sieve the people brush the house and carry away the dust in a basket.

Darlā—[*dāl*]—split peas or pulse. Sunār's slang (*dāl*).

Dariyā—[*dāl*]—coarse meal (*daliyā*).

Dariyā—a sort of coloured shawl worn by married women. Central Duāb.

Darkaṭ—[*dar* = rate; *kāṭnd* = to cut]—settlement of rates for conversion of rents in kind into cash rates. East districts.

Darkhāl—an enclosure for cattle. East districts (*nohrā*).

Darkhat— } a tree (*darakht*).

Darkhat— }

Darkhol—[*dar* = door; *kholnd* = to open]—a reception place outside the house for male guests (*baithak*).

Darmāhā—[*dar* = rate; *mā* = month]—monthly wages.

Darmāhādār—(*angarvād*)—a man who works half the day for one master and half for another.

Daro—see *darā*.

Darpan—[Skt. *drapana*]—a looking-glass.

Darrā—[*dāl*]—(1) coarse meal (*daliyā*); (2) gravel; Kahār's slang.

Darrā—a mountain pass.

Darrahnī—[*dar* = upon; *rahn* = a mortgage]—a second mortgage (*rahn*).

Darshanī—[Skt. *darśana* = seeing]—(1) a bill of exchange drawn at sight (*hundī*), and hence anything which can readily be changed into cash; (2) a beautiful cow.

Darsūdhā—[*dar* = upon; *sūdhā*, *sīdhā* = straight]—a splice fixed on the mast of a boat. East districts (*nāo*).

Dārū—country liquor.

Darvajā—[*dārva* = gates thrown open]

Darvajā—[*dūr*, *mūhūr*]—a door or gate.

Darvāzah—[To the east it means not a door, but the outer room of a house (*dūrā*). *Kevārī*, *kiwārī* is the door itself, while *dūr* is more properly the doorway. The main door or gate is *qadr darvāzah*. *Phātak*, or in Kumaon, *khōlī*, is a gate. In the East districts *naharnā* is an ornamental border round a door. For a wicket see *khirkī*; a window, *jharkhā*; the slip covering the clink, *bēnī*; the threshold, *dāsā*; the door pivot, *chōlī*; the door frame, *chaukhaṭ*; the beam to fasten the door, *āgal*; the hurdle used as a door, *chāñchar*; the supporting beam, *bēnorā*; the bolt, *billī*; the lock, *tālī*; the door chain, *sāñkal*; the ring to which it is fixed, *kuñḍī*.

Daryā—a river. *Daryā mēn rahnā magar māchh sē bair* = if you live in the river keep friends with the crocodile. *Daryā par jānā piyāsā ānā* = to go as far as the river and come back thirsty.

Daryā barāmad—[*bar* = to; *amad* = coming]—land thrown up by fluvial action.

Daryā burd—[*burdān* = to bear]—land destroyed or carried away by fluvial action.

Das—[Skt. *dasha* = a thread]—the strings of a pair of scales (*tarāzū*).

Dāsā—[P Skt. *drishad* = a rock; a large stone] (*astānd*, *daurhī*, *dēhī*, *dēorhī*, *diurhī*, *gauchh*)—a threshold. The plank below the threshold is *paṭdēhl* in the West districts.

Dāsā—[acc. to Platts, Skt. *dā* = do = to cut, but cf. *dāntī*]—a sickle or reaping-hook, usually that with a saw or toothed edge (*hañsuā*).

Dasahrā—[Skt. *dasha-hara* = "that which takes away the consequences of ten sins"]—the festival held on 10th bright half of Kūār (September-October) to commemorate the victory of Rāma over Rāvana and on 10th bright half of Jōth, the birth-day of Guḡgā. Merchants make up their books on that day; hence *Baniyā tīn Dasahrā sēh* = after three settlements of account a shopkeeper becomes a banker!

Dasgātar—[*dasha* = ten; *gātra* = going]—**Dasgātra**—the ceremony on the 10th day after a death (*dasvān*, *khaur*).

Dashthān—[*dasha* = ten; *uṣṭhā* = to rise]

Dashthāun—[*dasṭon*, *dasāṭhan*]—the ceremony on the tenth day after a woman's delivery, when the child is removed from the room in which it was born.

Dasi—[Skt. *dasha* = thread]—the shafts of a

Dasi—cart. Rohilkhand (*gārī*).

Dasmarihiyā—[*das* = ten; *mariyā*, *mariyā* =

Dasmariyā—a cross plank—a large boat used in the rainy season; so called because it has ten planks running from end to end (*nāo*).

Dāsni—[Skt. *dāvays* = to scatter, cover]—a bed. *Kahāra* slang (*chārpāt*).

Dassēr—[*das* = ten]—a weight of ten *adr*.

Dastā—[*dast* = hand]—(1) the handle of an

Dastah—implement; (2) a quire of paper.

Dastak—[*dast*—lit. a little hand; a knock at a door: hence a form of process for a revenue demand.

Dasigardān—[*dast* = hand, *gardān* = turning] (*hathuhār*, *painchd*, *tauḍ*)—a temporary loan.

Dastlābh—[*dast* = hand, *lābh* = profit]—the first cash received by a shopkeeper in the day (*bohnī*).

Dasṭon—see *dashthān*.

Dasūthan—see *dashthān*.

Dasvān—[*das* = ten]—the Hindu ceremony on the 10th day after a death. "The ceremonies of the first nine days after a death are devoted to forming a new body for the deceased. On the 10th the ceremony is intended to remove the sensation of hunger, thirst, etc., from the new body. The clothes of the celebrant are steeped in cow's urine with soap-nuts and washed; the walls of the house are plastered; all metal vessels are thoroughly cleaned; the fire-place at the place (*ghāt*) where the previous ceremonies were carried out is broken, and a handful (*aijālī*) of water is offered to the ether for the sake of the manes, and to assuage its thirst. The celebrant then moves up the stream above the *ghāt*, and with his near relatives shaves, bathes, and all present offer a handful of water as before. Bathing again, all proceed homewards, having been sprinkled with the five products of the cow" (Atkinson, *Himalayan Gazetteer*, II, 925f.). Cakes of unleavened bread are eaten with *urad* pulses. The bread is baked on the fire and the *urad* boiled. All present junior in age and brotherhood to the deceased shave off all their hair except the scalp-lock (*chufiyā*). Brahmans not less than 10 in number, 20 or 30, and so on, are fed and alms distributed. The earthen house-vessels (*sasār*) are broken. The house and its occupants are now considered pure (*khaur*).

Dāt—[Skt. *dakṣa* = pressed together]—(1) a stopper, a cork; (2) an arch; the frame on which it is turned is *gholā*.

Datarā—[*dānt* = tooth]—a toothed rake used on the threshing-floor, or to cover in seed.

Datēono—[*dānt* = tooth]—to roughen a millstone. Kumaon (*rāhnā*).

Dathol—[*dañṭhā* = a stalk]—land which has been cropped with millets. Upper Duāb (*makēṛā*).

Dattā—[*dañṭhā*, *dañṭhā*]—the plain pipe-stem used with the common coconut bowl (*hugqā*).

Datuā—[*dānt* = tooth]—the iron pegs fixed to the horizontal body of the *ḍakkhar* (qv.) plough. Bundelkhand.

Datuan—[*dānt* = a tooth] (*bokhērī*, *dāṭan*, *datvan*, *parbāhāt*)—a piece of stick usually from the *nīm* tree used as a tooth-brush.

Das lāṭhī, *pāñch karēn*, *battison kā siṅgār*, *Musalman raksha karēn*, *Hindū dāṭen mār*. [The ten (fingers) bring it; the five (fingers of

one hand) use it for the adornment of the thirty-two (teeth). The Muhammadan preserves it and the Hindu throws it away. (Muhammadans use the same stick over and over again; Hindus only use it once, and then break it and pitch it away.)]

Pañchoṅ pakṛī, das gaṭh,

Battis puruṅh kī nār;

Apnā kām nikālke

Das jamin par dār.

[Five fingers catch her, ten fingers hold her the wife of thirty-two men; and when they are done with her they fling her away on the ground.]

Datulā—[*dānt* = tooth]—a sickle or reaping-hook, generally with a saw or toothed edge. Kumaun (hañsuā).

Dauā—[Skt. *darvi*, *darbi* = a ladle]—a wooden spoon (*chammach*).

Dāūd—

Daud—

Daudiya—

Dāūd khān—

[*dāūd* = David]—one of the finest varieties of white wheat (gēhūā).

Daul—

Daulā—

Daul—

(1) a boundary or boundary mark (*damchā*, *hadd*); (2) the bank between two fields. Upper Duāb (mēāḍ).

Daun—[Skt. *dāmani*] (1) a hobble for fastening one hind and one fore leg of an animal (*dhagnā*); (2) the strings for working the irrigation swing basket. East districts (*daur*).

Daunā—[Skt. *dr̥ṇa*, *dr̥ṇi*] (*dond*, *puṇ*)—a platter or cup made of leaves, usually those of the *dhāk*, used for distributing cooked food at marriages and other entertainments. The *daunī*, *dauniyā*, or *doniyā* is of smaller size. The *pattal*, *pattali*, *pattar*, *pattari*, is broader and flatter. The *gadaurā*, *pataurā*, is a small leaf-basket with high sides used for holding cooked provisions. To the east the *khopā* is a little leaf-basket for betel.

Dauṇḍ—a disease in rice. North Rohilkhand.

Dauṅgrā—a fall of rain in the hot weather preparatory to the rains.

Dauṅj—

Dauṅjā—

a boundary mark (*damchā*).

Daur—

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swing irrigation-basket is worked (*daur*).

Dauti—[corr. of *dopattā*]—a double sheet worn by men. Kumaun (*dohar*, *pichhauri*).

Davāf—[*ḍavā* = medicine]—a plant which gives a brilliant red dye. Bundelkhand.

Dāvan—[corr. of *dāman*]—a skirt; a woman's petticoat. West districts (*lahngā*).

Dāvan—[*dān*]—the treading out of grain by cattle (*dāñ*).

Dāvan—[corr. of *jāman*]—stale curds used for curdling milk (*jāman*).

Dāvan—[corr. of *advān*]—strings for tightening the netting of a bed (*chārpāl*).

Davāt—[*ḍavā* = medicine] (*buddh*, *dot*)—the bowl of an opium pipe; an ink bottle.

Dayād—[*dādā* = grandfather; Skt. *idā*]—a

Dēād—} near relative on the father's side: properly a person related to another through a grandfather three generations removed. East districts.

Dēbī—[*dēvī*]—the goddess Durgā; the goddess of small-pox. *Lātan kī Dēbī bātan eṣ nāhī mānī* = a goddess that needs a kick won't yield to words. *Mānkh to Dēbī, nāhī to pat-thar* = if you have belief she is a goddess, if not a stone.

Dēbī kā niksār—[*nikaṇā* = to come out]—small-pox; rinderpest in cattle (*chēchak*).

Dēbī kā rorā—[*rorā* = pieces of broken brick]—small-pox, rinderpest in cattle (*chēchak*); more properly foot-and-mouth disease (*khur-pakkā*).

Dēbrī—[cf. *ḍabrā*]—the corners of a field untouched by a plough. North Oudh (*chauhī*).

Dēdhukā—cooked rice. Katthak's slang (*bhāt*).

Dēg—a puce or foot step. East districts (*ḍag*).

Dēgā—} posts to strengthen the siding of a cart.

Dēgt—} Upper Duāb (*gārī*).

Dēgh—a large pot for cooking, distilling, etc. *Jiskī dēgh ās kī tēgh* = he that has the pot has the sword.

Dēghchā—[*dēgh*]—a small-sized cooking-pot.

Dēghchī—} *Phūṭā dēghchā qaldī kī bhārak* = a broken pot and brightly tinned!

Dēh—[*dih*]—a village.

Dēhā—[*dih*]—a village.

Dēhī—[Skt. *dēhālī*]—the threshold. West

Dēhri—} districts (*dāsā*).

Dēhri—a house granary, usually circular, made of wattle and dab. East districts (*bakhār*).

Dēhri [P *dēh* (qv.), or Skt. *dēdhāra* = food of the gods]—fees given to the officiating Brahman at a wedding, etc.

Dēhvāl—[*dāh*]—a sort of village priest in

Dēhvālā—} Oudh who performs agricultural ceremonies, such as fixing the door in the house of a new settler, laying the foundation of a new wall, arranging and setting light to the Holi fire, etc. (Carnegy)—of. *khēpāt*.

Dēkhā bhāt—[*dēkhā-bhāt* = to see]—a rough estimate of the produce of a field for the purpose of division of the crop between landlord and tenant—cf. *kūt*.

Dēkhā parkhī—[*dēkhā* = to see; *parakhnā* = to test]—allowances in rent made to cultivators on account of deficient produce. Bundelkhand (*dēkhsun*).

Dēkhnā—*lit.* to see; to test the genuineness of coins (*parakhnā*).

Dēkhsun— } [dēkhā sunā = to see and hear]
 Dēkhsunn— } (dēkhā parhā) — remission of
 rent on account of deficient produce. Azam-
 garh (bād).

Dēl— [P. cf. dēld = a clod] — land ploughed and
 ready for the spring (rabī) crops. Bundelkhand
 (chaumās).

Dēlā— } [cf. dāliya] — a basket used for holding
 Dēlī— } wildfowl, fish, young pigs, &c.
 Dēliya— } East districts (khānchā, kurul).
 Dēlvā— }

Dēnd— a piece of wood tied round the necks of
 vicious or runaway cattle. East districts
 (dāingnā).

Dēng— a thick club (lath).

Dēngī— [dōngī, Skt. drona = a vessel] (dīngī,
 dōngī, dūngiyā) — a small skiff. The dāngdī
 dēngī has no keel (nāo).

Dēnmahr— [dēnd = to give; mahr = settlement]
 — the marriage settlement among Muhammad-
 ans (mahr).

Dēo— [Skt. dēva] — an evil spirit; one of the
 local gods or ghosts—see dēotā.

Dēoband— [corr. of dōman (qv.)] — a particular
 mark on a horse—see ghorā.

Dēohār— } [Skt. dēvāhāra = food of the gods]
 Dēohārā— } (dēohār, dēvohār) — a place in a
 village where earthen images of horses, ele-
 phants, etc., are collected in commemoration of
 vows. East districts.

Dēohārī— } [dēohār] — harvest offerings to the
 Dēohariyā— } local ghost or godling; a perqui-
 site of the village menial, particularly of the
 watchman. East districts (gānvhāl).

Dēoman— [Skt. dēvamani] — a special mark on
 a horse—see ghorā.

Dēorakhā— [diyā = a lamp; rakhā = to place]
 (divādā, khurukhī) — a hole in the wall or a
 bracket for holding a light.

Dēorhā— [Platts, Skt. ardha dūtīya] (daurhā)
 — one and a half times as much; interest at 50
 per cent. (sūd).

Dēorhā nirkh kātkē— (bisār) — a system of levy-
 ing interest on grain loans; when in addition to
 the recognized rate of interest, the borrower is
 mulcted in the increased value of the grain bor-
 rowed: e.g., a man borrowed, say, 5 maunds
 worth Rs. 10 at sowing time. He repays at
 harvest grain worth Rs. 15 at current and
 cheaper rates.

Dēorhī— [Skt. dēhālī] — (1) the threshold of a
 house (dāsā); (2) the entrance or outer part of
 the house used by the men of the family and
 male visitors (barōthā).

Dēosonī ēkādāshī— [Skt. dēva śayana = the
 sleeping of the god] — the festival on 11th bright
 half of Āshāṛ, when Vishnu is said to go to his
 sleep. The feast commences on 1st Āṣṭakā
 (Mukar kī saṅkrānt) and ends on 1st Mithuna
 (Mithun kī saṅkrānt). Women mark their
 houses with lines of cow-dung, fast during the
 day, and eat sweetmeats in the evening. From
 this date to the dēoṭhān (qv.) the work of
 weddings, repairing of roofs and making of
 vots is stopped.

Shani ādit aru Maṅgalō jo paṛhē Surrāḍ;
 Anju mahāgo hoḍi, jorī chālī bād.

[If Vishnu go to his sleep on Saturday, Sunday,

or Tuesday, grain will be dear and there will
 be high wind.]

When the god turns in his sleep on Bhādoṛ rudi
 ēkādāshī, — the 11th light half of Bhādoṛ, — the
 jāl jholī or kareṇī festival is held.

Dēotā— (dēvotā) (dēvotā) — a godling or local vil-
 lage god. "The godlings with whom the peasant
 chiefly concerns himself may be divided into
 two classes, the pure and the impure. To the
 former are made such offerings as are pure
 food to a Hindu—cakes or sweetmeats fried
 in butter, and the like. They are very generally
 made on a Sunday, and they are taken by
 Brahmans. To the second class the offerings
 are impure, such as leavings from the meal,
 fowls, pigs, and so forth. They are never made
 on a Sunday, and they are taken, not by
 Brahmans, but by impure and perhaps abori-
 ginal castes. Of course the line cannot always
 be drawn with precision, and Brahmans will
 often submit to be fed in the name of a deity,
 while they will not take offerings made at his
 shrine, or will allow their girls, but not their
 boys, to accept the offerings, as, if the girls
 die in consequence, it does not much matter.
 The former class of deities is usually benevo-
 lent; the latter are generally malevolent, and
 as malevolent deities seem to be all over the
 world of the female sex, their worship is often
 confined to women and children at their mothers'
 aprons, the men not sharing in them."
 (Ibbetson, *Punjab Ethnography*, p. 113: also
 see dīhvār.)

Dēoṭhān— } [Skt. dēva mithunakādāshī]
 Dēoṭhān— } (dēvuthnī, dīthvan) — the festi-
 Dēoṭhān— } val held on 11th bright half of

Kārtik (Kārtik rudi ēkādāshī) to commemorate
 the rising of Vishnu from his four months'
 sleep (see dēosonī). During these four months
 it is forbidden to marry, to eat sugarcane,
 to put new string on a bedstead, on pain of a
 snake biting the sleeper. This festival marks the
 commencement of the sugarcane harvest. The
 sugarcane is worshipped by butter and molasses
 being burnt in the north-east corner of
 the field, and presents of four or five canes
 are given to friends. Some people set up
 canes in the centre of the field and then knock
 them down to typify the cane bending down
 by its own weight—see under lkh.

Dērā— } a tent; a temporary residence. Jogī

Dērā— } kō dērā kumhār kō ghar = the

Dērāh— } mendicant puts up with the potter.

Ganji kabūtari mahal mēn dērā = a bald
 songstress and lodged in a palace.

Dērph paṭṭā— fit. a breadth and a half; a sheet
 made of two pieces of cloth, one of which is
 half the breadth of the other—cf. dopaṭṭā, ēk-
 paṭṭā, dhēkvāl.

Dēs— } [Skt. dēsha] — a country: in Rohilkhand

Dēsh— } it means the old cleared villages on
 the borders of the Tarāi, as contracted with mār
 = the sub-Himalayan forest tract.

Dēstī— [dēs] — made in the country; country-born;

Dēsavar— } [Skt. dēsha = land; apara = an-
 Dēshāvar— } other] — a foreign country; a
 place at some distance to which goods are
 exported.

Dēukarī—[Skt. *dēva-kārya*] (*dēukarī*)—a house shrine or oratory containing the family idol. East districts.

Dēuphī—see *dēophī*.

Dēv— } [Skt. *dēva*]—one of the local gods or
Dēva— } ghosts (*dih*).

Dēval— }
Dēvalā— } mounds; rising ground (*dhāhā*).

Dēvar—[Skt. *dēvara*, *dēvaraka*, rt. *dēva* = divine]—the husband's younger brother spoken of in relation to his sister-in-law.

Dēvarānī—[*dēvar*] (*daurānī*, *diarānī*)—the wife of the husband's younger brother: contrasted with *jāhānī* = the wife of the elder brother.

Dēvatā—see *dēotā*.

Dēvhār—see *dēohār*.

Dēvsayanī— }
Dēvsonī— } see *dēosonī*.

Dēvuthnī—see *dēoṣhān*.

Dhāb—[P conn. with *dhānpnd* = to press]—(1) low marshy land in the Nepāless Tarāī. Gorakhpur; (2) well-tilled land. Azamgarh.

Dhābkā— } [*dhānpnd* = to press]—ropes fast-
Dhābkl— } tened to the end of a crusher in the sugarcane mill. Upper Duāb (kolhū).

Dhābā—lit. heavy (*dhābbal*); a woman's loose petticoat.

Dhābuā—[*dhānpnd* = to cover]—the shed over the field watchman's platform. Bundelkhand (*machān*).

Dhādā— }
Dhāddī— } low ground. Rohilkhand.
Dhādī— }

Dhāghā—sandy hillocks formed in fields by the action of the wind. Central Duāb (*dhus*).

Dhādīband—[cf. *dhādā*]—a piece of cloth worn under the chin and over the head. Oudh.

Dhāē—[Skt. *dhātṛ*] (*dhāē*, *dhāvārē*)—a wet-nurse.

Dhāē—a high bank or slope, such as that over a river (*kārārā*).

Dhagarin—a woman of the Dhāngar caste (a caste of labourers) who is usually employed to cut the umbilical cord at the birth of a child. East districts.

Dhagnā—(*askēl*, *daund*, *laumnē*, *laund*)—a hobble connecting one hind leg and one fore leg of an animal. Rohilkhand—cf. *gaigāḍā*.

Dhāgulā—a boy's anklet. Kumaon.

Dhāhā—a high bluff of land (*dānā*).

Dhāl—see *dhāē*.

Dhāl—soaked pulse (*dhōt*).

Dhāl—[*ardha-tritiya*]—two and a half (*arhāē*) *dhāē* sēr, *dhāiyā* = *arhāiyā*—2½ sēr weight.

Dhājā—[Skt. *dāvaja*]—(1) a pole with a rade flag erected near some place of worship to mark the fulfilment of a vow; (2) the standard put up on the last day of *Asāṣh* to test the direction of the wind with a view to foretell the character of the season (*paunparichhā*).

Dhāk—the tree (*Butea frondosa*) called in some places *pāds*, whence the name of the battle-field of *Plassey*.

*Jo tū chor churaṅgā hai,
Baniyā tērā bandah hai.
Jo tū dhāk dhakolā hai,
Baniyā javān anērā hai,*

[The cowardly Baniyā passing through the jungle at night, and seeing something (he knows not what) in the dark, says—"If you are a thief, then the Baniyā is your humble servant. But if you are only a *dhāk* tree, then the Baniyā is a desperate fellow to fight!"]

Dhāk—the open crest of a hill. Hill districts.

Dhākā—[*dhāk*] (*dhānkulā*, *dhākiyānā*, *dhākiyānā*)—a grove of *dhāk* trees.

Dhākā—(*dhākf*)—a large open basket.

Dhākā pāṭan—[*Dacca*—Eng. *pattern*]—an English machine-made cloth made in imitation of *Dacca* muslin.

Dhākl—see *dhākā*.

Dhākiyānā— }
Dhākiyānā— } see *dhākā*.

Dhakkān—[*dhānkūā*, *dhānpnd* = to cover]

Dhākān— } (*jhāpnā*, *kapnē*)—a cover for a
Dhāknī— } vessel, granary, etc.

Dhākūrī—[*dhēnkū*]—the lever used in raising water (*dhēnkū*).

Dhāl— } [*dhālnā* = to pour out]—a slope in
Dhālā— } ground.

Dhālā—[*dahālnā* = to shake] (*dahāl*, *gār*)—the excavation made for sinking a well.

Dhālā— } [*dhālnā* = to melt] (*dhāluā*)—cast-
Dhālā— } metal.

Dhālā—[P Skt. *dhāla* = a shield]—the mat in the bottom of a cart. East districts (*gār*).

Dhālā—[Skt. *dhāra* = a stream]—a contribution among the co-sharers in a village to pay the village expenses (*dhāv Kharch*). In Rohilkhand it means "extra cesses levied by landlords in the case of grain-rents: originally an extra payment levied on a crop which turned out better than the estimate: subsequently converted into a variable demand applied to raise the rent as high as the tenant can afford to pay." (*Moradābād Settlement Report*, p. 127).

Dhālūā—see *dhālā*.

Dhālvan—[*dhālnā* = to melt]—a slope in land (*dhāl*).

Dhamak—(*lit.* a bang or thump)—low-lying ground; *Kahār*'s slang.

Dhamākā—[*dhamak*]—the leather guard of the body of the ox-cart: so called because it receives blows from obstacles (*bahl*).

Dhamākū—[corr. of *tambākū*]—tobacco. Hill districts.

Dhammāl—[Skt. *dharma-āla* = place of good works]—a village festival in the western districts—see *dammadār*.

Dhan—[Skt. *dhana*]—(1) wealth, especially in cattle; (2) a herd of cows (*nār*); (3) a wife. Rājputāna.

Dhan—[Skt. *dhana*]—the sign of the archer, Sagittarius; the entrance of the sun into that constellation (*saṅkrānt*).

*Dhānkā sūraj hoṭ lab Māl adik naurachh
Mēgh sahī jū joiyē to barkhā partachh.*

[If the sun be in the sign of *Dhan* and one of the five asterisms following with *Māl* appear, and there be clouds, then rain is certain.]

Dhān—[Skt. *dhānya* = grain in general] (*sē-kārī*)—the rice plant (*Oryza sativum*). The varieties are very numerous. *Dhān aur chhatrīyonē kā ēkhi hīadē* = there are many kinds of rice as of Rājputā. When unhusked the grain is *dhān*;

when husked, *chāval*, *chāval*, *chaur*, *chāur*; boiled plain, *bādi*, *kāushkā*; boiled with pulse, etc., *kichāri*. The straw is *pard*, *poard*, *paīrā*, *payār*, *payāl*, *puāl*, *lirūd*. Rice-bran is *kan*; the small broken pieces, *kinkhā*, *kinkā*, *kankā*. *Jarai*, *jarsi*, is to the east rice steeped till it sprouts before sowing. Some of the various sowings are: (a) *kudri*—sown with the first fall of rain, and out in Kuār (September-October). This is in the Benares division and East Oudh *bhadai*, *bhadli* (because out in the month of Bhādon (August-September)); in Allahabad, *chhīpā*, *rasautā*; in Rohilkhand, *gāj* (so called from *gāj* = muddy scum, because the field is filled with water and then ploughed up); (b) *Jāphā*—sown in April and out in Jēth (May-June); this is *bhijud* in Rohilkhand; (c) *Sāvanī*—cut in Sāvan (July-August); also called *sāphā*, *sāphiyā*, as it ripens in 60 (*sāph*) days; this is in Rohilkhand *kundār*; (d) the winter crop of transplanted rice—in the east districts *jarhan*, *Aghani*, so called because it is cut in the month of Aghān (November-December). This is to the west *laid*, *bēph*; in Allahabad *lāvak*, *lain*. For other varieties of rice see boro, chanau, pasahl. For the sowings in the hills see chaitrū, halyū, kiyaṛi. For the modes of sowing see pavērā, laia; for withered plants, muār; for the stage at which the ears form, andrā; for land that has been under rice, dhankar; for a field under preparation for rice, dhanhā khēt; fresh land ploughed up for rice, kurhil; the preparation of the field, gillī; a nursery for rice plants, biyār; to transplant rice, ropnā; the bundle of seedlings put into each hole, pūnjā.

Dhanaiya—[Skt. *dhanus* = a bow]—a cotton-carder's bow (dhuniyā).

Dhanānā—[Skt. *dhana* = wealth]—to put a cow to the bull. West districts (bahānā).

Dhanāū—[*dhan*]—rice-land. Azamgarh (dhankar).

Dhanauriya—[? *dhana* = wealth]—a smelter of ore. Kumaun.

Dhanbāns—[Skt. *dhana* = wealthy; powerful]—a strong kind of bamboo used for making clubs (*lath*).

Dhanbiyās—[*dhan* = rice; *biyā* = seed]—a field under preparation for rice (dhanhā khēt).

Dhānch—} a frame for anything.

Dhānchā—} a frame for anything.

Dhāndhol—old; worn out—of cattle. West districts (dāngar).

Dhāndhol—} the scum from the boiling pans

Dhāndiv—} in a sugar factory (mail).

Dhāng—[cf. *dāng*]—a bluff or headland (dāng).

Dhanhā khēt—[*dhan* = rice]—(*biyā*, *dhanbiyā*)—a field under preparation for rice. North Oudh.

Dhanishthā—[Skt. *dhana* = wealth; *lit.* very rich]—the 23rd lunar asterism [nakshatra].

Dhaniryā—[Skt. *dhānya*]—coriander (*Coriandrum sativum*) used as a spice. The dried ripe fruit and the volatile oil are both used in medicine as a stimulant in colic and the like.

Damri kā dhaniyā Shābzād pur kī hāt.

[She has only a farthing's worth of coriander and goes to Shābzād pur fair, where she has a dip

in the Gauges as well: killing two birds with one stone.]

Dhaniyā—[Skt. *dhana* = wealth]—a wife (jorū).
Dhankall—[Skt. *dhanus* = a bow]—a cotton-carder's bow. Central Duāb (dhuniyā).

Dhankalo—[*dhankali*]—a churn. Kumaun.

Dhankar—} [*dhan* = rice]—(1) (*dhanāū*, *ghoṣi*,
Dhankarā—} *kiyāri*) a field which has been

Dhankēr—} cultivated with rice; (2) a crop

Dhānkērī—} of sugar-cane sown after rice;
(3) a clay soil found in low ground, suitable for rice.

Dhānkār—} [another form of *dhānkār* (qv.)]—
Dhānkhar—} thorny brushwood. Duāb (jāphā).

Dhankiriya—} [*kiriya* = doing]—an oath taken

Dhankiriya—} on the cow; a term used by

Dhankriya—} Ahirs and Gadariyas.

Dhankudūā—} [*dhan*, *kodo*]—rice and the *kodo*

Dhānkudā—} (qv.) millet sown together.

North Oudh.

Dhānkulā—[*dhānk*]—a grove of *dhānk* trees (*Butea frondosa*) (*ghānkā*).

Dhānp—} [*dhanāpnā*, *dhānknd* = to cover]—a

Dhānpā—} screen or hurdle used instead of a

Dhāns—(*khāns*)—coughing in animals.

Dhāns—[*dhanā* = to enter into; pierce]—wedges

Dhāns—[see *dhuāns*] (*dhuāns*)—flour made of

Dhāns—[see *dhuāns*] (*dhuāns*)—flour made of

Dhānt—} the second husband of a widow under

Dhānt—} the *karā* (qv.) system. Kumaun.

Dhānt—} a concubine: a woman married under

Dhānt—} the *karā* (qv.) system. Kumaun.

Dhanuhā—} [Skt. *dhanus* = a bow]—the cot-

Dhanuhā—} ton-carder's bow (dhuniyā).

Dhanuk—[Skt. *dhanus*]—(1) the rainbow

Dhanuk—[Skt. *dhanus*]—(2) the finest kind of lace (*gotā*);

Dhanuk—[Skt. *dhanus*]—(3) a kind of parti-coloured female dress.

Dhanush—} [Skt. *dhanus*]—(1) a bow; (2) the

Dhanush—} cotton-carder's bow (dhuniyā); (3) the rainbow.

Ravi āgtē Bhādevān amāvas Ravindr.

Dhanush āgtē pashchim hosi bhāhā kār.

[If at sunrise on a Sunday on the last day of the dark half of Bhādon a rainbow appear in the west, there will be wailing—a sign of a bad season.]

Dhāp—[Skt. *dhan* = to run]—(1) (*dhāpiyā*, *dhāpiyā*) a measure of distance—half a

Dhāp—} *kos*—East districts: in other places it means

Dhāp—} a yard—3 *dhāp* = 1 *dhāpā*; (2) the length of a field: opposed to *kar* = the breadth—East districts; (3) a large expanse of low ground;

Dhāp—} (4) a long strip of embroidered silk, about 1½ yards long. Benares.

Dhāp—[*dhāpā*, *dhāpā*]—a drum.

Dhāpā—[corr. of *dhāpā*]—one eighth of a *dhā* weight.

Dhāpā—[*dhāpnā* = to cover]—a cover: the cover of the bangle-maker's furnace (*chūrhār*).

Dhāpiyā—} see *dhāp* (1).

Dhāpiyā—} a drum. *Apni apni dhāpi apni apni*

Dhāpi—} *rāg* = a tune for every drum.

Dhāpnā—} [*dhāpnā* = to cover]—a cover the

Dhāpnī—} cover of the bangle-maker's furnace (*chūrhār*).

Pharuân—[*dharud*]—jewellery made in a mould: as opposed to *piṇḍā* = that which is beaten out (*zavar*).

Dharāk—see *dhart*.

Dharvāl—[Skt. *dhara* = a balance]—a weighman (*taulā*).

Dharāvā—[see *dharukhā*]—a field scarecrow (*dhokhā*).

Dhārdhūrā—[*dārd* = stream; *dhūrā* = boundary]—(*machhā siyo*)—the rule by which the course of the deep stream of a river is regarded as the boundary in cases of alluvion or diluvion.

Dhās—[*dhasā* = to sink into]—the scraper used for removing hair from hides (*khurpi*).

Dhasal—[*dhas*]—the process of grinding up various condiments in cooking (*masalā*).

Dhasan—[*dhas*]—a quagmire; muddy ground

Dhasāo—[*bhas*].

Dhātā—[conn. by some with *dārt* = the beard: by Platts with Skt. *dārti* = holding, rt. *dārti*]—(1) (*dhādsband*) a piece of cloth wound over the head and under the chin, worn to keep dust out of the whiskers, and the cold out of the mouth, which is dreaded by natives in the morning: there are three ways of wearing the cloth—*dhādā*, round the chin—*munḍāsā*, to protect the crown of the head—*murēṭhā*, with a twist; (2) (*dhāḍi*, *dhāṭigārī*) a piece of wood tied to the mouths of oxen to prevent them from eating at work.

Dhātī—
Dhāṭiyārī—} see *dhātā* (2).

Dhaukanī—[*dhaunknā*; Skt. *dhama* = to blow]—the blacksmith's bellows (*lohār*).

Dhaul—[Skt. *dhavala*]—(*dhaur*, *dhaurā*, *dhaulā*)—*ujjar*, *ujrā* white—of animals, etc.; of a variety of sugar-cane (*lkh*).

Dhaun—[*dāhman*]—a weight of 20 *āṣṭ*;

Dhaunbhar—} half a maund (*adhaun*).

Dhaunkā—[*dhaunknā* = to blow; Skt. *dhama*]—the hot dry west wind in summer. East districts (*lū*).

Dhaunkī—[*dhaunkā*]—the bellows used by a blacksmith, etc.

Dhauṇṭā—[*dhauṇṭā* = blind]—blinkers for cattle. Upper Duab (*aandhiyā*).

Dhaur—} see *dhaul*.

Dhāvārī—[Skt. *dhātārī*]—a wet-nurse (*dhāḍ*).

Dhēbrī—[*dhēbrī*]—the nut of a screw.

Dhēbuā—a pice. East districts.

Dhēkivāl—a sheet made of 1½ breadths of cloth sewn together in a particular way (*dēh-pattā*).

Dhēkoil—[*dhēnkilī*]—the lever used in raising water (*dhēnkil*).

Dhēksab—[*jibhādīḍ*, *jibhādīḍ*]—to be getting ripe—of crops. East districts.

Dhēl—[cf. *dhār*]—(*chīpar*, *chīpar*, *chīpī*, *chīp*, *dhēlā*)—*pā*, *qalā*, *qāḥmā*, *guddā*, *lotnā*)—a clod; a sod of turf.

Dhēlā—[corr. of *adhēlā*; *ādhā* = half]—half a pice = 4 *damṛī* = 2 *chhādām* (*adhēlā*).

Dhēlāphor—[*dhēlā-phor*]—to break]—a wooden roller used for crushing clodded clayey soil. The *maṛd* (qv.) is used in sandy (*bhār*) land for the same purpose. Upper Duab.

Dhēlchā—
Dhēliyā—} half a pice (*adhēlā*, *dhēlā*).

Dhēliyā—[*dhēlā*]—a small clod; the missile discharged from a sling (*gophanā*).

Dhēlmāns—[acc. to Platts, *dhēlā-prāsa*, Skt. *dhēlmās*]—= casting]—a sling, such as is used by field watchmen for scaring birds. East districts (*gophanā*).

Dhēluvā—
Dhēlvā—} half a pice: see *dhēlā*.

Dhēlvāns—
Dhēlvānsā—} a sling: see *dhēlmāns*.

Dhēn—[Skt. *dhenu*; rt. *dhe* = to snok]—a cow in milk for six months after calving; after six months she is *dākhri*: see *bakān*.

Dhēnd—(1) a large belly;

Dhēndā—} pregnancy;

Dhēndī—*dhēndīphāḍī*

Dhēndr—*vā* = to be

Dhēndra—big with

Dhēndrī—child.

Bāo na batās tērā ānchal kyūnkar dōḍ;

Pāt na dhatār tērā dhēn-dā kyūnkar phūḍ.

[No wind nor breeze—then why is your sheet shak-

ing? No son or husband, and why are you big with child?]

(2) the capsule—of gram, opium, cotton, etc.

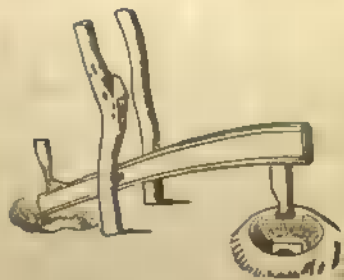
Dhēngur—[cf. *dhēngā* = a stick]—a piece of wood tied round the neck of vicious or runaway cattle. Bundelkhand (*qāingā*).

Dhēnk—[*dhēkulī*, *dhēnkī*, *dhēnkī*, *dhēnkul*]

Dhēnkā—} the pedal used for husking grain, crushing bricks, etc. These terms are also applied to the main beam itself. The supports of the beam are *khamb*, *khambā*, *khambh*, *khambhā*, *khāṇṭā*, *thambh*, *thambhā*. The peg in the beam which crushes the grain, etc., is *māsal*, *muḥlā*, *muḥlī*, *māsar*, *muḥrā*, *muḥrī*. The hollow bed in which the grain, etc., is crushed is, when large, *ukhal*; when small, *ukhlī*, *okhlī*, *kuṇḍī*, to the east, *kānṛī*. The hand-rail by which the workers support themselves is *ogani*. The axle on which the beam moves is to the east *gullī*, *akhaṭ*, *akhaṭā*; to the west *kīl*, *kīllā*, *kīllī*. The place where the workmen stand is to the east *paudar*.



Dhēlvāns.



Dhēnkā.

Dhēnkhar—(*dhēnkhar*)—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor (*phalsā*).

Dhēnkī—see *dhēnkī*.

Dhēnkī—(*dhakurī, dhēkōlī, dhiklī, dhuklī*)—the lever used in raising water.

Dhēnkul—It is exactly on the same principles as the Egyptian *shādoof*, of which see an account and an illustration in Lane's *Modern Egypt*, II, 26. The earthen pots used with the lift are to the west *karvāld, karvārd, tūngar, philyā*; to the east *kūrī, kānārd, kūnārd*; in Rohilkhand, *maṭkā*. The iron bucket similarly used is *ḡol, ḡolchī*. The stick placed across the neck of the bucket to which the rope is fastened is in the Duāb *kiliyā*; to the east, *muffhar, makrī, daṇḡā*. The rope which fastens this is to the west *gūriyā*; to the east, *gārhan*. The beam of the lift is usually *dhēnkī*; in the Upper Duāb, *kohar*; to the east, *dhēnkul, chhēp, ballā*. The thinner piece spliced to the end of this is *agār, agārī, dhokā*. The weight at the end of the lever is *jānt, jāntā, chāk, chakkā, thād, thambā, dabkan, laddo*; in Bundelkhand, *dhāran*; to the east, *lād, ladd, lādī, lēd, lēdd, lēdī*. The post or fulcrum is to the east *khamb, khambh, kham-dhā, thamb, thambā*; to the west, *filpāyā thūnī, kham*. The fork on it is to the east *kannā*. The cross axle is to the west *parētā*; to the east, *gullā, killī*.

Dhēnmanī—a concubine. East districts (*dhārī*).

Dhēn—see *dhēnā*: *dhēnī* is also used for *Dhēnā*—a capsule-shaped hanging ear or *Dhēnī*—nament worn by women.

Dhēotā—[*Skt. dauhitri*; Hind. *dhī* = a daughter; *rt. dūh* = to milk; the milkmaid of the family]—(*dhōṭā, nātā, navdās*)—a grandson; a daughter's son.

Dhēotī—(*dhēotā*)—(*dhēvatī, natnī, navdās*)—a grand-daughter; a daughter's daughter.

Dhēr—(1) (*dhīriyā*)—a pile of anything; used specially of the grain and chaff piled ready for winnowing. *Dhēr ho jānā* = of buildings—to become a heap of ruins; (2) (*dhērī*) a minute subdivision of a village.

Dhērā—(1)—a stand on which one water-pot (*gharā*) is placed over another to act as a filter—Rohilkhand (*paingā*); (2) a machine for twisting rope (*aiñthā*); (3) an instrument for twisting thread (*gaḡariyā*); (4) a piece of wood to keep the mouth of the irrigation bucket open—Bundelkhand (*charas*).

Dhērī—(*dhēr*)—(1) a minute subdivision in a village (*dhēr*); (2) a sharer in a coparcenary village—Upper Duāb; (3) a pile of grain. *Jau kī dhērī gaḡhā rakhvālā* = a pile of oats and a donkey to guard it. *Quia custodiet ipsos custodes*.

Dhēvatā—see *dhēotā*.

Dhēvatī—see *dhēotī*.

Dhī—[see *dhēotā*]—a daughter. East districts (*bēṭī*).

Dhīaurī—(*dhī, dhā* = a village)—rent or cesses levied on artisans or traders resident in a village (*abvāb*).

Dhībrī—the nut of a screw (*dhēbrī*).

Dhībūā—a piece. East districts. See *rupayā*.

Dhīh—(*dēval, dēvalā, dhā, ruriyā, ṭekar, Dhīhā*)—(*ṭibā, ṭilā*)—a mound; eminence; high bank over a river.

Dhīkī—see *dhēnkī*.

Dhīliyā—[corr. of *adhēld*]—half a pice.

Dhīlmāns—

Dhīlmānsā—

Dhīlmānsī—(*dhīlmāns*)—the sling used in field watching. East districts

Dhīlmāsā—

Dhīlmāsi—

Dhīlvāsā—

Dhīlvāsi—

Dhīm—[*Platta, Skt. stamba* = a lump]—a

Dhīmā—(*dhīmā*)—clod (*dhēlā*).

Dhīnāl—[*P. dhan* (qv.)]—cattle. Kumaon.

Dhīndrā—(*dhēndā*)—a capsule of opium, cotton, etc.

Dhīkhar—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor (*phalsā*).

Dhīrā—see *dhīndrā*.

Dhīriyā—see *dhērī*.

Dhīyā—a system of squatting cultivation in Bundelkhand; see *dāhiyā*.

Dhōā—(*dhōnā* = to convey)—customary presents from tenants to their landlord.

Dhōan—(*dhōnā* = to wash)—the refuse opium collected from the washings of the pots in which it is stored (*dhovan*).

Dhobi—(*dhōnā* = to wash)—a washerman.

Dhobi bēṭā chānd sā,

Sīṭhī aur patākā.

[Fair as the moon is the washerman's son: he whistles away and smashes your clothes to rags.]

The washerman's plank is *pāt, pātā, pātā, pātā*; the smoothing-iron, *isārī*; the mallet, *mūngar, mūngarā, mogra, mūngarī, mūngarī, mūngar*; his clothes line, *tandā, tandā*; a washing of clothes, *jugān*: to heat the clothes on the plank is in the east *upichhāb, upachhāb, pachhārab*; and to the west, *pachhārānā, pachhārānā, phīnchānā, pachhārānā, chhānīnā*; starch, *kalaf, kalap*; alkaline earth used for washing, *sūndhī, rēh, rēhā*; soap, *adhun*: a lot of women's clothes sent to the wash are to the east *chhārān*; to calendar clothes is *kundī karna*. The washerman's wife is *dhobīn, dhobīnī, dhoban*.

Telīn sē kā dhoban ghāt?

Vā kā mugrā, sē kī lāṭh.

[How is the Dhobi's wife lower than the Telī's? She has a mallet to match the other's pounder].

Dhobīlāt—(*dhōbī*)—clothes to wear while the others are at the wash: opposed to *pahīraur* (qv.). East districts.

Dhoh—(*dhuḡ*)—elevated land between ravines. Central Duāb.

Dhōl—(*dhōnā* = to wash)—(1) the refuse opium washed from the pots in which it is stored; (2) (*dhāi, dhāi*) pulse the husk of which has been removed by washing.

Dhok—(*dhoknā* = to bend)—(*dhok, jhuknā*)—a false pair of scales (*tarāzū*).

Dhokā—a measure—five handful of cut crops—Duāb (*bojh*).

Dhokā—(1) a thin piece of wood spliced to the end of the irrigation lever (*agār, dhēnkī*); (2)

blinkers for oxen working in a sugar-cane or oil-mill; (3) the apparatus for lifting out the crusher in order to clean the sugar-cane mill (kolhû).

Dhokanâ— } [P *dhâknâ*, *dhuknâ* = to push]—a wooden poker (kotvâl).

Dhokar—cross-bars behind the driver's seat in a cart. Bundelkhand (gârî).

Dhokh— } [lit. deception P Skt. *dhârta*, *dhâr*.

Dhokhâ— } *takâ* = crafty]—(1) (*bajhukâ*, *bijhâh*, *bhêsaurâ*, *biyâkâ*, *gardonâ*, *dhârvâ*, *dharkhâ*, *dhariâ*, *dhâhâ*, *gordâ*, *bârâ*, *mahâpars*, *jaîna*, *tânvan*, *ujkâ*, *ujpô*, *ârh*)—a field scarecrow : when fixed in a tree and rattled by pulling a string it is generally *khaškâ*, *khaškhaškâ*, *khaškhaškâ*; in the eastern districts *phakâ*, *phakî*; the black earthen pot put up in a field to scare away birds and keep off the evil eye in to the west *foškâ*, *fâškâ*; to the east *karikhâ*, *kalikhâ*, *karakhâ*, *kalakhâ*, *karkhai* *hândiyâ* or *hândiyâ* (*kâlakhâ*, *kârakh* = soot); in Ro-bilkhand *sîdvarî*; (2) a dish of ground gram and spices flavoured to taste like meat.

Dhokrâ— } a sack or bag carried on a pack.

Dhokri— } animal. East districts (khurjî).

Dholâ—[Platts, Skt. *sthûla* ?]—(1) a heap of earth, a boundary pillar; (2) a piece of wood tied round the neck of vicious or runaway cattle—East districts (dâingnâ); (3) the frame on which an arch is turned (dât).

Dholâ—(*dhora*)—a greenish caterpillar which attacks the leaves of *tîl* (*Sesamum orientale*). It is the worst enemy of the sugar-cane plant in the east districts. The name is also applied to an insect which attacks stored grain.

Dholi—[dimin. of *dholâ* (qv.); lit. a small pile; a bundle of 200 leaves of betel (pân).

Dholnâ—[cf. *dholâ*]—a piece of wood tied round the neck of vicious or runaway cattle. East districts (dâingnâ).

Dholnâ—(*dhol* = a drum)—an amulet in the shape of a drum worn round the neck.

Dhôngâ—(*barâf*, *bat*, *dhongî*, *dhamî* *kharâh*)—a weed which grows in rice-fields and chokes the young plants. At its early stages it cannot be distinguished from the rice. Sir H. M. Elliot quotes—

Boî thê dhân, hogayâ dhongâ;

Ab kyâ khâgâ lârâgâ ?

[You sowed rice and weeds grew up. Now what will your children eat ?]

Dhôngh—an insect which injures stored grain. East districts.

Dhôngâ—(*kouhâ*)—a large cake of bread. East districts (rotî).

Dhôngî—see *dhongâ*.

Dhôngâ—[corr. of *andhotî*]—blinkers for cattle. Duâb (andhiyâ).

Dhor—[Skt. *dhurya* = fit to be harnessed]—(*dhôr* *dangar*) cattle (mavêshî).

Karkhâ bachchâ hai chulâvê,

To kawn bisvê dhor ?

[If calves could drag the plough, who would buy cattle ?]—*chamârôn* (*kavôn*) *kê kôsê dhor nahîn martê* = it takes a lot of cursing from a Chumâr (or crow) to make cattle die. Crows and Chumârs, of course, are interested in the death of cattle.

Dhor—[P Skt. *darvi*, *darbi*]—a spoon for taking the juice out of the boiler in a sugar factory (kolhvar).

Dhorâ—a kind of caterpillar—see *dholâ*.

Dhorâ—a fee paid by tenants to the landlord in acknowledgment of his proprietary right. Kheri, Oudh.

Dhorahl—posts to support the pulley of a well. Lower Duâb (kûân).

Dhorî—[Skt. *dhurya* = fit to be yoked]—the wheelers in a team of three oxen (gârî).

Dhosâ—sugar partially crystallised (gur).

Dhotî—[acc. to 1 latt, Skt. *adho-vastra* = clothing for the lower part of the body]—(*dhutiyâ*, *marânni*, *pardani*, *pardhani*)—the loin-cloth worn tucked in under the legs and fastened at the waist. In Kumaon *jaul dhotî* is a large loin-cloth. *Pâkâ* is a cloth often embroidered worn round the waist. The *lañgô*, *lañgôd*, *lañgôf*, *potiyâ*, is a smaller cloth worn by wrestlers, mendicants, and ascetics. Similar to these are the *kopî*, *kachhî*. The *bhagai*, *bhaged*, *bishî*, *bishî*, is a very small cloth principally worn by boys. The *bishî* is even smaller than the *bhagvâ*, and is worn by the poorest boys. Similar to this is the *pharkhâ* of the east districts. The *rumâf*, *kâchh*, *kachhâ*, *kachhâr*, *kachhauf*, *lañgar*, *ârband*, and *jañghiyâ* as well as the *lañgô* are worn by wrestlers. *Pha-lañg*, *lañg*, *pachhauh*, *poñchhiptâ* is the tag end tucked in behind : the knot behind is *ârband*; *phannâ* is the loose end hanging down in front; *murri* the roll of the cloth over the waist. The *lîngî* or *tahmat* is the Muham-madan cloth which is usually coloured, not white or pinkish like that of Hindus. The *ânchal*, *ânchalâ*, *ânchar*, *ânchlâ*, *ânchrâ*, *ânî*, *ânî*, or *suddhâ* to the west; and to the east *phânâr*, *phâr*, *tênt*, *têf*, are the knots in the loin-cloth for holding valuables.

Dhotî janâni—see *dhotî zanâni*.

Dhotî pîl—a yellow loin-cloth worn during the performance of sacred ceremonies, such as taking a solemn oath, etc. (halât).

Dhotî zanâni—[Pers. *zan* = woman]—(*dhotî janâni*)—a woman's waist-cloth : smaller than the *sârî* (qv.) and worn by poor women. East districts.

Dhovan—[*dhonâ* = to wash]—(*dhoan*)—the refuse opium produced from the washing of the pots in which it is kept.

Dhûân—[lit. smoky-coloured; *dhûân* = smoke]—floor made of the *upad* pulse (*dhâns*, *upad*).

Dhudhukâ—[*dhûân* = smoke]—the outlet for the smoke in a sugar-boiling house. East districts (kolhvar).

Dhugdhugi— } [lit. palpitation; the hollow in

Dhugdhuki— } the lower part of the throat]—an amulet in which a mirror is usually fixed worn by women on the lower part of the throat.

Dhûh—elevated land between ravines—Central Duâb (dhoh).

Dhûhâ— } [Platts Skt. *stûpa*]—(1) a boundary

Dhûhî— } mark (*damchâ*); (2) a field scarecrow (*dhokhâ*); (3) mud pillars to support the well gear. East districts (kûân).

Dhûi—[*dhonâ* = to wash]—pulse of which the husk has been removed by wa s l i n g

Dhuklī—[*dhēkālī*]—the lever used in irrigation (*dhēkālī*).

Dhūlī—[Skt. *dhūlī*]—dust (*dhūr*).

Dhulēhādī—[*dhālī*]—the day after the Holi fire is burnt on which Hindus throw coloured dust about (Holi).

Dhūmalā— } [Skt. *dhāmala* = smoke-coloured; *dhūma* = smoke]—dun-
Dhūmarā— } coloured—of cattle. Central
Dhūmlā— } Duāb.
Dhūmrā— }

Dhūn—[Skt. *dhūna*]—resin, especially that of

Dhūnā—[Skt. *dhūna*]—the *śāl* tree (*Shorea robusta*).

Dhunā—[Skt. *dhānu* = a bow]—a cotton-carder (*dhuniyā*).

Dhunār—[*dhān*]—a gold-washer in the hills (*niyāriyā*).

Dhūnq—[*dhānā* = to demolish]—a ruined house. Upper Duāb (*kharānār*).

Dhūndhālā—[Skt. *dhūma*—*dhāya* = smoke-house]—the chimney in a sugar-boiling house (*kolhvār*).

Dhūndī—[cf. *dhāndī*]—the pod of gram and similar plants.

Dhūndkā—see *dhūndhālā*.

Dhūndkī— } (*bhurkī*, *wadlā*, *naghāul*)—the
Dhūndkī— } smallest size of house granary,
made of wattle and dab (*bakhār*).

Dhūndlā— } see *dhūndhālā*.

Dhūndvā— }

Dhūnī—[Skt. *dhūma* = smoke]—(1) the fire kept burning in a room in which a woman is delivered: a species of mustard seed (*ispand*): mustard (*rās*) and similar things burnt in the room to keep the evil eye from the mother and child (*pasāngī*); (3) the burning of incense to keep off an evil spirit or the evil eye.

Dhuniyā—[Skt. *dhānu* = a bow]—[*dhānā*, *dhūnā*, *pūnā*]—the cotton-carder. The caste has an evil reputation.

Bāp dhuniyā, pāt kṛuniyā.

[The father a cotton-carder; the son a murderer.]

Mārē lālā kē tīn yār—

Dhūnā, juldāh aur māhār.

[My friend the Lāla has three friends—the cotton-carder, the weaver, and the bangle-maker—bad company.]

His bow is generally *dhānu*, *dhūnkī*, *kamān*; to the east, *dhānuhā*, *dhānuhī*; in the Central Duāb, *dhānuāyā*, *dhānuālī*, *kamāhā*; in the Upper Duāb, *pinnān*. Of this the flexible piece is *qāndī*; the bridge over which the string is passed *māng*; the string, *lāhī*, *panach*; the broad piece of wood at the end, *parāh*; the pegs for tightening the string, *tīl*. The piece of cloth which the carder holds in his hands while he twangs the string is *hātāh*, *kathkar*, *kathkard*, *muf-shiyā*. The mallet for twanging the bow is *darā*, *dastāh*, *hatta*; the leather sounding-board on which the strings rebound, *puchhī*; the instrument for teasing the cotton, *phatkā*; the box for keeping the carded cotton, *kaṭhni*; the balls of carded cotton, *piunī*, *pēonī*, *paunī*, *ponī*, *pānī*; and in parts of Rohilkhand, *gāl*, *gālā*, *gāld*, *gāldā*.

Dhunki—[Skt. *dhānu*]—the cotton-carder's bow (*dhuniyā*).

Dhunmuniyā—a game played by women at the Kajari festival in Sāvan. East districts.

Dhūnsī—a kind of wild rice grown in tanks. The people in Azamgarh say that if a man announces beforehand his intention of cutting it, it will drop all its seed before his arrival.

Dhūp—[Skt. *dhūpā*]—incense; the heat of the sun.

Dhupdān— } [*dhūp*]—the censer used in a
Dhūpdānī— } Hindu temple, etc.

Dhūpkāl— } [*dhūp-kāl* = season]—the hot
Dhūpkālā— } season (*mausim*).

Dhūr—[Skt. *dhūlī*]—(1) (*dhāl*) dust. *Sāraj dhūr dānē* ■ *chhip nahīn saktā* = you cannot hide the sun by fingering dust at it; (2) the day after the Holi is burnt (Holi).

Dhūr—[*dhūnānī*]—one four-hundredth part of a *bēghā* (100).

Dhūr— } [Skt. *dhūra* = a yoke]—(1) the part of
Dhūr— } the yoke which rests on the animal's
Dhūrā— } shoulder; (2) (*dhūrā*) the axle of a
Dhūrā— } cart, etc.

Dhūrā— } [Skt. *dhūruva* = fixed]—the boundary
Dhūrā— } of a village (*hadd*).

Dhurahī— } [Skt. *dhūra* = a yoke]—posts to
Dhurai— } support the pulley of a well. Lower
Duāb and east districts (*gūriyā*).

Dhūrāvan—[*dhāl*, *dhūr* = dust]—the hoeing of sugar-cane. East districts (*khurpiā*).

Dhurchhak—(1) (*dhurkaṭ*) rent collected in advance from tenants—Azamgarh; (2) a marriage rite peculiar to Agarvālā Baniyas, in which on the arrival of the bridegroom the bride's friends meet his party with presents. East districts.

Dhūrdahnt—the ploughing up of the millets when they are about a foot high. East districts (*gūrab*).

Dhurhaddī—[*dhāl* = dust; *haddī* = a bone]—part of the Holi ceremonies, when the ashes of the sacred fire are thrown about. East districts.

Dhurī— } [Skt. *dhūra* = a yoke]—a cart axle
Dhurī— } (*dhur*).

Dhurīāb— } [*dhāl* = dust]—to hoe sugar-cane
Dhurīānā— } for the first time. East districts.

Dhurīāvan—[*dhūridh*]—the hoeing of sugar-cane. East districts (*khurpiā*).

Dhurīyā—[Skt. *dhūrya* = fit to be harnessed]—the wheeler oxen when three are yoked in a team (*gārī*).

Dhurīyā—[*dhār* = dust]—dusty, unirrigated—of land (*kāhī*).

Dhurīyā bāvag— } [*dhār* = dust]—sowing rice
Dhurīyā boan— } on dry land before the rain falls. East districts.

Dhurīyānā—[*dhūr* = dust]—(1) to winnow grain by pouring it from a sieve against the wind—East districts (*usānā*); (2) to hoe sugar-cane for the first time—East districts (*khurpiā*); (3) to cover plants with dust or ashes to prevent the attacks of insects.

Dhūrkaṭ— } rent collected in advance from culti-
Dhurkaṭ— } vators. East districts (*dhurchhak*).

Dhūrkhēl—[*dhār* = dust; *kṛhēl* = play]—the day after the Holi fire is burnt, when coloured dust is thrown (*dulāīngī*).

Dhurkilli—[*dhur* = axle; *kāl* = nail]—the linchpin of a cart. Rohilkhand and east districts (gārī).

Dhūrsāñjhā—[*dhār* = dust; *adñjh* = evening]—evening, when the cattle raise the dust as they come home (*shām*).

Dhuruhuri—[*dhār* = dust]—a pathway (*pag-dāñḍ*).

Dhus—{ (*dhussā*, *dhussā*)—(1) (*dhadhā*, *ghurī*)
Dhūs—} *pāṭh* sand-hills—East districts; (2) (*pāṭh*) land near sand-hills—East districts; (3) the embankment or glacis of a fort.

Dhus—(*dhussā*)—a coarse kind of blanket.

Dhusarī—a woman; a wife—Kahār's slang (*jorū*).

Dhusl—the chaff of the *maṇḍ* millet. Hūl districts.

Dhussā—[*dhus*]—an arid, sterile soil, consisting of a mixture of reddish sand with pure clay. Gorakhpur.

Dhussā—a coarse blanket (*dhus*).

Dhussā—sand-hills; sandy ground (*dhus*).

Dlaṭ—[Skt. *dīpa-pāṭra*]—a lamp-stand (*dlvaṭ*).

Dibbā—[cf. *fibbā*]—a high spot of land; an eminence.

Dibbā—a large box.

Dibbi—(*dibā*)—a small box.

Dibbhā—

Dibbhi—

Dibhā—

Dibhi—

Dibi—

Dibiyā—

—see *dibbi*.

Didī—a husband's elder sister; the younger sister is *nand*, *nand* (*jī*).

Digammar—a high, ill-shaped house. East districts (*ghar*).

Dih—[*P* corr. of *dih*, *deh*]—(1) the mound or site of a ruined village (*khērā*); (2) a homestead or village site (*ābādī*).

Dih—[see *dih*]—(*bhāt*, *bhūtnā*, *chikā*, *dāno*, *dāo*, *dēotā*, *jāk*, *jāknā*)—one of the local gods or penates of a village—see *dēotā*, *dihvār*.

Dihā—a mound (*dihlā*).

Dihbandhvāt—the exorcism of the local ghosts (*lit.* the tying up of the *dih*, *qv.*) at the time of fixing a site for a new village. The ghosts are represented by two men—the *paṭṭīrā* and the *maṭṭīrā*, who alternately get into convulsions and pretend that they are possessed of the devil. The demons are finally laid by enclosing some seeds of sesamum (*til*) in a piece of the wood of the fig tree (*gūlar*). East districts.

Dihvār—{ (*bhūmīyā*, *dih*, *dīvār*, *grām dēotā*,
Dihvār—} *shūnāpātī*—the collective body of local ghosts or godlings. These godlings are very numerous. The following list gives some of them: Airī, Badhār, Barāhī, Barnāichū, Bhīmsēn, Bholārāth, Bisharī, Bughā Bābū, Chāmar, Chāvar, Chaumū, Dhartī mā or mātā, Gaṅgārāth, Ghanākarn, Gol, Gorī, Gūgāpīr, Gwāl, Hanvat, Hardaur, Hardēo, Madēval, Harīrām, Jharkhāñḍ Ishvar, Jogdās, Kalbisht, Kallsēn, Kālū Kahār, Katuvā, Kāshīnāth, Katēsarī, Khabish, Khētrpāl, Khētrpāl, Khuājā Khizr, Mānik Pāñḍē, Mansārām, Marī Bhavānī, Masān, Mātā, Mīran, Mīyārāñḥib, Rajēsvarī, Ratan Pāñḍē, Rūniyā, Satyārāth, Sitalā, Zāhīr Dīvān, Zāhīr

phr. Some details of the worship of these local gods have been given under *dēotā* (*qv.*). To the east of the province the village god is especially worshipped at the time of sowing betel and sugar-cane. The cultivator takes 1½ *śr* of grain in a sowing-basket from his house to his field. The number 1½ is fixed because *savā*—a quarter more—is also taken in the sense of excess or prosperity. At the north-east corner of the field (known to the east as *munḥēd kon*, *qv.*) the cultivator stands and digs a space 2 cubits (*kāth*) square, and sows five handfuls of seed-grain or five slips of sugar-cane. He then comes home and eats curds and sugar. That night he and his family eat *urād* pulse, rice, fish, and vegetables, but not *arhar* pulses. Petty offerings of cakes, milk, etc., are made to the shrine (*sthān*) of the god at the full moon (*pāran māh*) by women for the benefit of sick children and cattle. These dues are usually taken by a sweeper. These gods are commonly worshipped on Sundays. The officiating priest becomes entranced and gets into convulsions (*khēlān*), and in that state gives oracles. The offerings are known as *parshād* and generally consist of flowers and sweetmeats. Lamps of butter are lighted at the shrine. For further information see Ibbetson—*Panjab Ethnography*, pp. 113 ff; Sir H. M. Elliot, *Supplemental Glossary*, sv. *Deevār*; Oudh Gazetteer I. 517; Central Provinces Gazetteer Intro. CXII. f; E. T. Atkinson—*Himalayan Gazetteer*, I., 814 ff.

Dil—{ (*lit.* bulk, stature)—the hump of a
Dilā—} bullock or camel. East districts.

Dīm—{ [Pers. *dīnāk*] (*dīnyār*, *dīnākā*)—the
Dīmak—} white-ant. The popular remedy

Dīmkā—} against them is hanging up camel bones at the four corners of the house.

Din—{ [Skt. *dina*]—(1) a day; *tīthi* = a lunar
Dina—} day or 30th part of a lunation; *śavan*

= a natural day, or the time between two successive sun rising; *saurā* = the solar day, the time during which the sun describes one degree of the ecliptic; this varies with the irregularity of the earth's orbit; the *nakshatra* day = the time between the same point of the ecliptic rising twice equal during the year (Prinsep—*Useful Tables*, p. 19 ff); (2) used in the special sense of the anniversary of a person's death when the commemorative offerings (*shradhā*) are made.

Dinbōrē—} the sinking or closing of the day;
Dinmūñḍē—} the time of evening or sunset (*shām*).

Dīñḍ—[cf. *ṭīñḍ*, *ṭīñḍar*]—the pots used with the Persian wheel. Rohilkhand (*arhat*).

Dīngī—[another form of *ḍīngī*, Skt. *drona*]—a small boat, a skiff (*dēāngī*).

Dīnyār—see *dīmak*.

Dīpavāl amāvās—see *divālī*.

Dīpāñḍ—{ [Skt. *dīpa* = a lamp; *dā* = giving]
Dīpāñḍ—} —(1) ceremonies carried out during the first ten days after a death: a lamp and vessel of water are hung on a tree (usually the *pīpāl* or sacred fig) to guide the departed soul to the lower regions (*yamāpuri*) (*kriyā karm*); (2) the temple lamp-stand holding only one lamp or wick (*pūjā*).

Dīpmālikā amāvas—[Skt. *dīpā* = lamp; *māla* = garland]—see *divālī*.

Disāsul—see *dishāshūl*.

Disāvar—[Skt. *dśha-apara* = another country] (*dśāvar*, *dśhāvar*)—a foreign country; technically a distant place to which goods are exported.

Dishāshūl—[Skt. *disha* = region; *shūla* = pain, death]—the quarter of the heavens towards which it is unlucky to travel on certain days.

The following lines give the rules—

Som Sanichar pūrab na chāhī;

Māngal Budh uttar dśh kālā;

Dakhin ko Biaphai gorāvē;

Uthān jāō so bāhar na dēō;

Sukarvār Ravi pachhīnō jāō,

Bhaddarī kahē so dhokhā khāō.

[Bhaddarī says—Travel not to the East on Monday and Saturday; North on Tuesday and Wednesday; South on Thursday; West on Friday and Saturday. He who disobeys this will come to grief.]

"The South is the quarter to be specially avoided, as the spirits of the dead live there. Therefore your cooking hearth must not face the South, nor must you sleep or lie with your feet in that direction, except in your last moments." Ibbetson—*Panjab Ethnography*, p. 118.

Dishbandhak—[Skt. *drishī* = sight; *bandhaka* = a pledge]—a simple mortgage without occupancy (*rahn*).

Dīthāunā—[*dīthnā* = to see, Skt. *drishī* = sight]—a black mark on the forehead or a black pot put up in a field to keep off the evil eye (*dhokh*).

Dīthīāib—[see *dīthāunā*]—to look at a person with the evil eye = *nazar lagānā*.

Dīth lagab—[see *dīthāunā*]—to be struck by the evil eye. East districts.

Dīthvan—see *dēōthān*.

Diull honā—(*āngū sādā*)—to appear—of the first leaf in the sprouting cotton. Duāb.

Diūkkā—[*dīmak*]—the white ant.

Diurhl—see *dēōrhl*.

Divāl—see *divār*.

Divālā nikālā—[see *dirālī*] (*phaṭṭa lauṇā*, *ṭāt ulat jānā*)—to become bankrupt.

Divāl—[Skt. *dīpa* = a lamp; *ālī*, *āvalī* = a row] (*rukhrātrī*)—the feast of lamps, held on the last day of the dark fortnight of Kārtik (*kārtik badi amāras*) known as *dīpmālikā* or *dīpāvalī amāras*.

Dirālī ko loṇē dirālīyā.

[If you sow at the *Dirālī* you will become a bankrupt.] The association of the feast of lamps with bankruptcy is said to consist in the fact that among native merchants a lamp put at the door is a sign of bankruptcy; or because traders' accounts are usually made up at the *Dirālī* festival.

Adhī gānū Divālī, Adhī gānū Holi [Half the village is celebrating the *Divālī* and half the *Holi*—festivals occurring at quite opposite periods of the year.]

Jo Dirālī māngal rārī;

Hastā kīān roṭē bēpārī.

[If the *Divālī* falls on a Tuesday the cultivators

will laugh and the grain merchants weep—an omen of a good season.]

Another version is—

Māngarvārī poṭh Divālī.

Tāt dhurēn roṭē bēpārī.

[If the *Divālī* fall on a Tuesday the grain merchant will put down his shop mat and weep.]

"The cowherds (*gudālā*) of a village collect after the *Dirālī* (when *Gobardhan* or *Gordhan* is worshipped in the form of a little heap of cowdung decorated with pieces of cotton) and go round to the houses of those whose cattle they graze, and to the music of two sticks beaten together, and a drum beaten by a Hindu weaver (*Korī*), sing rude melodies and get presents of cloth, grain or pice. This is called *Dāng Divālī* = the Club *Divālī*." (F. N. Wright—Cawnpur Memo. p. 105). "The ordinary *Dirālī* or feast of lamps of the Hindās is called by the villagers 'the Little *Divālī* (*Chhoṭī Dirālī*). On this night the ancestors (*pitṛ*) visit the house, which is fresh plastered throughout for the occasion, and the family light lamps and sit up all night to receive them. Next morning the housewife takes all the sweepings and old clothes in a dust-pan and turns them out on the dung-hill, saying 'may thriftlessness and poverty be far from us' (see *Dāridr Khētānā*). Meanwhile they prepare for the celebration of the 'Great' or *Gobardhan Divālī*, in which Krishna is worshipped in his capacity of a cowherd, and which all owners of cattle should observe. The women make a *Gobardhan* of cowdung, which consists of Krishna lying on his back surrounded by little cottage loaves of dung to represent mountains, and in which are stuck stems of grass with tufts of cotton or rag on the top for trees, and by little dung-balls for cattle, watched by dungmen dressed in bits of rag. Another opinion is that the cottage loaves are cattle and the dung-balls calves. On this they put the churn staff, five white sugarcane, some parched rice, and a lighted lamp in the middle. The cowherds are then called in, and they salute the whole and are fed with rice and sweets. The Brahman then takes the sugarcane and eats a bit, and till then no one must cut, press, and eat cane. Rice milk is then given to the Brahmans, and the bullocks have their horns dyed and get extra well fed." (Ibbetson—*Panjab Ethnography*, p. 120.)

Divāl—[Pers. *davā* = skin, hide]—leather thongs attaching the yoke to the beam of the plough. *Divālī āgānū* and *dirālī pachhānū* are the back and front ropes of the sugarcane mill. East districts (*hal*, *kolhū*).

Divālīyā—[*dirālī*]—a bankrupt; a defaulting debtor—cf. *khāḡūr*.

Divār—the local village gods or ghosts—see *dihār*.

Divār—(*dirāl*)—a wall: for various walls see *bhlāt*, *qārvār*, *quāruhā*, *nok*, *oṭ*, *pākshā*.

Divārā—} see *diyārā*.

Divārā—} see *diyārā*.

Divāsā—[*diyd* = a lamp]—a hole or bracket in the wall for holding a light. *Rohikmūd* (*dēorakhā*).

Dīvaṭ—[*dīyā* = a lamp] (*dīaṭ*)—a wooden lamp-stand (*chirāghdān*).
Dīvarānī—see *dēvarānī*.
Diyā—[Skt. *dīpaka*]—a lamp; an earthen lamp-saucer (*chirāgh*).
Diyā jalā—} [*jalā* = to burn; *lēnd* = to ignite]
Diyā lēsan—} uite—the time of lighting the lamps (*chirāgh jalā, shām*).
Diyārā—} [*Platte Skt. dīpa-ākdra* = in the form of an island] (*dīvārā*)—low-lands in river valleys.
Dodāḡā—[*do* = two; *aqḡā* = a stand] (*dodāḡā, dopairā, dopurā*)—a well at which there are stands for working two buckets at the same time. Upper Duāb.
Doātashā—} [*do* = two; *ātish* = fire]—of count-
Doātishā—} ry spirits—double distilled.
Dobaddhī—[*do, bād* = rope made of *māṇj* fibre]—of the net-work of a bed—when woven of two strings (*chārpāl*).
Dobāh—} [*do, bāhā* = to plough]—the second
Dobāhā—} ploughing of a field—West districts (*dochās*).
Dobald—
Dobaldā—} [*do, bald* = an ox]—a two-bullock
Dobaldī—} cart (*gārī*).
Dobaldū—
Doband—[*do, band* = fastening]—a term used of a well—when one masonry cylinder fails and another is sunk inside it. Oudh.
Dobār—} [*do, bār*; Skt. *vāra* = time]—the
Dobārā—} second ploughing of a field (*dochās*).
Dobārā-do, bār = door (*dubārā*)—the entrance or vestibule of a house. West districts (*dah-līz*).
Dobard—
Dobardā—} see *dobald*.
Dobardī—
Dobardū—
Dobhā—[? Skt. *dhāvika* = a ladle: cf. *doā, doī* = a spoon]—the reservoir in a sugar refinery (*khaṇḡsāl*).
Dobhārā—(*dobhārā*)—pulse partially roasted. East districts.
Dobisavāl—} [*do* = two; *bisav* = one-twentieth
Dobisavī—} of a *bighā*]—a remission of rent on account of bad seasons to the amount of 10 per cent. (*chhūṭ, naḡshī*).
Dobisvidārī—a class of villages in Farrukhābād, where an allowance of 10 per cent. is made to the former proprietors.
Dobrā—[*do* = two]—a long piece of cloth of double width used as a carpet.
Dochā—[*do* = two]—the second reservoir in raising water for irrigation (*ḡol*).
Dochās—[*do* = two; *chās* = ploughing] (*ḡiyā karnā, doḡhā, doḡār, doḡar, doḡrānā, donionā, doḡārī, dūḡar, saṇḡdrā, somarā*)—the second ploughing or a double ploughing of a field. East districts.
Dochhannā—[*do* = two; *chhānā* = to thatch]—a double thatch resting on the two side walls and supported by a ridge pole (*dopallā*).
Dochhannā chhappar—a small hut with a double thatch. Upper Duāb (*rāoṭī*).
ḡoḡā—[cf. *ḡhēḡā*]—a capsule of opium: a pod of cotton (*ḡhēḡī*).

Dodlo—[*do* = two]—(*pārī, khāṇḡā*)—a second crop of tobacco from the same plant (*tambākū*).
Dodo—(*hād hād*)—a ghost invoked to frighten children (*ghoghar*).
Dofaḡhī—[*do* = two; *faḡ* = season, crop] (*do-ḡhī, doḡhī, dūḡhī, jārī, jauthāḡar, juthāḡar, juthāḡarī, ḡdr*)—land bearing two crops in the year.
Dogā—[*do* = two]—(1) the layer of plaster on a floor. East districts; (2) a second crop of tobacco from the same plant (*tambākū*); (3) a kind of sheet of two folds with a pattern stamped on each side: used as a covering for quilts.
Dogaddā—[*do-gaddā, rt. ḡāḡh* = to string together]—a variety of the large millet (*jadr*) which has two grains in one husk.
Dogahā—} [*do-gahā* = to catch]—(1) a double
Dogahī—} tether for vicious cattle. East districts (*chharkī*); (2) the vestibule of a house. East districts (*dāḡān*).
Dogārā—a sugar boiling house (*bāl*) in which sets (properly two) of pans are used. Rohilkhand.
Dogārāb—} [*do-gārāb* = to squeeze]—(1) to
Dogārānā—} milk a cow twice a day. East districts (*dūḡh*); (2) to use cattle twice in the same day. East districts.
Doghar—} [*do-ghar* = an earthen pitcher]—
Dogharā—} a pile of water pots carried on the head, one above the other (*jēhar*).
Doglā—the swing irrigation basket (*bēṭ*)—*doglā chālānā* = to work the swing basket.
Dohājū—[*dāj*, Skt. *dhātīya* = second]—a man who marries a second time (*duāh*).
Dohan—[*do* = two] (*bahṛā*)—a calf when it has got two teeth. East districts.
Dohānā—[*dohānā*]—to have a cow, etc., milked.
Dohāo—[*dohānā*] (*dohāṭ*)—a perquisite of milk given by tenants to their landlord.
Dohar—[*do* = two; *Platte Skt. vidhā*]—(1) the second or double ploughing of a field—Duāb (*dochās*); (2) a double sheet hemmed all round and worn over the shoulders.
Dohar—[cf. *ḡoṭ*]—the spoon used for taking the juice out of the sugar boiler (*kolhār*).
Dohatā—} [*dohānā*]—milking time: early
Dohatāhī—} morning. Central Duāb (*fāṭar*).
Dohathī—[*do* = two; *hāth* = hand]—large cakes of cow-dung fuel made with both hands. East districts (*gobar*).
Dochhā—[*do* = two]—the second reservoir in raising water for irrigation (*ḡol*).
Dohlī—[? Skt. *dhāt* = to milk]—a grant of land for religious purposes—the plots are generally very small. Hence the proverb *dohlī aur chhōrī* = it is as bad to depend on such a plot of land as on a daughter. "The difference between *dohlī* and *bauḡdā* (qv.) is that the *dohlī* is a gift of land for religious purposes, and cannot be revoked: but sometimes the person to whom it is given may be changed if he does not perform properly the religious service for which it was given. A *bauḡdā* is not a gift properly so called. A Brahman or other servant is allowed to occupy land rent and revenue free, in consideration of service performed. Such land can be resumed at the pleasure of the donor or his heirs." [Panjab Customary Law II. 100]. Upper Duāb.

Dohnā—[Skt. *dūh*] (*dhār kārṇā, dhārīṇā, dhār nikālā, dōhānā, dūhā, gosā karnā, mīlā, milānā*)—to milk a cow or buffalo.

Dohnī—[*dōhnā*]—a milk pail (*jhākārī*).

Dohrā—[Skt. *darvika*] (*dohrī*)—a ladle or small iron pan with a handle used in sugar-making and by confectioners (*halvā, kolhvār*).

Dohrānā—[*dohar*]—(1) to plough a field a second time. West districts (*dochās*); (2) to plough a field lightly to cover the rice seed. Rohilkhand (*gāhnā*).

Dohrī—see *dohrā*.

Dohrī—see *dohī*.

Dohrī—[corr. of *dhōtā*]—a daughter's son.

Dohthā—[*do* = two; *hāth* = hand]—as much out crop as can be carried in both hands. East districts (*bojh*).

Dol—[Skt. *darvi, darbī*]—a wooden spoon
Doliyā—used by Muhammadans usually for stirring and serving pottage. A similar spoon used by Hindus is *dāḍī*.

Jiskē hāth dōī

Ukā sab koī.

[He that has the spoon in his hand has every one for a friend.]

Jo hāndī mēn hogā, so dōī mēn nikal āvegā = whatever is in the pot will come out in the spoon.

Doj—[Skt. *dwitiya*] (*dūj*)—the second day of the lunar fortnight: the day after the Holi fire is burnt; observed as a holiday.

Dolja—cow-dung cakes for fuel. Duāb (*gobar*).

Dokar—(*dokrā*)—old, infirm; an old man, used contemptuously.

Dokarī—[*dokrā*]—an old woman: used contemptuously.

Jahrghar, jah dēhrī, jah gānā, jah thān!

Bahū! Bahū! kahāī rahēn: parā dokariyā nāon.

[The house, the threshold, the village, the place—all are unchanged! they used to call me "housewife"; now I am called "old hag"!]

Dokhab—[*do*] to sift grain in a basket or scoop.

Dokhnā—East districts.

Dokhī—[cf. *tokhā*]—a boundary mark (*damchā*).

Dokt—(1) (*piyālī*) a box generally used for carrying the condiments (*adṣan*) rubbed on the bride and bridegroom at marriage; (2) a small wooden dish (*kathautā*).

Dol—[Skt. *dul* = to swing, to raise up] (*boḥ, bokā, chhāpā, purōhā*)—the swing bag or bucket used for raising water for irrigation. A hollow piece of timber used for the same purpose is *chambāl*. The swing basket is *bēārī, lēārī, lēhārī, bokā, doliyā, dūgdā*, also see *daurī, bēārī*. For the height up which the water is raised see *bodar*; for the place where the workmen stand *paīrā*. The first reservoir is in the Duāb *goīrā, nādā, anūd, mainī*; to the east *naḥāu, thēkī*. For the top of the left see *chaurārhā*. The catch basin from which the water flows into the field is *pārāhā, odh*. When there are more than two reservoirs, the second is *pachā, dochā, dahchā*; the third *thaukā, thāichā*; the fourth *chauhācho* in parts of Rohilkhand. The raised bank between the reservoirs is *odī*. For baling up the water see *chopnā*, and for the men employed at the work *biruā, ohār, chaukarī*.

Dol charhaib—to celebrate the festival of the
Dol charhānā—birth of Krishna on the 8th
Dol nikālānā—dark half of Bhādon. Little
Dol rākhāb—swings are hung up in the
Dol rakhnā—worshippers' houses and an idol put into them.

Dolā—[Skt. *dul* = to swing]—(1) a palanquin
Dol—[*do*] for women; (2) hence used for the bride who is brought to the house of her husband in such a palanquin; more specially among lower caste Hindus for a girl purchased from her father and taken to the bridegroom's house to be married because her father could not afford to carry out the ceremonies at his own house.

Dolākār—[*dolā* (2) *kārṇā* = to carry forth] (*dolā lēnā, dolākār, dolākārī*)—a woman married at her husband's house—see *dolā* (2).

Dolā lēnā—to marry in an informal way—see *dolā* (2).

Dolāpāt—the masonry pillars and stone cross-bar supporting the well pulley. Mathura.

Dolāvā—[*do* = two; *lāo* = the well rope]—a well large enough for two buckets to work at the same time. Duāb and Rohilkhand (*doāḍḍā*).

Dolchī—[*dol*]—a small leather or iron bucket used for irrigation and for throwing about coloured water at the Holi.

Dolkar—[*do*] see *dolākār*.

Doma—[*do* = two; *maṭṭī* = earth]
Domaṭiyā—(*dūmaṭ*)—loam: a soil composed of a mixture of sand and clay: similar to *doras* (qv.) In Bareilly (Sett. Rep. p. 68) where it contains less than about 60 per cent. of sand, it is considered first class *domaṭ*; where that proportion is exceeded it is second class, and is known as *mildonī* or *bhār mildonī*. West districts.

Don—[Skt. *drona* = a measure of which the value is rather uncertain]—(1) a trough for raising water. The man who works it is *donvāh*—cf. *chambāl*; (2) a grain measure in the hills and East districts. In the east the usual calculation is—16 *ser* = 1 *mānī*; 16 *mānī* = 1 *don*. For its value in Dehra Dūn see *pāthī*; and in Garhwal *muṭṭhī*.

Donā—[*don*]—a platter or cup made of leaves in which food is distributed at feasts (*dauṇā*).

Doṇḍā—[cf. *dhēṇḍā*]—a capsule of opium, cotton, etc.

Doṇḍī—refuse straw, etc., on the threshing floor. Upper Duāb (*gaṇthā*).

Doṅā—[*do* = two; *gamana* = going]—the second return of the bride from her parent's home to her husband's house. East districts—see *gaunā*.

Doṅā [Skt. *drona, droni* = a vessel]—a small
Doṅī—boat or skiff (*dēṅī*).

Doniono—[*do* = two]—the second ploughing of a field. Kumaon (*dochās*).

Doniyā—[*donā*]—a small leaf platter generally used in sacred worship (*dauṇā*).

Doṇī—[*do* = two]—fresh shoots from the roots of rice or tobacco (*gaṇṇī*).

Doṇī—[*ṭoṇī* = the beak of a bird, Skt. *ṭuṇḍī*] (*bikkā, ṭoṇī*)—the spout of a vessel.

Donvāh—[*don*]—the man who works the wooden irrigation trough.

Dopahariyā— } [*dopakar* = midday]—the mid-
 Dopaharka— } day meal (*khānā*).
 Dopairā—[*do* = two; *pair* = the well slope]—a
 wall with slopes for two sets of oxen to work at
 the same time. West districts (*doaddā*).
 Dopaliyā— } [*do* = two; *palā* = space]—(1)
 Dopaliā— } (*dochhannā, gadhī kā chhappar*)
 a double thatch resting on the two side walls and
 supported by a ridge pole in the middle; (2) a
 cap made of two semicircular pieces of cloth
 (topi).
 Dopattā—[*do* = two; *paṭṭā* = breadth] (*dantī*,
dohar, dupṭā, fard, gailṭ, ghilṭ, gūṭ, khol,
khōr, pickhaurā, pickhaurī, pickhauriyā,
sydlā)—a cloth, properly one made of two
 breadths of cloth, worn over the shoulders—cf.
dērhpaṭṭā, ēkpaṭṭā.
 Dopattī— } [*do* = two; *pāt* = leaf]—of gram,
 Dopattiyā— } cotton, etc.,—the stage of growth
 when the seed sprouts and shows two leaves.
 This is the stage when weeding should be done—
Dopattī chūn na nirdyā?
Aur bināt chūn pachhātā?
 [Why did you not weed your cotton when the two
 leaves appeared? What is the use of repenting
 now when you are picking it?]
 Dor— } [Skt. *doraka* = a lute string]—(1) a
 Dorā— } thread or string; (2) a thread purse.
 Rohilkhand (thailā).
 Dor—[*dohar*]—the second ploughing of a field.
 Duāb (*dochās*).
 Doras— } [*do* = two; *ras* = juice]—(1) a
 Dorasā— } loamy soil consisting of a mixture
 of clay and sand; the *domaṭ* (qv.) of the Western
 districts. East districts; (2) a mixed tobacco
 of fair quality (*tambākū*).
 Dorauṇdhā—[Skt. *ducāra* = a door]—the lintel
 of a door. East districts (*sardal*).
 Dorēzi—[*do* = two; *rēzā* = a fragment]—a sec-
 ond crop of indigo from the old roots. Allah-
 ābād (*khūnṭī nll*).
 Dorī—[*dor*]—fine twine or rope.
 Dorī—[Skt. *darvī, darbī*]—a spoon with a long
 handle and bowl used for taking boiling syrup,
 etc., out of a pot.
 Dorjā— } [*do* = two]—a second crop of a tobacco
 Dorjī— } so from the same plant (*tambākū*).
 Dornt—[*dohnā* = to milk]—a milk pail. Upper
 Duāb (*jhākāṭ*).
 Dosāhī— } [*do* = two; *sahā* = to support]—
 Dosahī— } a wall or buttress raised to support
 a falling wall.
 Dosāhī— } [*do* = two; *sakh* = crop]—lands
 Dosahī— } bearing two crops in the year (*do-*
 Dosāl— } *saṭl*).
 Dosāl—[*do* = two; *saṭ* = year or *sira* = a
 plough]—alluvial lands tilled for the first time.
 Oudh (*bijar*).
 Dosarī— } [*do* = two; *sira* = a plough]—the
 Dosarī— } second ploughing of a field. Duāb
 (*dochās*).
 Dot—[corr. of *davṭī*]—an inkstand.
 Dothain—[*do* = milking time; *dohnā* = to milk]—
 early in the morning. Mathura (*fajar*).
 Doṭho—[*do* = vessels in a manger. Kumaon (*ta-*
rāmṇī).
 Doyā—[*doṭ* qv.]—a kind of spoon.
 Duā—[*do* = an oil plant like colza (*eruca sativa*) (*duān*).

Duāh—[*do* = two] (*dohājā, dujahā, dujāhan,*
dājāh, dājīyā, dujīyā)—a man who marries a
 second time.

Duāl— } [Pers. *davāl*]—leather straps; thongs,
 Duālī— } ropes used with the plough, sugar
 mill, etc. (hal, kolhū).

Duālā—[*do* = two]—a palanquin with two bear-
 ers (*pāikī*).

Duāh—[*chārā, dud, sahvān, shohān, tārā, tārā-*
mīrā, tīrā]—an oil plant, like colza (*eruca*
sativa); called *māhāka* as it is sown on the
 borders of fields.

Duār—[Skt. *duśra*]—a door, but more properly
 the doorway as contrasted with the door itself
 (*kivāṭ*).

Pulīa mitrā bairī dūr

Nārī matē sē hovē khūr.

[To have a policeman for your friend is to
 have a foe at your door; and if you act by your
 wife's advice you will be ruined.]

Duār chhikāṭ—[*chhēkna* = to stop]—part of the
 marriage ceremony; when the bride is brought
 to her husband's house his brother and sister
 make a pretence of excluding her, and receive
 presents from her for permission to enter.
 East districts.

Duār pūjā—[*bārdūārī*]—the ceremony at the door
 of the bride's house when the party of the bride-
 groom arrives (*biyāh*).

Dūb—[Skt. *dūrua*]—the *cynodon dactylon*—a
 well known excellent pasture grass.

Dubārā—[*do* = two; *bār* = door]—the entrance
 or vestibule of a house. West districts (*dah-*
līz).

Dubhki—pulse cooked in warm water.

Dūbjānā—[*do* = two; *bjānā* = to become irrecoverable]—of a debt
 (*galjānā*).

Dūbjōno—[*do* = two; *bjōno* = to become submerged]—land liable
 to become submerged.

Dudānt— } [*do* = two; *dānt* = tooth]—an ani-
 Dudāntā— } mal, calf, etc., with two teeth.

Dudānī— } [*do* = two; *dānt* = tooth]—an ani-
 Dudānī— } mal, calf, etc., with two teeth.

Duddhā—[*dūdā* = milky juice]—half ripe—of
 cereals. East districts.

Dūd—[Skt. *dugdha* vt. *duā* = to milk]—(1)
 (*bakrāṭ, goru*) milk; (2) the juice of plants,
 such as opium; the young juicy grain form-
 ing in cereals.

Man, mōṭ aur dūdhras, inkē yehi rubhā,
Phātē, āpar nā milēn, kitno karō upā.

[The mind, the pearl, and milk have this much
 in common that once cracked, do all you can,
 they cannot be restored.]

Dūdā bhi dhaurā chhēkch bāt dhaurī =
 said to a fool milk is as white as butter milk.
 One is as good as another to a fool.

Dūdābāt—[*dūdā*—*āhāt* Skt. a priv. *vidhā* =
 a widow] (*dūdābātī*)—a form of marriage
 in the East districts.

Dūdā bhāt—[*dūdā*—*bhāt* = cooked rice]—the
 rice which the bride and bridegroom take in
 their hands at the end of the marriage ceremony
 (*bai*).

Dudhail—[*dūdā* (*dudhār*)—an animal, cow, etc.,
 in milk—*dudhail gāṭ kī do lātēn bāt mātē*
hain = you can stand a couple of kicks from
 your cow when she is in milk.

- Durgauno**—[*gaund*]*—*the bringing home of the bride to her husband's house. Kum=un.
Durkhl—(*dukhā*)*—*a sort of grasshopper very destructive to young indigo, tobacco, mustard, and wheat. Duāb.
Durmach— } [acc. to *Platte Skt. dara, musti*]
Durma— } *—*a rammer used for consolidat-
Durmis— } ing road metal, etc.
Dusāhā— } [*do-sākh* = crop]*—*land which bears
Dusāhā— } two crops in the year (*dofagil*).
Dūsar—[*dāra* = second]*—*the second plough-
 ing of a field (*dochās*).
Dusartā—[*dūsar*]*—*the second return of the bride
 to her husband's house. Rohilkhand (*gaund*).
Duthan*—*a wife. Kumaun (*gorū*).

E

- Ehāṭah***—*see *ahāṭah*.
Ēkādasā— } [*Skt. Ēkādashā*]*—*the eleventh day
Ēkādashā— } after a death: on that day the
 personal property of the deceased and other pre-
 sents are given to the Mahābrahman who con-
 ducted the funeral ceremony.
Ēkādashī— } [*Skt. Ēkādashā*]*—*the 11th day
Ēkādashī— } of the lunar fortnight observed
 with various ceremonies. The most usual names
 of the various sacred 11ths are as follows:—
 The 11th of the dark half of Chait (*badi*) is
pāpmochanī Ēkādashī [*Skt. pāpmochana*
 = liberating from sin]. Its observance takes
 away a man's sins. The 11th light half of
 Chait (*sudi*) is *kāmādā* [*Skt. kāma* = desire;
dā = granting]. Its observance gives sons and
 takes away sin. Widows worship Vishnu and
 offer grain, fruit, and flowers to the deity either
 in a temple or to a *sātagrām* stone in their
 own home. The 11th dark half of Baisākh
 (*badi*) is *Barāṭhīnī*, *Baroṭhīnī* [*Skt. varā-*
ṭhīnī = wearing defensive armour]. It is
 commonly observed by widows like the *Kāmādā*
 and gives eternal happiness in heaven. The
 11th bright half of Baisākh (*sudi*) is *Mō-*
hīnī [*Skt. moha* = infatuation]. Its observ-
 ance frees a man from the love of this world.
 It is seldom observed except by those who
 having suffered much in this life are desirous
 of obtaining a better position at their next
 birth. The 11th dark half of Jēth (*badi*) is
Apard or super-excellent. Its observance gives
 the best results in this world and the next.
 The 11th of the light half of Jēth (*sudi*) is
Nirjalā [*nir* = privative; *jala* = water].
 Even water should not be drunk by the pious
 on this day. The observance of this gives the
 benefits of all the other *Ēkādashīs* put to-
 gether. The 11th dark half of Āsāph (*badi*) is
Yoginī [*Skt. yoga* = conjunction]. Its observ-
 ance takes away sin. The 11th of the light half
 of Āsāph (*sudi*) is *Harī Shayanī* [*Harī* = a
 title of Vishnu; *shayana* = sleeping]. This is
 the day on which Vishnu retires to rest for his
 four months' sleep during the rainy season.
 The 11th dark half of Sāvan (*badi*) is *Āmīkā*
 [desired or wished for]. It confers general
 prosperity. It is a day of rest and one of the

days on which cattle are not worked (*ajotā*).
 The 11th light half of Sāvan is *Putrādā* [*putra*
 = son *dā* = giving]. Its observance gives
 sons. The 11th dark half of Bhādon (*badi*) is
Ajā or Ajāmbikā [a privative; *jan* = to pro-
 duce]. Its observance takes away sin. The 11th
 light half of Bhādon (*sudi*) is *Pariartini* =
 moving round, *padmā* = lotus or *vāmanā* =
 dwarfish. Its observance gives final emancipa-
 tion, i.e., frees a man from the troubles of trans-
 migration. The 11th dark half of Kuār is *In-*
dīrā. Its observance takes away sins. The
 11th light half of Kuār (*sudi*) is *Pashānkushā*
 or *Pāpānkushā* = the elephant goad of sin.
 Its observance drives away sin. The 11th dark
 half of Kārtik is *Rāmā* sacred to Rāma and
 Lakshmi. The 11th light half of Kārtik is
Prabodhīnī or *Haribodhīnī* [*bodhīnī* = awak-
 ing] when Vishnu wakes after his four months'
 sleep. The 11th dark half of Aghān is *Utpattī*
 or *Utpannā* [*Skt. utpad* = to arise]. This is
 considered the most sacred of the *Ēkādashīs*, and
 is said to have been produced from Krishna's
 body. The *Ēkādashī* fast generally begins and
 ends with it. The 11th light half of Aghān
 (*sudi*) is *Mokhādā* or giver of emancipation.
 It releases the soul from transmigration. The
 11th dark half of Pūs is *Saphalā* [*sa* = with;
phala = fruit]. It grants a man's desires.
 The 11th of the light half of Pūs (*sudi*) is
Putrādā [*putra* = son; *dā* = giving] or *Bhojī-*
nī = eating. Its observance gives sons. The
 11th dark half of Māgh (*badi*) is *Shatlilā*
 [*shata* = 100; *tīla* = sesamum]. Its observance
 gives prosperity. Sesamum should be distribut-
 ed to Brahmaṇas on this day. The 11th light
 half of Māgh (*sudi*) is *Jayā* = victory. By
 the observance of this day a man does not turn
 into an evil spirit after his death. The 11th
 dark half of Phāgun (*badi*) is *Vijayā* [*vi* = in-
 tentive; *jaya* = victory]. It was by the ob-
 servance of this day that Rāma Chandra con-
 quered Rāvana. The 11th light half of Phāgun
 (*sudi*) is *Amalaki* or *Āmlā Ēkādashī* when
 the *Āmlā* tree—emblic myrobalan—is wor-
 shipped.

- Ēkahrā**—[*ēk* = one] (*ēkhrā*)—(1) of cattle—
 lean, that will not fatten; (2) of cloth—with-
 out a lining, not double.
Ēkaurj—[*ēka-ja* = born alone] (*ēkaurj*, *ēkaurj*,
ēkaurj)—a woman who has only one child.
Ēkbaddhī—[*ēk-bādh* = *mānj* rope]—of the net
 of a bed, woven of only one string (*chārpāt*).
Ēkbāh— } [*ēk-bāhnā* = to plough] (*bānd*, *ēk-*
Ēkbāhā— } *chās karnā*, *ēkaurj jol lēnā*, *khurāl*
kurnā, *ēno*)—the first or a single ploughing of
 a field. West districts.
Ēkbārā—[*ēk-bārā*, *Skt. vāra* = time]—liquor
 once distilled, contrasted with *dobārā* = double
 distilled.
Ēk chās karnā—see *ēk bāh*.
Ēkēhrā—see *ēkahrā*.
Ēkfardā— } [*ēk fard* = a single thing, a unit;
Ēkfāṣī— } *fūṣī* = crop] (*fard*, *fardūi*)—lands
 cropped only once in the year; opposed to
dufāṣī (qv)—see *fard*.
Ēkjadī—*ēk*, *Arabic jadū* = an ancestor—
 a person descended from a common ancestor.

rarely includes any but males descended from males, who alone are usually entitled to inherit. It is thus equivalent to agnate, except that it does not include females.

Ekkā—[*ēk*, Skt. *ēka* = one] (*ikkā*)—a two-wheeled trap driven with a single pony. Many of the terms used to designate its parts are the same as those in the two-wheeled ox carriage (*bahī* qv.) Among the special terms are—the wide spokes of the wheel, *arāḥ*; the smaller spokes, *arāḥ*; the small wheel pegs, *chorkillī* in Robilkhand; the twine net at the bottom, *bundā*; the ropes supporting the awning, *katthā*, *kath-vāṇā*; the hind posts—when of iron, *tān*, *chhā-dīā*—of wood, *jaffī*, *manjā*; the hemp washer of the wheel, *khāṇḍan*; the iron bands connecting the pieces outside the wheel with the body, *og*, *akurī*—in Robilkhand, *kāṇḍ*; the leather dashboard over the wheel, *paṭṭā*, *paṭṭī*; the cushion at the top to keep off the sun, *gaddā*, *gaddā*; the brass ring on the axle *sām*, *sāma*; the pointed ends of the lower shafts, *piekhāṇḍīyā*; the straps which support the net, *sāngī kī nārī*, *sāngī kī nārī*; the curved bamboo shafts, *tāṅḍ*; the strap fastening the body to the axle, *chhāḍī kī nārī*, *kach kī nārī*, *chāukī nārī*; the net, *jāld*; the driver's seat, *ḍān*; the piece of wood which joins the upper and lower shafts, *guriyā*, *nāsairī*; similar leather straps, *pankhī*; the stuffed part of the saddle *khogir*; the saddle pad, *gaddī*; the rein rings, *raskarī*; the leather surcingle going over the saddle, *puṣhtāṅḍ*, *puṣhtāṅḍ*; the belly band, *tāṅḍ*; the reins, *rās*; the traces, *jot*; the straps which fasten the shafts to the saddle, *nāgul*, *nāglā*; the wooden side supports of the saddle, *gānchī*.

Ēklā—[*ēk* = one]—small round beams (*ballī*).

Ēkmuth—[*ēk* = one; *muthī*, Skt. *mushī*]—

Ēkmuth—(1) wholesale dealings as contrasted with *phuṭkar*; (2) a technical phrase in gambling for a handful of cowries (*kaupī*).

Ēkpaliyā—[*ēk* = one; *palā* = space] (*palā*)

Ēkpallā—[*ēk* = one; *palā* = space] (*palā*)

—a thatch which rests on only one wall (*chhat*).
Ēkpaṭṭā—[*ēk* = one; *paṭṭā* = a breadth of cloth]—a sheet made of one breadth of cloth—cf. *ḍerhpattā*, *dopattā*.

Ēkri—[*ēk* = one]—of the netting of a bed—when woven of one string (*chārpāl*).

Ēksirī *Jot lenā*—[*ēk* = one? Skt. *sira* = a plough]—to plough a field once, or the first time. Robilkhand (*ēkbāḥ*).

Ēktā—[*ēk* = one; *sthā* = to stand]—a boat intended to carry only one person (*nāo*).

Ēktanāb—[*ēk* = one; *tānā* = to extend]—the fields furthest from the village site. East Oudh (*barhā*).

Ēkvāl—[*ēk* = one; *bahnā* = to flow]—the irrigation channel along the sides of a field from which strips of only half the breadth of those watered from the central channel are irrigated. East districts.

Ēkvaṇj—see *ēkauṇj*.

Ēlak—a fine flour sieve. Upper Duāb (*ailak*).

Ēnch—see *īch*.

Ēnchā—[*aiñchā* = to gripe]—gripes in cattle (*aiñchā*).

Ēṇḍā—[acc. to Platts Skt. *piṇḍa* = a lump]

Ēṇḍul—[—a pad to support water-pots, etc.,

Ēṇḍvā—[—on a woman's head (*īṇḍuā*).

Ēṇḍvl—

Ērā—[*ērāphēr* = exchange, interchange] (*vērā*)—mixed gram and barley. Agra.

Ērī—[Skt. *anṛī* = the foot]—the heel; the pad under the heel in a shoe (*jūtā*).

F

Fajar—[Arabic *fajar* = to cleave] (*angut*, *angutāh*, *angutā*, *anguthān*, *anmudh*, *anmudhā*, *bēhne*, *bhīnēd*, *bhor*, *bhoruhē*, *bhumrā*, *bhumrārī* *rāt*, *bīhān*, *dohatā*, *dohatāhī*, *dothān*, *gajardam*, *jūnjharkā*, *jīngar*, *parbhāt*, *pīl*, *phatā*, *prabhat*, *prat*, *rākharī* *bēlā*, *ratgarāh*, *ratgarahē*, *sakārā*, *saukhērē*, *savērē*, *sārāj*, *nikāṣī*, *sārāj* *nikṣī*, *sārāj* *ugas*, *tarkā*, *udae*, *uday*, *ujdā*, *ujyidā*)—morning.

Fāliz—a melon field.

Fārākhī—[Pers. *farākh* = open]—a horse girth.

Farash—[Arabic *farāsh* = spreading]—a floor cloth.

Farashī—[*farash*]—a kind of tobacco pipe (*huggah*) with a broad stand.

Fard—[Arabic *fard* = a unit]—(1) lands

Fardā—[bearing only one crop in the year—

Fardal—[Oudh (*ēkfasl*)] (2) fields furthest from the village site—East Oudh (*barhā*); (3) a double sheet (*dopattā*).

Farghul—

Farghul—[Pers. *farghul* = a mantle]—(1) a

Fargol—[stuffed coat worn by infants in

Fargolā—[winter; (2) a large cap (*topī*).

Fargul—

Fargulā—

Farid—(*bharthā*, *jaldvan*, *jarthā*, *sinnē*)—the ceremony at the first boiling of the sugarcane juice in the Upper Duāb. A drink of juice is distributed to the friends present. The name is taken from *Shaiḥ Farid*, the famous saint of Pākpatan, in the present district of Montgomery, Panjāb. He flourished from 1173 to 1284 A.D. He is also known as *Shakkarganj* or *Ganj Shakkar*, from his reputed power of turning stone into sugar. *Man mēn Shaiḥ Farid baghal mēn intēn* = meditating on Shaiḥ Farid and carrying about bricks under his arm—conduct not consistent with professions. Ibbetson (*Punjab Ethnography*, 116) says—"he was a thrifty saint, and for the last 30 years of his life nourished himself by holding to his stomach wooden cakes and fruits when he felt hungry."

Fārigh khatānā—[see *fārigh khatī*] (*chhikāḍī*)—the fee payable for writing a receipt in full for rent, etc.

Fārigh khatī—[Arabic *fārigh* = fixed; *khatī* = a letter] (*bēhāpī*, *bharautī*, *bharpāḍī*, *chhor chhīṭhī*, *fārkhatī*)—a release in full for a debt, demand for rent, etc.

Fārigh khatī—see *fārigh khatī*.

Farmā—[corr. of English *form* or *frame*]

Farmab—(1) a shoemaker's last (*mochī*);

(2) the cake cutting machine in an indigo factory (*nīl kī kothī*); (3) a proofsheet, —half a

sheet in a lithographic press.

Farsh—see *farash*.

Farshī—see *farashī*.

Faṣl—[Arabic *faṣl* = to divide]—(1) one of the two annual crops *faṣl rabi*, *faṣl kharif* (qv.); (2) a certain crop on the ground; (3) rice when it has reached its full height. Basti.

Faṣlānā—[*faṣl*]—dues at harvest; wages in kind paid to labourers at harvest time.

Fatīlā—[Arabic *fatīl* = twisted]—a wick, **Fatīlah**—match, fuse.

Fatīl—[*fatīlā*]—a small platter used by Muhammadans.

Fatīlsoz—[*fatīlā*, *soz* = burning]—a metal lamp

Fatol—[Arabic *fatāḥ* = pickings]—a cunt

Fatūhī—[*fatūh*]—with half sleeves like the *nāmāstān* (qv.)

Faulād—[Pers. *paulād*, *polād*] (*ispāt*, *pakkā lohā*)—steel: country steel is *kharī*. *Bāghar kī roṣī ko pēl faulādī chahiye* = you want a stomach of steel to digest barley bread—o dura messorum ilia. Horace Epod. III, 4.

Filpāya—[corr. into *pilpāya*]—lit. elephant's foot: a stand or support for anything; a pillar; elephantiasis in men and animals.

Firanī—[*phirni*]—milk and ground rice boil.

Firni—[*ed* together, *firni fālūdāh ek bhādo nahēn hotē* = rice milk and crisp pastry do not sell at the same rate.

Firozā—[Pers. *fīroz*, *pīroz* = victorious]—a **Firozah**—turquoise (nag).

Firqah—a sect: used specially for a subdivision of the Faqr caste—cf. *āl*, *giron*, *got*, *pāl*, *thāmbā*.

G

Gabaujhā—[*gābhā* = a leaf in the bud]—the **Gabaujhā**—stage at which the ears form in rice. Rohilkhand.

Gabaunā—[*rinderpest* in cattle. Lucknow

Gabaunā—[*chēchak*].

Gabbhā—see *gābh*.

Gabdū—[Skt. *garbha-rūpa*]—a little child.

Gābh—[Skt. *garbha*, *garbhini* = pregnant]

Gābhā—[*gābhā*]—(1) (*gyābhā*) pregnancy; (2) the soft shoots in cereals or in trees like plantains, etc.; (3) old stuffed cotton in a quilt (*nāmā*).

Gābhā—[*gābhā*]—unripe crops.

Gābhā ānā—[*gābhā*]—a phrase used of young cereals appearing above ground. Upper Duāb (*sūl nazar ānā*).

Gābhān—[*corr.* of *gāuhān*]—the outer belt of fields in a village. Kumaon (*barhā*).

Gābhini—[Skt. *garbhini*] (*gyābhān*)—pregnant, of animals.

Gabhuār—[see *gabdu*]—a boy (*chhokrā*).

Gabod—

Gabūd—[see *gabdu*].

Gabūdā—[*gabdu*]—the unripe cob of maize. Rohilkhand (*gūl*).

Gāchh—[Skt. *gachcha*]—a tree; *gāchhā pē kathāl*, *māchhā pē tēl* = the jack fruit is on the tree and he has his moustache oiled already! (natives oil their moustaches when eating jack fruit to prevent the gum sticking). "Counting your chickens before they are hatched."

Gāchhi—[*gāchhā*]—a grove of trees. East districts (*bāgh*).

Gāchhi—[Platts? Skt. *kaksha* = side, flank]

(*bakhrā*, *gaddi*, *okhrā*, *urtak*)—pads used with draught animals—cf. *chhal*, *gūhrā*.

Gād—(1) mud; anything that settles in a fluid; (2) native made unboiled indigo (oil).

Gādā—[Skt. *gaddā*] (*gadka*)—a club.

Gādā—[*gādā* = to press down]—(1) half ripe—of crops. East districts; (2) (*gadgadā*, *korā*) the ear of maize roasted. Lower Duāb and Bundelkhand.

Gadāharā—[*P gāṇḍ* qv.]—the receptacle for sugarcane before it is cut up for the milk. West districts (*kolhū*).

Gadahbēlā—

Gadahbēr—[evening (*shām*).

Gadahbēriyā—

Gadahillā—an insect which attacks young pulse, etc. (*gindar*).

Gadailā—[*gaddā*]—a cushion or pad, such as that on the top of the pony cart to keep off the sun (*ekkā*).

Gadam—flour, meal—Sundar's slang (*āṭā*).

Gādar—[*P Skt. gāt*; Hind. *gīrnā* = to fall]—an ox that sits down at work (*galiyā*).

Gādar—[Skt. *gāḍārikā* or acc. to others from *Gādar*] Skt. *gāndhāra*—Kandahar]—a sheep (*bhēr*).

Gadārā—[Skt. *gaddā* = a mace]—a small pick-axe with a straight handle.

Gādariyā—[*gādariyā* denoting possession] (*gāriyā*)—a shepherd, a blanket weaver. He uses a simple loom less elaborate than the weaver's *kargah* (qv.). As the blanket is woven it is wound off on a stick *lapēṭān*: *ghērā*, *ghiriya* is an instrument consisting of cross sticks with an upright axle from the point of juncture on which the wool is twisted into thread. The *ahārī* or in parts of Oudh *okhar* is the beam to which the web is fastened at the side opposite to the weaver. The *bēnā*, *bēnā*, *kāñch*, *bīyā* is a wooden implement passed between the threads of the web to drive tight each thread of the woof. The *bai* are moveable sticks placed at intervals to keep the threads of the woof separate. The *chapnī* is the heddles or the part of the machine for alternately raising and depressing the threads of the web.

Gāḍā—see *gāḍās*.

Gadaurā—a small leaf basket with high sides for holding cooked provisions (*daunā*).

Gaddā—[Skt. *gaddā* = to string or heap together]—(1) a cushion; a mattress; (2) a clod (*ghēṭā*).

Gaddar—[*gaddā* = to heap together]—crops about to ripen; half ripe crops. Duāb (*arvan*).

Gaddī—[*gaddā*]—(1) a cushion; an elephant's pad; (2) the seat of office or dignity; (3) a liquor shop.

Gaddī—[cf. *gāḍhā*]—(1) a sheaf, a bundle of grass; (2) ten quires of paper.

Gadēlā—[*gaddā*]—(1) a cushion, an elephant's pad; (2) a large spade.

Gadēl—[*gadārā*]—a small spade. Oudh.

Gadēlo—[Skt. *gādā*]—the beam to which the yoke is tied in the Persian wheel (*arhāt*).

Gadgadā—[*gādā* = to press together]—the **Gadgadā**—ear of maize roasted. Lower Duāb and Bundelkhand (*gadā*).

Gadhā—[lit. "the roarer." Skt. *gardabha*; rt. *gārā* = to roar]—a male ass or donkey. The female is *gadhi*: the foal *rēngā*, *rēngā*, a mule

khachchar. The ass is Sitala's animal (*Sitalā ki savārī*); hence the bridegroom is made to mount on an ass just as the marriage procession starts.

*Pārāh sē gadhā urā : phāth pē kē singh ;
Tarājū tēkē taul diyā to matthā nau gay.*

[A donkey flew from the East; his horn on his hump: he took a scales and weighed, and lo! nine yards of butter-milk—from the native book of Nonsense].

Jo gadhā jūt saṅgrām,

Tāzi ko kyān kharchēn dām.

[If the ass could conquer in the fight, why would any one spend money on an Arab?]

Kyā Kābul mēn gadhē nahīn hotē haiṅ ? = are there no asses in Kābul?—taking coals to New-Castle. *Irāqī par zar na chālā, gadhē kē kām ainhē* = He could not master the Arab, but he is brave enough to pull the ass by the ears! *gadhē ko za'afraṅ dī, us nē kahā—mērī ānkh phorī* = some one gave an ass saffron, and he said my eyes are bursting! = throwing pearls before swine. *Gadhēn sē hal chālē to bāl kadhē ko biadhēn ?* = If asses would pull the plough who would buy oxen? *gadhē ko pūrī aur halvā* = cakes and sweets for an ass! pearls before swine.

Gadhālō—[Skt. *gādh* = to heap together]—a large bundle of sugarcane. Kumaun (phāṇḍī).

Gadhār—[Skt. *gadhā*]—the driving pole and driver's seat of the Persian wheel. Upper Duāb (arhat).

Gadhēlā—an insect which attacks young pulse, etc. (gindar).

Gadhī—[*gadhā*]—a female ass. *Jī lagē gadhī sē to parī kyā chiz* = what is a fairy to a man in love with a she-ass?

Gadhī kā chhappar—a thatch for a she-ass: a thatch resting on two walls with a ridge pole (dopallā).

Gadhio—[Skt. *gādh* = to pile together]—a full bundle of cut crops—Kumaun.

Gāḍī—a cart—see *gārī*.

Gadhī—a grub which attacks young wheat and barley. North Rohilkhand.

Gadhā—[Skt. *gadā*]—a small club or stick.

Gadhī lakrī—a piece of wood out of a crow's nest; said to have magical power.

Gadhā—[*gadhār*]—crops about to ripen, half ripe. Duāb (arvan).

Gāḍ—[Skt. *gāu*, *gaiyā*]—a cow. For various technical terms applied to cows see *bāhlā*, *bākhṛā*, *barsain*, *dhēn*, *lān*, *purēbhā*.

Kuho Rāḍē gāḍē ki bātēn,

Than pakṛat phāṭkṛat lātēn :

Datiyā chār ēk bhūṣ kē khāḍ ;

Gohar karan hār mēn jāḍ ;

Bajāḍ dhār na khaṭkā rāi,

Māṅg khātē so bhī gāi.

[“Tell us, friend genealogist, about the cow you were presented with.” “Well,” replies he, “when you touch her teats to milk her, she lets fly kicks all round. She eats four baskets or so of chaff in the day. When she wants to dung she won't do it at home (where it would be of some value), but off she goes to the very outskirts of the village. You never hear the patter of the stream of her milk, nor the rattle of the

churn stick while butter is being made; and to end up, my chance of begging a drop of milk is gone too (because of course every one says “you have a cow of your own”). Useless cows are constantly given to Brahmans and such like, e.g., *Bāphī gāḍ pandit kē sir* = it is the old cow that falls to the Pandit.]

Ek to dāṅg ujār ;

Dūār dūāh mēn khār ;

Tiār jīngar mēn hīn—

Ek khūṣ mēn khūṣ lān.

[These are the three bad faults in a cow—(1) a long flank; (2) deficiency in milk; (3) her calves die—and one of these faults implies the other two.]

Mathurā kī bēṭī, Gokul kī gāḍ.

Karm phūṭē to antē jāḍ.

[Mathura girls and Gokul cows, will never move while fate allows.]

Gāḍ dūār dūār : bhāṅs tiār thōr.

[A cow after her second calf is old; a buffalo after her third calf is young—a play on *thōrā* = a little and *thōrā* = a buffalo between the time she has her first and third calves.]

Nitē khēṭī, dūār gāḍ ;

Jē nahīn dēkhē tēkar jāḍ.

[If a man does not see his field daily and his cow every second day, he will lose them both.]

Khīr bhōjan, gāḍ dhan, ghar kulnāntī nār,

Chauthē piṭh turāṅg kī svarg nichānī chār.

[Rice milk to eat, wealth in cows, a virtuous woman in the house and a horse to ride, are the four signs of Paradise.]

Gāḍ na bāchhī.

Nīnd āṛē dēkhī.

[You sleep well when you are without cow or calf—free from the cares of the world.]

Gāḍ kē aur bēṭī kē—bāḍ nīmān dhan [a cow and a daughter are very simple creatures—you may dispose of them as you please.]

“A piece of tortoise shell or the wood from the socket of the flour-mill is hung round the neck of a milch cow to avert the evil eye: great too is the fear of an enemy bewitching a cow, and charms and incantations known only to men of the Ahir and Gudariya castes are resorted to; while at an eclipse the cow in calf is rubbed on the horns and belly with red ochre to ensure an unblemished offspring.”

(Wright—Cawnpur Memo., p. 105.)

Gāḍcharāṭ—frees for herding cows.

Gāḍ ghāṭ—[*gaughāṭ*]—a drinking place for cows at a tank.

Gāḍī—[the esculent arum—(*arum colocasia*) (ghulyān)].

Gagrā—[corr. of *gagārā*, *gagārī*, Skt. *gargarī*]

Gagrī—[]—a narrow-mouthed water-vessel made of brass, copper, or earthen ware (kalsā).

Gāhlagāṇā—[*gāhna*]—to be pressed—of sugarcane in a sugar mill. East districts (kolhū).

Gahāl—[*gāhna*]—the treading out of grain by cattle. Rohilkhand (dāḍā).

Gahan—[*gāhna*]—(1) a toothed grass harrow;—

Gāhan—[(2) (*danāṅgān*, *kaṇḍhār*, *pandahār*) a light ploughing of rice after flooding the ground. Upper Duāb: cf. *gāhna*.

Gahīr—[cf. *ghēr*]—a herd of buffaloes; a large flock of sheep (*lahṇā*).

Gahnā—[Skt. *grahana* = seizing]—(1) jewellery (*zēvār*); (2) a usufructuary mortgage. Duāb (rahn).

Gahnā—[Skt. *gāh* = to move]—(1) (*bidāhni*, *Gahnā*)—*dohrānd*, *uḥāvan*) a light ploughing to cover in the rice seed—Upper Duāb—(see *gahan*, *gāhan*); (2) to tread out grain—Upper Duāb and Rohilkhand.

Pair gahā jo rākkē pās.

Bin barehā na pāvē rās.

[If you keep your threshed corn unwinnowed, it will rain on it before you get the cleaned grain.]

Gahnai rakhnā—[*gahnā*]—to give anything in security for a loan. Bundelkhand (rahn).

Gahrā—[Skt. *grīh* = holding]—a sheaf of corn; a bundle of fodder or thatching grass. Duāb, Rohilkhand (*pūlā*).

Gahvā—[Skt. *grahana* = seizing]—a jewel.

Gahv—[Skt. *grāh* = holding]—a pincer (*sunār*).

Gāl—cesses levied by the landlord on the tenant's share of the produce in division of crops—Central Duāb (*sērahi*).

Gāl—[Skt. *gama* = going]—(1) a road or path. Central Duāb (*lik*, *pagdānd*).

Tēlī kē bāil, kyā jānē gāl;

Khat khāē, tagē rahē ghānī ēl.

[What does the oilman's or know of the road? He eats oilcake and is kept stuck at the hollow of the mill]; (2) a bunch of fruit like plantains.

Gailahū—[*gāl*]—a traveller, passer-by. Central Duāb.

Gailar—[*gāl* (qv.) = in company with]—a child by a marriage in the *kardō* (qv.) form: a stepson: see *kadhēlar*.

Gainā—see *gēnā*.

Gainchani—[*gēhān* = wheat, *chān* = gram]—wheat and gram sown together (*gochani*).

Gainā—[*gāilā*]—a pick-axe.

Gair—(1) the pot in which mortar is mixed (*rā*); (2) cultivation along the sides of a valley. Kumaun.

Gairā—[Skt. *grīh* = holding—cf. *gāra*]—

Gairī—(1) a sheaf or bundle of thatching

Gairiyā—grass. West districts (*pūlā*); (2)

Gairiyā—a stack of cut grain left to dry before threshing. Upper Duāb (*pahī*).

Gāj—[Skt. *garj* = to roar]—lightning or thunder. In the West districts women when they hear thunder tie a string known as *gāj kē tēgā* on their left wrists (*bijull*).

Gāj—muddy scum such as that in which rice is planted.

Gāj—[corr. of *gas*]—(1) a yard; (2) the thin spokes in a wheel as contrasted with *drā* = the thick spokes (*bahī*, *gārl*).

Gājā—[*gāj* = muddy scum]—the early rice in

Gājā—Rohilkhand. In the hills this sowing begins in April or May, when the finer varieties only are sown, and the reaping takes place in September.

Gājar—[Skt. *garjara*]—the carrot (*Daucus carota*).

Gajar—[acc. to *Platts gēhān-jai*]—wheat with a sprinkling of barley sown with it.

Gajarbhat—[*gajar*, *bhāt* = boiled rice]—carrots boiled into a sort of pudding with rice and sugar.

Gajardam—very early in the morning (*fajar*).

Gajarrā—[*gijar*] (*gajrā*)—carrot leaves used for cattle fodder (*gajraut*).

Gajaurā—grain winnowed only once. Duāb (*khaḥḥrā*).

Gajbāk—[*gaj* = elephant; *bānk* = a crooked implement] (*gajbānk*)—a stick for driving an elephant.

Gajbandhan—[*gaj* = elephant; *bāndhān* = to fasten]—a chain for tying up an elephant.

Gajbandhanl—

Gajbānk—see *gajbāk*.

Gajjar—[*gāj*] muddy, swampy, ground.

Gajrā—[*gājar*]—(1) carrot leaves (*gajarrā*); (2) a woman's ornament for the wrist. One variety consists of clusters of gold knots like blackberries strung on silk cord.

Gajraut—[*gājar*] (*gajarrā*, *gajrā*)—carrot leaves used as cattle fodder.

Gākār—[Skt. *angāraka* = hot charcoal]—cakes made of the arhar pulse mixed with other grain and cooked in hot ashes (*angākār*).

Gāl—[*lit.* the cheek, a monthful]—the handful

Gālā—[*lit.* the cheek, a monthful]—the handful of grain put into the flour mill at one time. West districts—see *chakki*.

Gālā—carded cotton, the flock of cotton; a cotton pod (*ghēhīl*).

Galaichā—[corr. of Arabic *gālīchah*]—(1) (*dulīchā*, *gālīchā*)—a mat made of cotton thread (*gālīn*); (2) a grassy piece of ground; *Kahārs* slang.

Gālēf—[Arabic *ghilāf*]—an outer sheet—see

Gālēp—[*ghilāf*].

Gālēfnā—[Arabic *ghilāf* = a cover]—a cook's

Gālēpnā—word—to cover up something in a fold of paste and make it into balls.

Gālāvaṭ—[*gālā* = to melt]—the coarsest kind of smoking tobacco (*tambākū*).

Galgāḍā—[*gālā* = neck; *gāyā* = to unite]—a rope tying the leg of a vicious or runaway animal to its neck—cf. *dhagnā*.

Gālī—[*gālā*]—a ball of carded cotton. West

Gālīhā—districts—see *dhuniyā*.

Gālī—[corr. of *galaḥī*]—the forepart of a boat: sometimes used to the East for the stern post (*nāo*).

Gālī—[prob. Skt. *gala* = throat]—(1) (*gālīyādrā*) a lane or narrow street. *Apni gālī mēn kuttī bhī shēr hotā hai* = the dog even as a tiger in his own lane: Scotties—"a cock is crouse on his own midden."

Kavāḍ kī dum mēn andr kī kalī

Kavāḍ phirē gālī gālī.

"Said of a fop—when the crow gets a pomegranate seed stuck on his tail he struts through the lanes].

(2) a narrow path or mountain pass. Hill districts.

Gālīyā—[Skt. *gal*, Hind. *gīrā* = to fall] (*gādar*, *gariyār*, *giriya*, *gīrā*, *kūnchar*, *parudā*)—

a lazy ox, one that lies down at its work.

Gālīyā—[*gānā* = to melt]—of weather—rainless, with little rain.

Sāvan gālīyā kyā karē, jo Bhādon baliyā hoē; Bhūlā kīrān Kārtik māngē mānh.

[What harm does a rainless Sāvan do if there be good rain in Bhādon. He is a foolish husbandman who asks for rain in Kārtik]—also see *bādar*.

Gālīyānā—[*gālā* = the throat]—to force food or medicine down an animal's throat.

Gālīyārā—see *gālī*.

Gālījānā—[*gālā* = to melt]—(*gūhājānā*) to become irrecoverable—of a debt.

Galkhor—[*galā* = neck]—a head rope for a horse (agār).

Gallā—[corr. of Pers. *gholak*]—a money box (golak).

Galla—[Pers. *galah*, *gallah*]—a flock of sheep—see *bhēr*.

Galnā—[Skt. *gal* = to fall] (*piḡlānā*, *piḡhlānā*)—to be melted; when jewellery is mortgaged for a certain period much less than its value, and not redeemed with interest at the end of that time, becomes the property of the lender, the phrase *galjānā* is used.

Galsuā—[*galā* = the neck or throat]—throat inflammation with cough in cattle (*paliyā*).

Galvā—} [*galā* = the neck]—(1) the feeding

Galvā—} channel or piece of wood in the upper stone of the flour mill through which the axle passes (chakki); (2) a large coarsely made circular basket in which bullocks are fed. Oudh (*khānchā*).

Galyon—[*galā* = the neck]—a rope for tying cattle. Kumaun (*paghā*).

Gambhīr—[Skt. *gambhīra*]—rich—of soil (moṭṭ).

Gānā—[cf. *gāhnā*]—a heavy wooden rake for collecting weeds and softening the surface of a field baked hard by the sun after rain or irrigation. Bundelkhand (*kivāt*).

Ganārā—[the millet (*panicum miliaceum*)]—Hill districts (*sānvān*).

Gāṇḍā—} [acc. to Platts Skt. *ganḍaka* = having

Gāṇḍā—} knots: others connect it with Skt. *khaṇḍa* = broken or *guḍa* = treacle]—sugarcane ripe for cutting (lkh).

Bhūkhē ko bēṛ, aḡhāyē ko gāṇḍā;
Tis par khūḍ mūḷi ka khāṇḍā.

[For a hungry man the wild jujubes, for a full man sugarcane: and on the top of that eat pieces of radish.]

Gandā—[see *ganḍā*]—a set of four: of pice, cowries, etc.

Gandailā—[Skt. *ganḍha* = smell, *ālā* = place]—a foul-smelling insect which attacks young pulse, etc. (gindar).

Gāṇḍal—} [Skt. *ganḍa* = joint]—(1) the tall

Gāṇḍar—} grass (*andropogon muricatum*) used for thatching, etc.: the roots are *khaskhas* used for making wind screens (ṭaṭṭi); (2) the stalk of the radish or mustard: young mustard.

Gāṇḍaro—[Skt. *ganḍa* = joint] (*ganḍār*)—the axle of the well pulley. Duāb.

Gāṇḍās—} [Skt. *ganḍa* = a joint, *śai* = sword]

Gāṇḍāsā—} (*gaṇḍāsi*, *gaṇḍāḥ*, *gaṇḍāsi*, *gaṇḍāsi*, *gaṇḍāsi*, *gaṇḍāsi*, *gaṇḍāsi*, *gaṇḍāsi*)—an instrument for cutting up fodder. In the Benares division, when fastened to the staff (*lāṭhī*) carried by the village watchman (*gorait*), it makes a formidable weapon. In Kumaun the sickle (*daṭṭā*) is used for the same purpose. The *aiṇṛā* of Bundelkhand is used to cut sugarcane fodder, etc.; and the *suryā* to cut brushwood. The blade is *gaṇḍās*, *gaṇḍās*; the broad wooden back to the blade to give it weight is to the west *jārd*; in Farrukhabad *jaurā*; to the East *jālī*. The handle is usually *bēṇṭ*, *bēṇṭā*, *bēṇṭā*, *bēṇṭā*, *bēṇṭā*; Kumaun *bān*; to the East *mūḷh*, *mūḷhī*, *mūḷhīyā*, *darā*. The knob at the end of the handle is *gāṇṭh*, *gāṇṭhā*, *mūḷhīyā*. The end of the handle is in Rohilkhand *chāri*, *chūrd*. The

spike which goes into the handle is to the East *khur*, *khurd*, *khuri*, *adr*: in other places *gāṇḍā*, *gāṇṛi*.

Gāṇḍāvan—[Skt. *ganḍa*]—the rope used for tying oxen when treading out grain. Bundelkhand (*dāḥ*).

Gāṇḍāḥ—[*ganḍā*] (*ganḍārī*)—(1) a small piece of sugarcane for chewing. West districts (*gullā*); (2) (*aṇḍārī*, *aṇḍariyā*, *gaḍīlī*, *gaṇḍārī*, *gēṇr*, *gēṇrī*, *gimī*, *iṅgarīyā*) pieces of sugarcane cut up for the mill.

Gāṇḍēr—see *gaṇḍaro*.

Gāṇḍēṭ—see *gaṇḍēṭ*.

Gāṇḍhī—} [Skt. *ganḍha* = smell]—the offen-

Gāṇḍhīyā—} sive flying bug of the rains: a

Gāṇḍhukī—} green fly destructive to rice,

millets, and young pulse—of gindar.

Gāṇḍī—} [*ganḍā*]—(1) sugarcane cut up in

Gāṇḍīlī—} pieces for the mill (*gaḍēṭ*); (2) the wedge fixing the beam of the plough into the body. Bundelkhand (*haṭ*).

Gāṇḍīkāt—} [*ganḍā* = sugarcane; *kātānā* = to

Gāṇḍīkātā—} cut] (*ganḍāṭā*, *gēṇṛāḥ*, *khān-*

diyā, *mūḷhā*, *mūḷhīyā*)—the man who cuts the sugarcane into lengths for the mill (*kolhū*).

Gāṇḍīlā—}

Gāṇḍīlā—} [Skt. *ganḍa* = a joint]—the axle of

Gāṇḍīlā—} the well pulley. West districts

Gāṇḍīlā—} (*akhautā*).

Gāṇḍīlā—} [*ganḍā* = sugarcane; *ālā* = place]

Gāṇḍīlā—} (*gaḍḍāṭā*, *gaṇḍārāḍā*, *ganḍ-*

vālā, *gēṇṛā*, *gaṇḍālā*, *gaṇṛiyālā*, *gaṇṛārā*, *gaṇṛinnā*, *gēṇṛiyār*, *gēṇṛiyārī*, *kuṇḍvārā*)

—the receptacle for the sugarcane before it is chopped up for the mill (*kolhū*).

Gāṇḍīsā—} see *gaṇḍās*.

Gāṇḍīsī—} see *gaṇḍās*.

Gāṇḍī—} [*gāṇṛ* = the anus]—the hollow cavity in the bed of the sugarcane mill. Central Duāb (*kolhū*).

Gāṇḍvālā—see *gaṇḍār*.

Gāṇḍā—known as *Gāṇḍā mā*, *Gāṇḍā māi*, *Gāṇḍā Mātā*, *Gāṇḍājī*—great mother Ganges: the object of veneration to all Hindus.

Gāṇḍā jāl—} [*jāl* = water]—the water of the

Gāṇḍā jāl—} river Ganges taken home by pilgrims and used in various religious ceremonies as a medicine, a drink to the dying. Solemn oaths are taken on it. The phrase is *gaṇḍā jāl uṭhān* (*halaf*).

Gāṇḍānāth—one of the local gods: the favourite deity of the Hill Doms. A full account of him is given by Atkinson—*Himalayan Gazetteer*, Vol. II, 819f.

Gāṇḍāsagar—[*adgar* = a ocean]—(1) the spoon used for throwing water on the idol during worship (*āchman*); (2) a pot shaped like a kettle made of brass usually inlaid with copper used for carrying holy water to the idol; (3) a pinkish cloth with a black border all round.

Gāṇḍā saptamlī—the 7th light half of Baisakh (*Baisakh sudi saptamlī*); the feast in honour of the Ganges.

Gāṇḍaur—[*gaṇḍā*]—a local festival held at Brindaban on the 3rd light half of Chait (*Chait Sudi tī*) in honour of Ganpati and Gauri.

Gāṇḍabar—[*gaṇḍā*, Pers. *bar* = up; *avardan* = to bring]—land thrown up by fluvial action.

bridegroom before leaving with the bride seizes the hem of the garments of the old women of her family and demands money (ānchar dharuā).

Gaŭthulā—[gāŭth]—a tree with knots.

Gānv—[Skt. grāma] (nath)—a village. *Nām mērd gānv tērā* = the village is yours, but I have the name of it.

Gaŭvadh—[gānv] (gavañḍāḍārī)—a peculiar tenure in the east of Ghazipur of which the normal form is the grant at a fixed rent of a whole village or a definite tract in a village to a colony of Brahmans. Where this state of things can be inferred to have existed at the permanent settlement, the tenure is proprietary. In other cases its precise definition and legal quality are rather doubtful.

Gaŭvān dēotā—} the local village god, wor-
Gaŭvāh dēbī—} shipped at a shrine known
as *aṣṭhān, sthān, thān* (dihvār, pathvār).

Gaŭvār—[gānv]—a rustic: *gaŭvār goā ká yār* = the poor is a friend only to serve his own purpose.

Gaŭvārī—[gānv]—rustic: the rural dialect.

Gānv dēotā—} Gaŭvān dēotā.

Gānv dēbī—}

Gaŭvhai—[gānv] (dēohārī, dēohariyā)—properly harvest offerings to the village gods; sometimes applied to presents at weddings, etc., and other perquisites claimed by the village menials.

Gānvkāma—[kāma = work]—the village menial or drudge (bēgār). Central Duāb.

Gānvkharch—} [*kārch* = expenses] (dhālā,
Gānvkharchā—} *malhā*) = the general village expenses which are paid by the sharers in a coparcenary village in proportion to their shares: they usually include expenses for entertaining guests or beggars, the repairs of the general village meeting place (*chaurpāl*), and so on.

Gapsā—[Skt. *kapiśa*] = ape-coloured, brown]—a variety of brown coloured clay soil (kapsā).

Gār—[gādar]—a sheep. Rohilkhand (bhēr).

Gār—} [Skt. *garta*]—(1) a pit or hole; (2) the
Gārā—} excavation for sinking a masonry well (dhalā); (3) low lands from which the water escapes rapidly. Upper Duāb—Rohilkhand; (4) the outer belt of held in a village. Kumaun (barhā).

Gārā—Thick coarse cotton cloth (gārāh).

Gārā—(*gonāḍā*)—moist clay worked up to serve for mortar, brick making, etc.

Gārā—[cf. *gahrā, gairā*]—a sheaf or bundle of thatching grass. Duāb and Rohilkhand (pōtā).

Garāi—[guā]—the occupation of a grazier.—Mathura.

Garai—[Skt. *gaḍḍuka*] = a water jar]—a metal vessel like a *lotā*, with a spout (gēruā).

Garai—[gārā = to bury]—fees for burying the dead.

Garañḍ—the mud stand for the lower grindstone.

Garañḍ—the axle of the well pulley. West districts (akhauṭā).

Garāñḍ—[Pers. *garān*] (*girāñḍ*)—dearth, scarcity (akāl).

Garañḍ—[cf. *gairā, gahrā*]—a sheaf, a bundle of thatching grass. Rohilkhand (pōtā).

Garañḍ—[gārā]—the space fenced in to retain the flour as it falls from the grindstone. (chakkī).

Garhā—[Gāñḍā]—the instrument for cutting fodder.

Gararā—} [cf. *gargarā*] (*gurkhā, gurkhai*,
Gararā—} *suñkā*)—pleuro-pneumonia in cattle. Bundelkhand.

Garārā—[gārā] (*garīyārā*)—a cart track. Central Duāb (Ik).

Gārārī—the well pulley, or axle (charkh).

Garariyā—see *gadariyā*.

Garāsī—see *gañḍās*.

Garauñkhā—[guā = neck]—a neck-ring—Sunār's slang.

Garautī—} a light easily pulverized soil found in
Garāvā—} the uplands. Bundelkhand.

Garāvārī—[P *gārā* = to bury] (*garīdvārī*, *garvdi*)—a wooden cylinder sunk in the ground to keep up the sides of a clay well. Central Duāb (koṭh).

Gard—} (1) dust; (2) presents made to the bride

Gardā—} by the elder brother of the bridegroom. Rohilkhand (gurēthab).

Gardani—[Pers. *gardan* = the neck]—body clothes for a horse.

Gardānnā—[Pers. *gardān* = turning]—to finish the top of a wall, a mason's phrase.

Gardēvi—[gār = a river]—water sprites. "The most malignant are those which represent persons who have met their death from suicide, violence, or accident. These, wherever they die, haunt the scene of their death, and terrify the passers-by, sometimes even following them and taking possession of their houses." (Atkinson—*Himalayan Gazetteer*, Vol. II. 832.)

Gardkhorā—[gard = dust, Pers. *khordan* = to eat]—the screen at the back of the ox cart (bahll).

Gardūā—Rheumatic fever in cattle. Unao-Oudh; see *ghajērēvān*.

Garērī—[gāñḍā]—pieces of sugarcane cut up for the mill (gañḍērī).

Gargarā—[gargar = onomatopoeic; the gurgling sound made in smoking the water-pipe]—the stem of the water-pipe (huqqā).

Gargarāsāz—[gargarā, sāz; Pers. *sākhān* = to make]—a pipestem maker. He uses a kind of lathe of which *aḍḍā* is the bed; *baḥḥā*, a spike fixed on this which holds the stem as it is being turned; *khāntā*, the spike which holds the other end of the stem; on this is fixed an iron spike, *killī*; *aḍḍā*, the piece of iron which keeps the stem in its place when it is being turned; *baglī*, a piece of wood in which the stem is fixed while being bored.

Gargavā—a kind of grass which chokes rice. Buffaloes eat it, but other cattle refuse it.

Gargoi—[Skt. *garḍha* = firm]—a weaver's loom (kargah).

Gārḥ—[? Skt. *gārḥa* = firm]—a weaver's loom (kargah).

Garḥ—} [Skt. *garta*]—(1) a pit, a ravine (khāl);
Garhā—} (2) an underground pit for storing grain (khāt); (3) low lands liable to flooding.

Gārḥā—[Skt. *gāḥḥā*]—thick coarse cotton cloth.

Gārḥāḥ—[gārḥā = to penetrate]—fees or wages given to a carpenter or goldsmith. *Sont sē garḥāḥ mahṅī* = the making of the jewel was more than the price of the jewel.

Garhaiyā—} [*garḥā*] (*garhiyā*)—a small tank or
Garhi—} pond (tāl).

Garhi—[Skt. *garḥa* = a fence]—a small fort or fortified house.

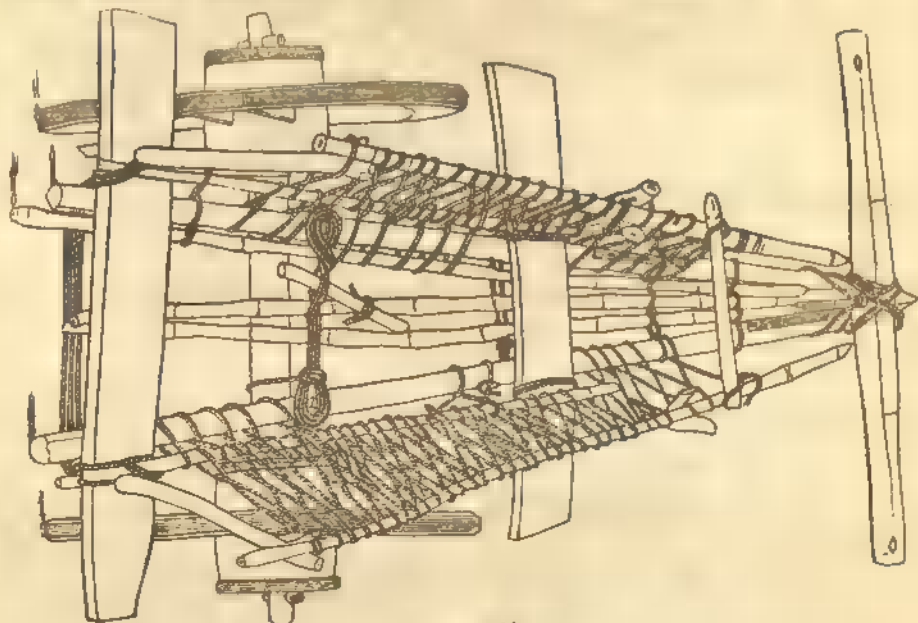
Gārī—[Skt. *gāḍha*—rich, deep—of soil. West districts (moṭī).

Garhiyā—see garhaiyā.

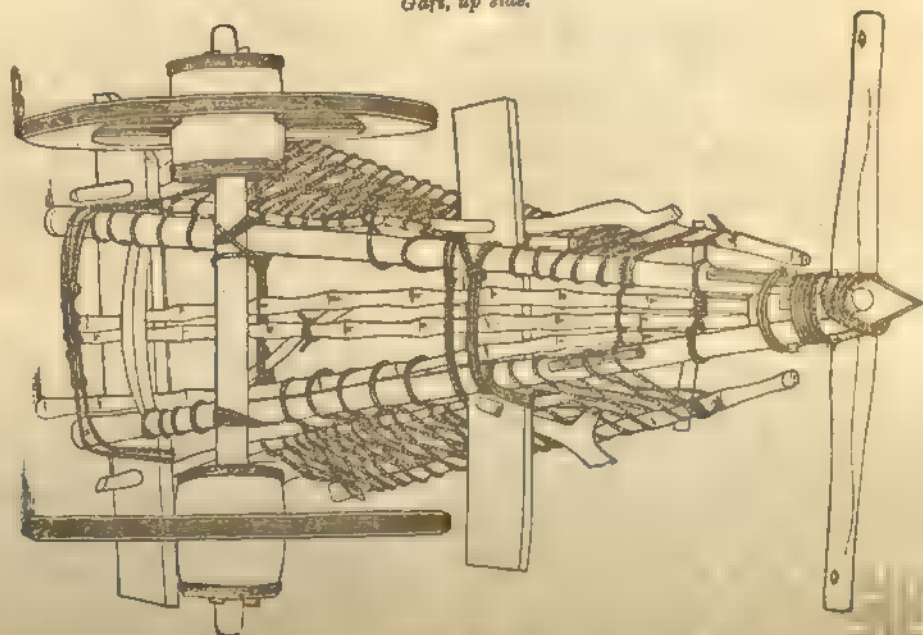
Garī—a stack of grass or fodder. West districts (bauṅā, garri).

Gārī—[Skt. *gantrī*, rt. *gam* = to go] (*chhakrā*, *gāḍī*, *gāḍī*, *laṭhā*, *laṭhī*, *laṭhiyā*, *rahiā*, *rahrā*, *rakhat*, *ṭāṅḍā*)—a country cart. *Gārī dēkh*

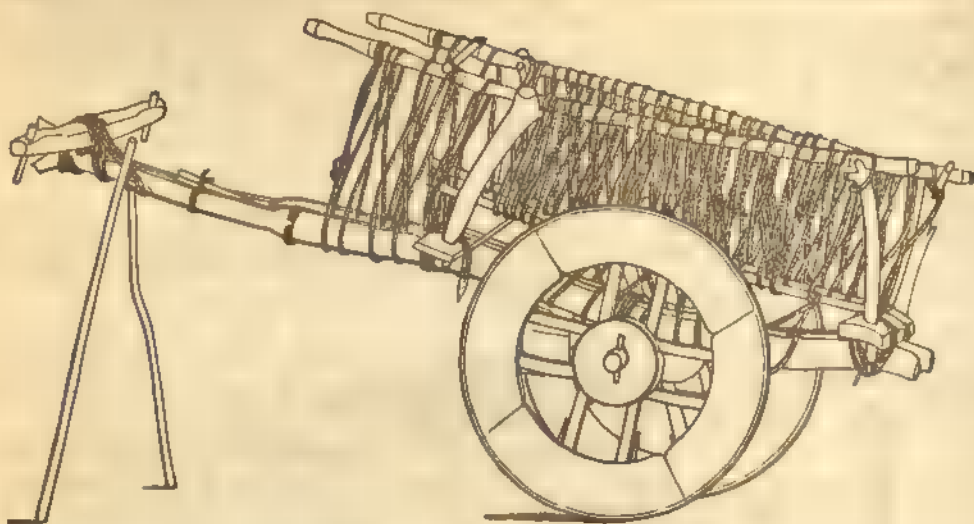
pāon phāḍ = when the traveller sees a cart his feet begin to swell. For other kinds of carts see *bahlī*, *chaubaldā*, *chaubardā*, *chaupahiya*, *chaupaiyā*, *dahmardā*, *dobaldā*, *dobardā*, *laharuā*, *majholā*, *majholī*, *phirak*, *rabbā*, *rahaklā*, *rath*, *thēlā*. In a team of three oxen the wheelers are *dhori*, *dhuriyā*, *jūriyā*. In a team of four the leaders are *bālā*, *bālhan*, *juar*.



Gārī, up side.



Gārī, down side.



Gārī, side view.

The following are the parts of the cart—

- (a) The wheel, *pahiya*; in the Duāb pair; to the East *chakkā*. The spokes are *ārā*, *ārā*, *ārā*, *ārāgaz*, *ārāgaz*; in Rohilkhand *ārā dāhriyā*; *ārā* is properly the thickest spoke while the thinner is *gaj*. The quadrant of the wheel is *putthi*. The spikes which run from one of these quadrants or fellos to the other are to the East *johani*, *jonhi*, *jonhiyā*; in Rohilkhand *jālāhiyā*, *sāl*; in the Duāb *āran*; in Bundelkhand *āran*, *dhurī*; wheels with four spokes are *chauariyā*, and with six *chhiariyā*; the nave is *nāh*, *nāhā*, *nāhān*, *gāhān*. It is strengthened by an iron hoop, which is to the East *ban* or *band*; in the Duāb *andā*. The iron axle box is *āvan* or *anvan*. When the edge of the wheel is bevelled to prevent wearing it is known in the Lower Duāb as *nagar*; in Rohilkhand *hāl*; to the East *maṅgar* or *chātar*. In Rohilkhand *magar* or *mungar* is the outer edge of the wheel and *nagar* the inner edge. To clip the worn edge of a wheel is to the East *śāl mārab*. The linch pin is in the East districts *chakel*; in the Central Duāb *chakol*; to the East and Rohilkhand *dhur killi*. The peg in the wheel is *pharkili*, *pharkillā*, *pharkilli*. The inside washer is *kāndān*. The outside washer is in Rohilkhand *paul*, *pani*; in the Upper Duāb *āngh*; to the East *chōnghi*.

- (b) The axle—*dhur*, *dhūr*, *dhūrā*, *dhāri*, *dhūrā*, *dhuri*, *dhauri*. In some carts which are particularly strong the axle passes outside through a curved piece of wood fastened to the body of the cart, and generally known as *painjini*; in some of the West districts *bānk*, *bānkorā*. The bars which run transversely across the cart to which this piece is attached

on both sides are *tikānt*, *tēkānt*, *tihkānt*, *gar*, *gaj*; in North Rohilkhand *āk*. These pieces are in the Upper Duāb more usually employed in the *bahli* or light ox cart. They are fastened to the pieces running outside the wheels by pegs, *sājā*, or with pieces of rope *jañt*, in the Upper Duāb *paghido*. In Rohilkhand these ropes are generally used only in the *bahli*.

- (c) The shafts which support the body of the cart generally *phar*, *phār*, *phari*, *haras*, *harā*; in Rohilkhand *dasi*; in parts of Bundelkhand *dhurā*. They are sometimes strengthened with a bar of iron which is in the Duāb *patti*, or *kāmi patti*; in the East districts *band*, *gor*. This is fastened by nails known in the Upper Duāb as *giloia*. The inner poles which run along the bottom of the cart—in the Lower Duāb *mājhiiyā*; East districts and Ondh *phāri*; parts of Bundelkhand *sink*; Upper Duāb *chhāhan*. They are fastened to the body of the cart by pegs or iron nails, generally *kānūf*, *kāhkilli*; in Bundelkhand *kātāro*, *thōlān*. The flooring of the cart—in the Upper Duāb *paṭār*, *chharairā*. The short transverse bars in front of the driver's seat which keep the shafts in their places—to the East *phāri*; in the Duāb *paṭri*, *paṭti*; in North Rohilkhand *sugan*.
- (d) The flat board forming the driver's seat—in the Upper Duāb *panjālā*; Central Duāb *paṭli*, *paṭli*; in the East districts and Rohilkhand *mohārā* (which in Rohilkhand means also the end of the yoke); in other parts of Rohilkhand *shagun*, *shaguni*; in parts of Bundelkhand *patmor*. The cross bars behind the driver's seat (in which the posts forming the siding of the cart are fixed) are usually *paṭri*, *paṭti*; in Central Duāb *paṭelā*; in the

East districts *mākhārā*; in Bundelkhand *majhpattī*, *pachhārī*. The bamboos which run along from end to end and form the bottom of the siding are usually in the Duāb *mūngī*; in the Lower Duāb and East districts *bāngar*; in Rohilkhand *chhātkā*. They are fastened to the body of the cart by ties usually called *rasārā*.

(e) The upright posts forming the siding—in the Upper Duāb, parts of Rohilkhand and Oudh *khalad*, *khalud*, *kharud*, *khalēd*; in South Oudh *joind*; parts of Bundelkhand *kharērud*; to the East *khāntārī*. The long poles or bamboos forming the top of the siding are usually *bāns*, *bānsā*, *ballī*; in the Upper Duāb and Rohilkhand *chandoi*, *bāhī*. The ropes forming the siding are usually *kathvānsā*; in Rohilkhand *pār*. The posts to strengthen the siding fixed in the curved bars which run outside the wheels are in the Upper Duāb *dēgā*; in Rohilkhand *bēl*, *jhōnk*; in the East districts *khāntārī*. In some places extra cross bars are fixed above the bottom of the cart behind, and below it in front. These are in North Rohilkhand *chāhān*; in the Lower Duāb *sā*.

(f) The block in which the axle pin is fixed—generally *nasaurī*; in Upper Duāb *laṣṭhā*; in Rohilkhand *jhānd*; in parts of Bundelkhand *bhaurā*. The cross bar which supports this below is *āk*, *ānk*, *bānkārā*, *gaz*.

(g) The axle pin—*dhurī*, which is fastened to the last mentioned bar by the *ghānī*; the fastening of the curved piece of wood outside the wheels to the transverse bar is usually *janī*, *jantrā*.

(h) The yoke—*jūd*, *jūdā*; to the East *jūdāh*, *jūdāhī*; in parts of Rohilkhand *jūdānī*. The pointed piece of wood in front is usually *shaqunī*, *shaqun*, *sagunī*, *sagun*; in Bundelkhand *harēnā*.

(i) The prop in front—*āntārā*, *āntārā*, *uṣārā*, *uṣhārā*, *uṣarpā*; in parts of Bundelkhand *sipdā*.

(j) The pole forming the tail of the cart—to the West *pārā*; to the East *pachh-lakārā*. The pole forming the front of the side is *fēk*, and the prop supporting it *khāntārī*. The prop supporting the cart behind is to the West *ghorī*, *dahī*, *dahiyā*; in parts of Rohilkhand *arēkhā*. The *fēknā* or *sikhvā* in a prop to support a cart when a wheel is taken off.

(k) The hooks on the yoke to which the ropes which go round the necks of the oxen are fixed—*chiraiyā*, *nāgal*; in parts of Oudh *sammāl*.

(l) When three oxen are yoked the rope which goes round the leader's shoulders is *bān* or *bīndī*. The ropes which go round the necks of the oxen, *jot*, *bīnriyā*, *gātā*. The rope which goes round the leader's body is in the Upper Duāb *pēṭī*. The rope by which the yoke is attached to the body of the cart is to the West *nār*, *nārī*; to the East *jhātkā*.

(m) The mat put in the bottom of the cart to prevent grain, etc., from falling out is to the West, *pāl*, *pākhī*, *pākhri*; in Rohilkhand *phaṭṭā*; in the East districts *ghālā*; in parts of Oudh *kīrhir*. In Bundelkhand the *phaṭ* is a piece of matting, and the *kharorī* a bamboo frame used for the same purpose.

Garlāvarī—see garāvārī.

Gārībān—see gārīvān.

Gārīhā—[*gārī*]—an ox that goes in a cart.

Gārinnā—[*gāndā*]—the place in which the sugarcane is cut in slips for the mill. East districts (*gaṇḍrā*).

Gārīvān—[*gārī*] (*gārībān*)—a carter.

Gariyār—[Skt. *gal*, Hind. *girnā* = to fall]—

Gariyār—[an ox that sits down or jiba at work. Lower Duāb—Bundelkhand (*bail*, *galiyā*).

Garjū—[Skt. *garj* = to roar]—the cross breed between the yak cow of Tibet and the Indian bull (*surah gāā*).

Garkhol—[*galā* = throat; *kholnd* = to loose]

Garkholā—[—a rope for tethering cattle or

Garkhor—[horses by the neck (*agārī*, *paghā*).

Garmī—[Pers. *garm* = hot]—(1) heat, the hot weather; (2) (*ālang*, *arōnd*, *akhān*) heat in cattle, etc.

Gārnā—[Skt. *garia* = a hole]—(1) to drive into, to bury; (2) to beat out jewelry in a mould.

Khētī nahīn hai khētānā; *garai chāhē dholnd*, *Junkarī kā chūn mārē*, *kāth baithe bēnd*.

[Farming is not mere play that you should be thinking of having a necklace made out of the profits. What is the use of bringing out your rolling pin when you have only millet flour to make cakes of, i.e., such flour has little gluten and cannot be easily rolled into cakes.]

Garrā—roan, bay coloured—of horses.

Garri—(1) the cylindrical field roller. Duāb; (2) (*garī*) a stack of grass or fodder. Upper Duāb (*hauṅgā*).

Gartani—[*galā* = the neck; *tānd* = to stretch]—a rope for tying cattle by the neck. Lower Duāb (*paghā*).

Garuā—[Skt. *gaṇḍuka* = a water ewer]—a brass vessel with a spout, used for drinking (*gēruā*).

Garūrā—[*garud*]—a brass pot: specially applied to that used for taking about the dyo at the Holi festival. Central Duāb.

Garvāhī—[*i garvā* = to bury, insert]—a ring of iron fixed on the share of the plough to prevent it from going too deep into the earth. Oudh (*hal*).

Garvāl—see garāvārī.

Garvāt—[*galā* = throat]—disease of the throat in cattle. Central Duāb (*ghaṇṭiyār*).

Gāt—[Skt. *grantha* = binding]—(1) the inner peg of the yoke; (2) (*dabrā*, *du-*

Gātā—[*hārī*, *dahri*, *gēndā*, *khuṇḍ*, *gal*, *kirai-*

Gātā—[*gā*, *kiriya*, *kold*, *koliya*, *koldā*, *ko-*

vārī, *pālā*, *ṣapari*, *ṣapariyā*) a small field. Duāb.

Gātā—[*gāl*]—(1) ropes which go round the necks of oxen when yoked (*gārī*, *hal*); (2) ropes for tying up bundles of cut crops. Ea. dis-

sweetmeats (*batāshā*), and pice. Then he knots together the shawl (*orhā*) of the bride and the sheet (*dopattā*) of the bridegroom, and puts in the fold betel-nut (*chhāliyā*), boiled rice, and a rupee. Then the bride and bridegroom change from one stool to the other, a ceremony known as *paṭṭāphér*. If the stools knock together during this ceremony, it is believed that the marriage will not be happy. When Shukr or Venue is in declension, brides do not go to their husbands' homes, nor return thence to visit their parents. In the hills the ceremony is as follows: "The boy's parent shall cook certain cakes called *phēnikā* (*phēn* = froth). These the boy takes to his father-in-law's house, where he salutes all the family and presents the food. Early in the morning he worships Ganesha and at a favourable time places his wife near him. The *tilak* (qv.) is then interchanged between him and the relatives of his wife, and formal salutations take place. He then takes his wife and whatever portion of the dowry is now given to his own house, and on arriving at the threshold the garments of both are again knotted together, and the husband rinses his mouth, consecrates the *arghā* (qv.), and performs the dedication. Ganesha and the Matris are then worshipped, and the fixing of the favourable time is again gone through, that the whole rite may be undertaken at the auspicious moment and be free from defects. Gifts are then made to the family priest and astrologer, and the couple go to the inner apartments, where they worship the *Jivā matris* whose figures are drawn on the walls. The *kalasā* (qv.) is then consecrated, the couple circumambulate the vessel and the usual offerings and dedications are made, winding up with the aspersion, after which the knots on the garments are untied, and the couple feast and retire to rest."—(Atkinson—*Himalayan Gazetteer*, II, 911 f.)

*Slān jag mēh jog karē, jagat na jānē koē ;
Jab nārī gaunē chālī, chāṛhī pālī roē ;
Chāṛhī pālī roē, jānē nahīn koē, jiyā kī,
Rahī sūrat tan chhāḍ hīyē bīch apnē piyā kī.
Kahī Girdhar kavirāḍ, arē jānī hohu andrī,
Muhh sē kahē bandh, pēt mēh binvāi nārī.*

[Let the ascetic perform his penance in a way that the world may not know what he is doing,—just as a woman when going to her husband's house tries to suppress her feelings and gets into the litter weeping, but in reality she is picturing to herself the happiness of her husband's home. Says Girdhar, the prince of poets, "Do not be ignorant: what the woman says is not what she feels." (The subject-matter of these lines is *yoga* or mental abstraction. What follows is brought in by way of metaphor.)

Gaunahrī—[*gaund*]=the newly arrived bride at her husband's house. East districts.

Gauṇḍā—[? *gāṇv*, Skt. *grāma* = a village] (*gaunḍī*)—a cattle yard. Rohilkhand (*nohrā*), especially for wild cattle in the jungle.

Gaundāsējnā—[*gāṇv*, Skt. *grāma*? Skt. *suvarjya* = an excellent sacrifice]—presents to village servants and alms given to beggars at a marriage—cf. *bakhār*, *hathāl*. West districts.

Gauṇḍī—see *gaunḍā*.

Gauṇkh—[*gaukh*]—(1) a truss for a thatched **Gauṇkhā**—roof. East districts (*gaunchā*); (2) a cupboard in a wall. East districts (*tāq*).

Gaurī—see *gaunḍā*.

Gaur—a woman's fast held on 4th dark half of Kārtik: also known as *karvā chauth* or *karvā gaur*. On this day married women give a spouted jar (*karvā*), sweets and money to Brahmins. East districts.

Gaurā—} see *gaunḍā*.

Gaurī—} see *gaunḍā*.

Gauraiyā—} a hen sparrow; an earthenware smoking pipe. East districts.

Gausāl—[*gau* = cow; *śālā* = house]

Gausālā—} (*bākhāl*, *bākhār*, *bardaur*, *gavār*,

Gausār—} *gavār*, *gohār*, *gokhār*, *guḍhār*, *sāl*,

Gausārā—} *sariyā*, *sār*)—a shed for cattle.

Sheds for breeding cattle are in Oudh *ghurat*, *ghaurā*, *langhar*. A place where buffaloes are collected is *ghoṭhā*, *ghoṭil*. For cattle enclosures, see *nohrā*. To fold cattle in a pen is to the East *olāḍ*, *tharāḍ*.

Gaut—[Skt. *goṭra* = a cattle shed]—(1) a place where cowdung is made into cakes for fuel. Central Duāb; (2) fodder for cattle.

Gauthan—[*gau* = cow; *than* = udder]—a cow's udder; *gauthan sitalā* is rinderpest in animals or small-pox in human beings.

Gāvā—(1) as much hemp as can be twisted at one time. East districts; (2) tendrils of the pumpkin and similar plants. East districts.

Gavanḍādārī—see *gaṇvadh*.

Gavār—see *guār*.

Gavār—[? *gaushā*]—a cowshed. Upper Duāb.

Gayāl—[*gayā*; past of *jānā* = to go]—(1) a person who dies without an heir to perform his funeral ceremonies—see *aḍḍ*; (2) land of deceased sharers (*bisvādār*) lying unclaimed; land coming under the management of the landlord when a tenant abandons his holding. West districts and Rohilkhand; (3) (*gaidāl*) a bad debt; *gayāl khātā* = the list of bad debts kept up by a trader.

Gaz—[*gaj*]—(1) a yard. The *ilāhī gaz* = 33 inches; (2) the spokes of a wheel.

Gēbā—the thread of the woof. East districts (*kargah*).

Gēglā—a weed injurious to wheat: see *akrā*.

Gēhūn—[Skt. *godhūma* = the smoke of the earth] (*gohūn*, *kanak*, *khajūrā*, *nāphāl*)—wheat; the varieties are very numerous. Among the best known are *dāudī*, *dāudī*, *dāudiyā*, the best white wheat; *muṇṛiyā*, *muṇṛiyā*, *muṇṛiyā*, *muṇṛiyā*, *muṇṛiyā*, *muṇṛiyā*—beardless wheat, usually white but not so markedly so as the *dāudī*; *badhā*, hard white wheat; *pisā*, *pisā*, soft red wheat; *kaṭhīyā*, *lathiyā*, hard red wheat; *gaṇḍājālī*, mixed white and red wheats; *paigkamburī*, a curious round gained variety somewhat resembling pearl barley apparently introduced from Arabia.

Agē gohūn picchhē :—

Usko kahiyē baṭā kisān.

[Call him a fine cultivator who looks after his wheat ploughing before his rice sowing; wheat land requires constant ploughing during the rains.]

Ghanṭ—
 Ghāṇṭ— } [Skt. *ghaṇṭa*] (*ghāno*)—the metal
 Ghāṇṭā— } bell used in worship, etc., and fast-
 Ghāṇṭā— } ened to the neck of the leader of a
 Ghanṭ— } herd of cattle grazing in the jungle.
 Ghāṇṭī— }

Ghanṭākarn—[Skt. *ghaṇṭa* = bell or *ghaṭa* = a jar; *karna* = the ear] (*ghaṇṭyādī*)—one of the Kumaun local gods: represented with ears as large as a bell or with bells in his ears. "He is supposed to be of great personal attractions and is worshipped under the form of a water jar as the healer of cutaneous diseases." (Atkinson—*Himalayan Gazetteer*, Vol. II, 816).

Ghaṇṭī—[Skt. *ghaṭa*]—a small metal water vessel broad at the brim and base and sloped in the centre.

Ghaṇṭī—[Skt. *ghaṇṭa*]—a small bell.

Ghaṇṭīyār—[*ghēṇṭī* = the throat] (*allāī, bīliyā, garvāt*)—disease of the throat in cattle.

Ghar—[Skt. *graha*] (*bagar, bākhar, bākhlī, bākhrī, bārī, kuro, makan, nādh, thainkī*)—a house.

Apnā ghar kag bhar,
Parāyā ghar thūk kā qar.

[You may fill your own house with filth, but you dare not spit in another's house; that is, you may do as you like with your own, but you must respect other people's property.]

Ghar na bār
Miyān muḥalledār.

[A gentleman without house or home and appointed manager of his ward.]

Bāhā soṭ jā ghar mēn
Pān pasārē vā ghar mēn.

[The old man sleeps in one house and puts out his legs into another (a riddle for a lamp which spreads its light from one room to another).]

Apnā ghar dūr sū sūjht = a man's own house is recognised from afar off.

For other terms connected with houses, see *chhānī, digammar, havēṭī, jāldār, jhonprā, khaṇḍar, maro, pachduvār, rāoṭī, sainghar, sēdarā.*

Ghār—[Skt. *gratta* = a cavity or *ghriṣṭa* = worn, frayed]—low lands where water lies: a tract of cultivated land unbroken by *ḍsar*: land cut away near ravines.

Ghār—[Arabic *ghār*]—a cave; a pit; low lands in river valleys (*kachhār*).

Gharā—[Skt. *ghaṭa*] (*gagrā, ghailā*)—a round earthenware pot used for drawing and storing water, etc.

Gharāmī—[*ghar* = house; *kāmī, rī. kām* = work] (*chhappar-band*)—a thatcher.

Gharar—[the stalks of pulses like *moṣh*, etc., used as cattle fodder.



Gharauñchī.

Gharauñchī—[*gharḍ* = *dāñch* = high]—(1) a stand for water vessels (*pañḍā*); (2) (*ghirauñchī, kharkāuṣḍ, jickḥī*) a hole in the wall or stand for holding small articles.

Gharḍuārī— } [*ghar*; *dūr*
 Gharḍinnā— } = door;

ginnā = to count]—a house tax. The first is the Eastern, the second the Western term.

Ghārī—[a clump of bamboo. East districts (*koṭhān*).

Gharī— } [Skt. *ghaṭa*]—buc-
 Gharī— } kets used with the Persian wheel. Bundel-

khand (*arhaṭ*).

Gharī—[Skt. *ghaṭī* = a time-piece]—(1) (*biḍḍ ghaṇṭ, ghaṇṭ, ghaṇṭī*) a bell; (2)

a measure of time. To the East 4 *gharī* = 1 *pahar*; 8 *pahar* = 24 hours. To the West and more generally 8 *gharī* = 1 *pahar*. *Gharī mēn toḍ, gharī mēn mādh* = of an unsteady or fickle man. He is sometimes an ounce and sometimes a drachm.

Gharīyā lagāb— } to exhibit samples of goods.
 Gharīyā lagānā— } Eastern districts.

Gharīyā— } [Skt. *ghaṭa*]—a crucible used for
 Gharīyā— } melting metals. (*kuṭhāl*).

Gharīyāl—[the piece of wood on which bricks are crushed for making mortar. Oudh (*rāj*).

Gharakālī—[*ghar* = house; *karnā* = to make]—a concubine. East districts (*dhart*).

Ghar kē log— } a wife: the women of the
 Ghar kē ādmī— } family.

Ghar kar, ghar kar,
Sattar baḍ rīr dhar.

[Marry a wife, marry a wife, and bring seventy evils on your head. Wife and children are hostages given to fortune.]

Gharṇai—[*gharḍ* = a water vessel; *nāo* = a boat]—a raft supported by earthen vessels.

Gharohī—[*ghar*]—a hut. East districts (*jhoṇprā*).

Gharaj—(*ahā, aīḍ, dahār, sālḍā*)—inundation.

Ghartall— } [*gharḍ* = *talē* = below]—a support
 Ghartarī— } for earthen vessels (*pañḍā*).

Gharuā— } (*agēḷ, agvār, baṭoran, buḍran,*
 Gharvā— } *gaṭharuḍ, gaṭhuḍ, ghūṇḍar, jhāran*)

—rufuse grain and sweepings of the threshing floor—the perquisite of the village manials.

Gharvālā— } [*ghar*]—the husband and wife as
 Gharvāl— } called by each other (*khāvind,*
 Gharvārā— } *joṛū*).

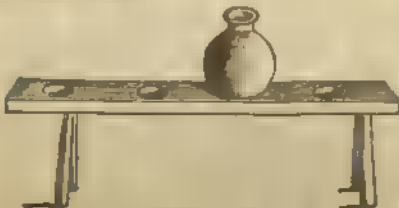
Gharvārī— } [*ghar*]—a subscription levied at so
 Gharvārā— } much per house.

Ghās—[Skt. *ghāsa* = food] (*ghāṇa*)—grass.

Guro Kabir na kīyē, upar dēkh nīḍa,
Ajkal khūṭ lēṇḍ, upar jāṁē ghās.

[Kabir be not proud as you look up at your dwelling. Some day soon you will have to lie in the earth, and the grass will grow over your head.]

Kuṭṭā ghās khūḍ, to dēr na pāl lē t—[If dogs



Gharauñchī.

could be fed on grass, would not the whole world keep them?

Ghasahā—[ghār]—a grass fed animal.

Peṭahā chākar, ghasahā ghor,

Khān bahut kām karēn thor.

[A pot-bellied servant and a grass fed horse, eat a lot and do little work.]

Ghāt—[Skt. *ghaṭṭa*]—(1) a crossing or ford over a river; (2) bathing steps on the banks of a river or tank; (3) the place where the obsequial ceremonies of a dead person are performed. It should be if possible near running water, and not to the west of the residence of the deceased; (4) a pass in the Hills.

Ghātā—[ghāṭ] (*ghaṭṭā*)—a gap in a broken wall. West districts.

Ghaṭahā—[ghāṭ] (*ghaṭṭar*)—(1) a man who collects dues at a ferry; (2) a ferry boat.

Ghaṭerāvan—[ghāṭ, ghōṭ] = the throat (*gar-dā, gardūhā, qāṭhiyā, ghaṭorā, ghēroān, ghārkhā, gorparā, ghorvā, pāliyā*)—a disease in cattle; probably a sort of rheumatic fever brought on by the sudden change at the beginning of the rains to rich pasture and exposure to extremes of temperature.

Ghāṭ—[ghāṭ]—(1) a mountain pass in the hills; (2) elevated land; (3) a sloping pathway, Agra, Mathura; (4) (*ghaṭṭāl, ghaṭṭālā*) Brahmins who officiate at bathing places and receive dues.

Ghāṭlā—[ghāṭ = throat]—a piece of wood tied round the neck of vicious or runaway cattle. Robilkhand (ḍāingānā).

Ghaṭorvā—see *ghaṭerāvan*.

Ghaṭṭā—see *ghāṭ*.

Ghaṭvāl—

Ghaṭvālā—} see *ghaṭiṭyā*.

Ghaṭvāl—

Ghaṭk—} a small wicker basket (*khāñch*).

Ghaṭk—

Ghaṭrā—[P corr. of *gaurā*]—breeding-sheds for cattle. Oudh (*gausālā*).

Ghēgarā—} the pod of gram, cotton, etc.: *ghē-*

Ghēgharā—} *ghārā ho rāh hai* is the phrase

Ghēghrā—} in the Duāb for the grain forming

Ghēgrā—} in the pod of gram.

Ghēlaun—[*ghāṭnā* = to throw]—(*ghāṭ, ghāl-*

Ghēluā—} *vā, ghilaun, jug, lubhāo, lubhān,*

Ghēlvā—} *phāo, rāk, rūngā*)—a handsel,

something additional given to the purchaser to

close a bargain. *Pariyā lēnī, bhānīs ghēlaunī*

= he has bought the buffalo calf and wants

her mother as a handsel.

Ghēnch—(*ghāñch*)—the neck: in Kahāra' slang

the long-necked beast, the camel (ḍūṭ): a camel

in Fatehpur is *lamghāñchā* = long-necked.

Ghēnghariyā—[*ghāgharā*]—a girl's petticoat

(*lahngā*).

Ghēnsuā—[cf. *ghōnālā*]—a bird's nest.

Ghēṇṭā—[either *ghēnṭ* = the throat, hence =

"the screamer:" or according to Platts, Skt.

ghāṇṭhi = a young hog]—(*ghēṇṭi, ghēṇṭiya*)—

a lamb. East districts (*bhēr*); in other places

a young pig.

Ghēṇṭārā—}

Ghēṇṭi—} a pod of cotton, gram, etc.

Ghēṇṭi—}

Ghēṇṭiya—} see *ghēṇṭā*.

Ghēr—[Hind. *ghērā* = to surround; Skt. *grā-*

Ghērā—} *haka* = receiving]—(1) (*goṭ, loṇṇā,*

rauhāṇī) an enclosure for cattle, carts, etc.; a farm-

yard; (2) a cattle fence (*bār*); (3) the border of a

petticoat, etc.; (4) a frame on which cloth is

hung when being dyed (*raṅgrēz*); (5) the hard

substratum of soil met with in well-sinking, etc.

(*moṭā*).

Ghērni—[Skt. *ghārn* = to turn round]—the

handle with a round top of the spinning-wheel

(*charkhā*).

Ghērān—[see *ghaṭerāvan*]—a sort of rheumatic

fever in animals. Rae Bareilly.

Ghēṭlā—[Skt. *grah* = to seize]—shoes turned up

in front (*gurgāb*).

Ghī—[Skt. *ghṛita*; rt. *ghrī* = to sprinkle]—(*ghyan,*

ghyo, khirā, sonṭkakhā)—clarified butter. Fresh

ghī is *ahirānā, jāṭak*. To the East two kinds

are recognised—*khaffā* or sour, when the milk

is coagulated with stale curds (*jāman*), and

mīṭhā or sweet when it is made of sweet milk:

stale *ghī* is *kuppī ka ghī*. *Pāñchoṇ wāṅṭhiyān*

ghī mēn = a lucky fellow! all five fingers in

the butter at once. The phrase for boiling

ghī is *ghī kuykayā dānā* = to make it sputter.

Ghīhānā—[*ghī*: *hānā* = an earthen pot]—

Ghīhānī—} (*ghīlahrī, ghīyānā, ghoṭuā*)—

Ghīhēndī—} a pot in which clarified butter is

kept.

Ghīkar—fees for grazing cattle. Hill districts

(*charāṭ*).

Ghīlā—(*ghālēf, galēf, gīlēf*)—a covering; an

outer sheet, the same as the *khāl* (qv.): it is usu-

ally not hemmed all round like the *doḥar* (qv.).

Ghīlaun—see *ghēlaun*.

Ghīnch—see *ghēnch*.

Ghīnnī—[Skt. *ghārn* = to turn round]—a peg

on which a wheel revolves; the peg fastening

the axle-pin of cart (*gār*).

Ghīnoñch—[*ghīnnī*]—(1) the cross-beam of a

well—Bundelkhand (*miyār*); (2) a stand for

earthen vessels (*pañḍā*): *ghīnoñchī kō nichā*

kīch = it is natural to find mud under the place

where the water is kept.

Ghīrāl—[*ghērān* = to surround]—fees to a cow-

herd for herding cattle (*charvāṭ*).

Ghīrañch—see *ghārañch*.

Ghīrī—[Skt. *ghārn* = to revolve]—(1) a

Ghīrni—} pulley; (2) the leather body of the

ox-cart inside the wheels (*bakli*).

Ghīṭrī—[*ghēṇṭārā*]—the pod of gram. Robil-

khand (*chanā*).

Ghīyā—[*ghī*: lit. soft as butter]—(*ghāṭ, galkā,*

Ghīyā—} *nēnūān, torī*)—the bottle-gourd or

pumpkin (*Cucurbita lageneraria*).

Ghīyānā—see *ghīhānā*.

Ghōā—the transverse ridges in a potato field:

contrasted with *bāzū* (qv.) (*āṭū*).

Ghogh—[Skt. *ghārn* = to surround]—(1) a

Ghoghā—} net for catching quail—East dis-

Ghoghi—} tricts; (2) the shed erected over the

field watchman's platform—Robilkhand (*ma-*

chān); (3) a method in use among shepherds,

etc., of tying the blanket over the head in order

to keep off rain (*kammāl*).

Ghoghar—[? *ghuggū* = the hooting of an

Ghogho—} owl]—(*dodo, hāṭ, hāṭ, hāvā*)

—a ghost called to frighten children (*bhūṭ*).

Ghogi— } see ghogh.
Ghokht— }
Ghokl— }
Ghol— } [gholnd = to melt]—(1) a drain
Gholā— } (nālā); (2) the drain for the juice in
 a sugar-cane mill. Rohilkhand (kolhā).
Gholak—(1) a money-box (golak); (2) a chisel for
 cutting grooves (barhai).
Gholuā— } [ghol = to mix] — a vessel in
Gholvā— } which clarified butter is made or
 kept (ghihānā).
Ghoñchā— } [Skt. ghāṛṇ = to whirl]—an ox
Ghoñchāh— } whose horns project in front.
 East districts (jhuāgā).
Ghoñghā—[Skt. ghāṛṇ = to twist, revolve]—a
 snail. *Bharé samundar ghoñghā hāth* = he
 traversed the ocean and came back with only a
 snail shell.
Ghoñghā sivār—[ghoñghā: sivār = water-grass]
 —produce from rivers or tanks. East districts
 (jalkar).
Ghoñghat—[Skt. guṇṭhāna = concealing, or
 ghāṛṇ = to surround]—a woman's veil; the
 action of a woman who draws the corner of her
 sheet before her face when a strange man
 passes.
Ghoñsār— } [Pgāhān-shāla]—a house in which
Ghoñsārī— } grain is parched (bharbhūñjā).
Ghoñsāl—[ghuñd = to enter in]—(ghāñsāl,
 ghuñd, khoñd)—a bird's nest; a place when
 an animal lies. *Chil ki ghuñd mēn māns ki*
dharohar = putting meat in pledge in a kite's
 nest! *Chil ki ghoñsāl mēn māns ghāñsāl*
hātā = they are looking for meat in a kite's
 nest! *Laṅgri gilakrī dāmā mēn ghoñsāl* =
 a lame squirrel with its nest in heaven!
Ghopā—a mode of wearing the blanket over the
 head to keep off rain. West districts (ghogh).
Ghorā—[Skt. ghōṭaka]—(1) (baglā, jāngī,
 turāng)—a horse. A mare is *ghorī*, *ghuriyā*;
 a pony, *ṭaṭṭā*, *ṭaṭṭua* : to the East *ghuñghund*,
phirīkī, is a small, fast, ambling pony; *ligdī*,
 a weak pony-mare: a male foal is *baohhēra*;
 a filly, *baohhēri*; a horse kept in a stall,
bañdhū; when let out hobbled to graze,
chhāñdū: a pack pony, *ladū*, *parāl kē*
ṭaṭṭā: a hill pony, *ṭāṅṅān*. Among the diseases
 of horses may be noted : bone spavin, *motharā*;
 splints, *bēl haddē*; paralysis, *lagadh*; gone in
 the loins, *kumārī*; ringbone, *chakrāval*; thrush,
rasā; lampan, *tālā*; strangles, *kuppak*; strain,
mooh; colic *kurkurī*; sand-cruck, *sumphāṭ*;
 contraction of the hoof, *sumukhrā*; glanders,
rējas, *rējas chhīmā*; swollen legs, *pāḍ*.
 Among colours are, *lāl*—brown; *kummaid*, *kum-*
mail, bay; *ṭeliyā kummaid*, *kummail*, dark bay;
chāron gāñh kummaid, *kummail*, bay with full
 black points; *surāng*, chestnut; *sabzā*, grey;
nīl sabzā, iron grey, *gulādr sabzā*, dapple
 grey; *makkhā*, flea-bitten; *mushkī*, black;
garā, roan; *badāmī*, a sort of roan; *chīnī*, roan
 with dark patches.
 Among the paces are—*poiṭyā*, gallop; *halkā poiṭyā*,
 the canter; *dukkī*, the trot; *gadam*, the short
 amble; *laṅgūri*, the plunging pace.
 Among the marks on horses the chief are the
 various kinds of *bhañṛī* or curls in the hair.
 The *dōban*, *dōman*, a feather on the chest, is

very rare, and is considered an antidote (*rok*) to
 other bad marks. As to the *bhañṛī* or curls—
 if those under the mane at each side turn
 towards the ears of the horse, it is a very good
 sign. If there be only one such curl it is toler-
 ably good. If the feather turn downwards
 towards the rider it is called the "snake mark"
 or *sānpān*. A *bhañṛī* on one side and the
sānpān on the other neutralise each other. The
pach kalyān—four white stockings, a white
 muzzle with a white blaze up to the forehead—is
 very lucky. A *sānpān* on each side is very bad.
 So is a horse with a black palate, known as
siyāh tālā or *shatāṭā*. The *hirdāval*, a curl or
 feather on the breast, is very unlucky.

Mā par pūt, piṭā par ghorā;

Jo bahut nahīn to thora thora.

[A child is like his mother, a horse like his
 father; if not altogether, still to some extent.]

Damrī kē ghorā chhāk pasērī dānā = a horse
 worth a farthing and getting 60 lb. gram a day!
Ghorē kī dum baṭhēgi apnī kī makkhī hīl-
vogā = when a horse's tail grows he can whisk
 off his own flies.

(2) small strings for the irrigation basket.

East districts (daur).

Ghorē—[ghorā]—strings attached to the well
 bucket or irrigation basket. East districts
 (bañdhānī, daur).

Ghorī— } [ghorā]—(1) a mare. *Bhaiyā jī kī*

Ghoriyā— } *ghorī* = an elder brother's mare—
 common property. *Bērī ghōrī lāl lagām* =
 an old mare with a scarlet bridle.

Jo ghōrī dīn mēn jānē kahiyē bahut alēn;

Dējiyo kāṭh sattarā, phir na bāñdhō jīn.

[If your mare foal in the day-time, consider it very
 unlucky. Give her to some enemy and never
 saddle her again.]

(2) the prop supporting a cart behind—West dis-
 tricts (gārī); (3) beams from trees two thirds
 grown—East districts; (4) pieces of wood to
 support the eaves of a house. East districts
 (chhajjā).

Ghornā—[gholnd = to melt]—a beverage made
 of sugar and water.

Ghorāl—horse mustard; the common black
 mustard. Ghazipur.

Ghorasār—[Skt. ghōṭaka shāla]—(ghurēdr)—a
 stable. East districts.

Ghorvā—rheumatic fever in animals. Agra
 (ghaṭērēvān).

Ghorvāh—[ghorā]—(ghurēdāh)—a groom. East
 districts.

Ghoṣī— } [Skt. ghuṣā = to shout]—a Muham-

Ghoṣiyā— } madan cowherd (gaddī, guāl).

Ghoṣiyā ghorat yaḥ Kamariyā byāḥ lē gayo =
 the Ghosī was so busy shouting that the Ku-
 mariyā (another class of cowherd) walked off
 with the bride.

Ghoṭā—[ghuṭnd = to be pounded; Skt. ghṛīṣh]—
 a polishing stone used by jewellers, etc. (hakkā,
 sunār).

Ghoṭah—a gulp, a dive; *ghoṭah khor*, a diver, a
 well-sinker.

Ghoṭaunā—[Skt. ghuṭa ghuṭi = the ankle]—
 short drawers worn by wrestlers (pāñjāmā).

Ghoṭī—[gholnd = to dissolve; Skt. ghṛīṣh]—
 (ghuṭi)—land which has been under rice and is

- in a moist state. Bundelkhand, Lower Duāb and Benares (dhankar).
- Ghoṭil— } [ghoṭi]—muddy wet ground where
- Ghoṭṭhā— } buffaloes are collected. East districts (gausālā).
- Ghoṭnā—[Skt. *ghṛiṣā*—to polish stones, etc.
- Ghuchchī— a little earthen dish with a narrow neck.
- Ghuggi—[ghoḡḡ]—a mode of tying the blanket over the head to keep off rain. East districts (kammat).
- Ghughni— } [Skt. *ghūrna* = to twist about]—
- Ghughri— } moist gram fried in butter or oil.
- Ghughurī— }
- Ghughrū—[Skt. *ghurghura*, from the rattle they make]—an ornament made of bells worn on the ankles.
- Ghugutiya— a name in the hills for the constellation *Makar* or *Capricornus*, so called from the small images of flour baked in sesamum oil or butter, and made to resemble birds, which are strung as necklaces on the necks of children on that day. On the next day (2nd Māgh) the children call crows and other birds, give some of the images to them, and eat the rest themselves (*makara saṅkrānt*).
- Ghuiyān—[acc. to Platts, from Skt. *ghūrna* = twisting, but possibly from Portuguese *iyab* = English yam]—(*arai, arui, arvi, gāḡi, kacchālū, kacchāū*)—the edible arum or yam (*Arum colocaria*).
- Ghuliya—[ghulā = melted]—(*barkā*)—a little earthen dish.
- Ghulēl— } [cf. *gullā*]—the pellet bow used in
- Ghulēl— } scaring birds.
- Ghull— } [ghoinā = to melt]—the drain for the
- Ghullā— } juice in the sugar-cane mill. Rohilkhand (kolhū).
- Ghumāo—[ghūmū = to turn round]—the turning of the plough; as much land as a pair of oxen can plough in a day. Upper Duāb.
- Ghūmnī—[ghūmnā = to turn round]—stomach staggers in cattle.
- Ghun— } [Skt. *ghuṇa*]—the grain weevil: a
- Ghūn— } worm which eats wood. *Jau kē sath*
- Ghunā— } *ghun pis gayā* = the weevil is
- Ghūnā— } ground up with the barley (companions in misfortune).
- Jaisē ko taiso milo sunrē Rājā Bhīl !*
Lohē ko ghun khā guyo, launḡē lē guyo chīl.
 [A man left some iron with a Baniya, and when he claimed it was told that weevils had eaten it. In revenge he stole the Baniya's child, and when charged said—"Listen, Rājā Bhīl; he got as good as he gave. The weevils ate the iron, and now a kite has carried off his child."]
- Ghunchā— } a small earthen vessel for milk.
- Ghunchī— }
- Ghūndar—[cf. *khūndar*]—refuse grain and sweepings on the threshing floor—the perquisite of the lower castes (*gharvā*).
- Ghūṅḡ—[Skt. *ghūrna* = twisting]—(1) the neck string of a jacket (*aṅḡā*); (2) little ball pendants attached to the *bāzū* (qv.) or *anant* (qv.); a breast ornament worn by Jāt women in the Upper Duāb.
- Ghūṅḡchī— } [Skt. *kuṅchikā*]—(*chhontilā, chir-*
- Ghūṅḡchī— } *mīhī, gumchī, guṅḡā, kūnch,*

- ratī, surkh*)—the seed of the *Abrus precatorius*, used in weighing precious metals, etc.: they weigh each about 1·933 grains.
- Ghūṅghā—see ghōṅghā.
- Ghūṅghat—see ghōṅghat.
- Ghūṅḡnī— } [Skt. *ghūrna* = twisted]—a mess
- Ghūṅḡnī— } made of various grains boiled together. *Dānt ghūṅḡnī*, or *dānt nikalnd*, is a sweetmeat made of poppy seed, wheat, and sugar distributed by Muhammadans when a child gets its first tooth. In Cawnpur *ghūṅḡnī vāḡ* is a dealer in old lumber (*kabāṭ*).
- Ghūṅghunā—[lit. a rattle]—a little, fast, ambling pony. East districts (ghorā).
- Ghūṅḡrū— } [Skt. *ghurghura*, from the sound]—
- Ghūṅḡrū— } a woman's ornament made of bells worn on the feet; bells hung on the necks of oxen. *Nā bailon kē galē mēn ghūṅḡrū nā pahiyon mēn jhānjh* = of a shabby equipage—no bells on the necks of the oxen, no symbols on the wheels.
- Ghūṅḡāl— } see ghōṅḡāl.
- Ghūṅḡār— }
- Ghūṅḡ— } [Skt. *karkuṣa* = sweepings]—
- Ghūṅḡ— } (*goḡhar, jhauṅḡ*)—(1) weeds
- Ghūṅḡ— } picked up in a field—East districts—see *nirāl*; (2) a manure pit or pile of filth (*kūṛī*); *jo koḡ nā khāē, voḡ ghūṅḡār khāē* = what no one eats is consumed on the dunghill; (3) a fire of refuse or cow-dung; (4) sand-hills. Upper Duāb (dhūs).
- Ghurat—[? *ghūr*]—sheds for breeding cattle. Oudh (gausālā).
- Ghur charhī—[ghorā = horse; *charhā* = to mount]—part of the marriage ceremony: the bridegroom goes on horseback to a temple to worship, and thence returns to the bride's home to fetch her.
- Ghūrī— } see ghūr.
- Ghuri— }
- Ghurilī—see ghurilī.
- Ghuriyā—[ghār]—(1) a manure heap; (2) semi-circular tiles (*khapraīl*).
- Ghuriyā—see ghori.
- Ghurkā— a disease in cattle: apparently rheumatic fever. Oudh (ghatērēvān).
- Ghūr katvār— } [ghār]—a manure pit. East
- Ghūr katvār— } districts (kūṛī).
- Ghur katvārī— }
- Ghurilī—[ghurilī]—a little earthen vessel with a narrow neck. East districts.
- Ghurvāh—see ghovvāh.
- Ghūṭ—[see ghōṭi]—rice husks. Rohilkhand.
- Ghufannā—see ghofannā.
- Ghuṭī— }
- Ghūṭī— } see ghōṭi.
- Ghyau— } [ghāi]—clarified butter: a Panjābī
- Ghyo— } form. Upper and Central Duāb.
- Ghyūshgyān— a name in the hills for the constellation of Leo—see *Sīnha Saṅkrānt*.
- Gidahrū— } [Skt. *gidhra* = greedy]—a jackal;
- Gidār— } a little boy. East districts, (chhokrā).
- Gilahrā— } [cf. *gilaurā*]—a little chip box for
- Gilahri— } holding betel (*gēhā*).
- Gilās—[Eng. *glass*]—a drinking-vessel, like the *ākhurā* (qv.).

Gilaundā—the flower or pod of the *mahuā* (*Bassia latifolia*).
Gidh gidh gilaundē khād,
Daur daur mahuā tar jād.
 [He who is greedy to eat the mahuā fruit runs under the mahuā tree.]
 Gilaurā—} [Skt. *gīlita* = eaten, swallowed]—the
 Gilaurā—} beistings, beistyn; or milk given by
 a cow for about the first four days after calving. Rohilkhand (pāust).
 Gilaurī—} [gilaurā]—a leaf of betel rolled up for
 Gilaurī—} chewing (bhrā).
 Gilauridān—a betel box.
 Gilēf—an outer sheet—see *ghilāf*.
 Gilla—[*gild* = moist]—moisture in land. Upper Duāb (hāl).
 Gilla—} [*gilla*]—the preparation of a field
 Gilla lagāib—} for sowing rice. It gets three to five ploughings under water, and, unless infected with noxious salts (*dsar*), is harrowed.
 Giloiyā—nails for strengthening the shafts of a cart—Upper Duāb (gār).
 Gindar—[Skt. *gandha* = stench]—(*gadahiā*, *gad-hēlā*, *gandahiā*, *gandhiyā*, *ghonghā*)—an insect which attacks growing pulses, etc.: in some places the name is applied to the stinking flying bug of the rains.
 Gindaurā—[Skt. *gāṇḍu*, *gāṇḍuka* = a ball]—(1) round flat cakes of sugar distributed at weddings—cf. *ṣarḍafah nānuah*; (2) manure (*khāt*, *pāns*).
 Ginduri—[*gindaurā*]—a round pad used for supporting water-pots, etc., on a woman's head (*lāḥuā*).
 Ginja—(*bar*)—an insect like a centipede, fatal to cattle if eaten.
 Ginni—[*gāṇḍā*, *gāṇḍā*]—pieces of sugar-cane ready for the mill. North Oudh (*gāṇḍēri*).
 Ginni—[corr. of Eng. *guinea*]—a sovereign; guinea.
 Girah—(1) (*gāṇḥā*)—a knot; (2) (*gāṇḥā*, *khān-chhā*, *lāṅ*) the knot or side pocket in a woman's sheet—West districts (sārī); (3) a measure of length—one sixteenth part of a yard; (4) a sum of money tied up in a knot in the sheet: hence cash, money ready to be paid. *Zāmin na hojiyā*, *girah kā dājiyā* = lend cash if you like to a friend, but don't back a bill for him. *Scottied*, *Ast times* the cautioner pays the debt.
 Girāin—} [P. *gālā* = neck]—a rope by which
 Girāin—} cattle are tied to a peg. West districts (*khurān*).
 Girānī—[Pera. *gīrān* = deer]—(*garānī*, *ghāmī*, *ghokar*)—dearth, scarcity—see *ākāl*.
 Girāon—see *girāin*.
 Girāl—[*ginduri*]—a pad to support water-pots, etc., on a woman's head (*lāḥuā*).
 Giraurā—[P. Skt. *grah*, *kārika* = the grasper]—the axle of the well wheel. Farrukhābād (*charkh*).
 Girdā—[Pera. *gird* = around]—(1) a chisel with a rounded edge used for making lines on wood (*barhai*); (2) a confectioner's round wooden platter for sweetmeats; (3) the round pivot on which the door-leaves (*kivār*) swing. Rohilkhand.
 Girdi—[*girdā*]—flat round cakes made of pulse flour—see *angākār*.
 Gircāz—[*gird* = around; *gāz* = a yard]—the masonry cylinder of a well (*golā*).

Girhast—} [Skt. *grihastha* = a householder]—
 Girhasth—} (1) a housekeeper, householder, cultivator (*grihast*); (2) a weaver who has several looms. East districts.
 Girt—[Skt. *gīrita* = swallowed]—the cocoa-nut kernel (*nāriyal*).
 Girānā—see *girāin*.
 Giribān—[*giri* = throat; *bān* = protecting]—the collar, or part of a coat round the neck (*āṅḡā*).
 Gīrlī—[P. *gīraurā*]—the well pulley (*charkh*).
 Gīriyā—[*gīrān* = to fall]—an ox that sits down at his work. Central Duāb (*galiyā*).
 Gīrmīṭ—[P. Eng. *gimlet*]—a wire used for cleaning the stem of the opium pipe.
 Giro—[Pera. *gīrau*]—(*bāndhak*, *gāṇḥā*, *gīrā*)—a pledge or deposit.
 Gīroh—[Pera. *gīroh*]—a subdivision of a sect or tribe: used especially of the Faqr and wandering tribes like the *Sānsiyā* or *Hābdārā*, etc.
 Gīrā—[*gīrān* = to fall]—an ox that lies down or stumbles at work. West districts (*galiyā*).
Mārē karakhā nār, *mārē voh aryal jaffā*,
Mārē gariyārā bail, *mārē voh khānum nī-khaffā*.
 [Bad luck to the shrewish wife, the jibbing pony, the stumbling ox, and the earn-nothing husband.]
 Gīrrā—} [see *gīraurā*]—the pulley of the well
 Gīrrī—} (*charkh*).
 Gīrvā—} [*gērā* (qv.) = yellow earth]—(*gērā*,
 Gīrvī—} *ratuā*, *ratvā*)—the red rust in cereals.
 In this disease the plant turns red and the ear black: in *hardā* (qv.) the plant is yellow and the ear black. For a full description of the disease see under *ratuā*.
 Gīrvī—[*gīro*]—a pledge or deposit.
 Gīṭṭī—[P. Skt. *granthā*]—(1) a reel; (2) a pellet put in the bowl of a tobacco pipe to prevent the stem from being choked with ashes or juice (*āṣan*).
 Gīyānā—a herdsman of semi-wild cattle in the Tarāl (*baridiyā*, *thāṭhiyār*, *guāl*).
 Gobadh—[Skt. *go* = cow; *vadh* = to kill]—slaughter of cows (*gaughāt*).
 Gobār—[Skt. *govish*, *govishtha*]—(1) cow-dung. When collected in grazing grounds and dried for fuel it is known as *bānkundā*, *bāngointhā*, *bāngointha*, *āṇḍ kandā*, *arṇā kandā*, *gōlmanth*, *bīvān kandā*, *gohrā*. When mixed with chuff or other rubbish and made into cakes for fuel, it is to the east *gōṭhā*, *gōṭhā*, *har-rā*; and to the west, *ahar*, *chipsrī*, *chipsrī*, *chāprē*, *gohar*, *uprā*, *uplā*, *gōḍā*, *deyā*, *thēprī*, *chot*, *choth*. The larger cakes are *gohā*, *kandā*, *gorhā*, *gorhā*. In the East districts *dohatā* are large cakes, and *kankatiyā* or *maddhikari* smaller cakes. *Jagrā* is a small pile of cow-dung fuel on which pulse is cooked. To make the cakes is *pāṭhānā*, *thāṇḍā*, and the place where they are made *pathvārā*, *pathaurā*, *pathnaur*, and in the Central Duāb *gaut*. For the pile of cakes see *gohaur*, and the fuel-house *gohārī*; (2) fees for cattle-grazing. Hill districts (*charāl*).
 Gobarchak—} [*gobar-chāk* = a round piece;
 Gobardhan—} Skt. *gobardhana* = the name
 Gobardhanā—} of cattle]—a piece of cow-dung placed on the piled

grain to prevent theft and avoid the evil eye. In Rohilkhand it is cow-dung mixed with water and thrown on the grain in lines forming a symmetrical figure to prevent theft from the pile (chāāk).

Gobardhan parivā— } [gobardhan-pratipada = Gobardhan parvā— } the first day of a lunar fortnight]—a ceremony observed on the day following the *Divālī* or *Dipmātika amāvās* (qv.), the 1st of the bright half of Kārtik. An image of a man is made of cow-dung and pieces of reed (*siāk*) are fixed on it with a little raw cotton on each; a lamp is lit and worship is performed—see *divālī*.

Gobh— } [see the next]—a disease in crops
Gobhi— } caused by wind which produces fresh shoots from the root and thus weakens the plant.

Gobhi—[usually der. from Skt. *go jīva* = cow's tongue, but possibly through the Portuguese *couve*]—the cabbage (*Brassica oleracea*). The common cabbage is *bandhī gobhī*; the cauliflower *phāl gobhī*; the kohlrabi *gāñh gobhī*.

Gochanā— } [gēhān, chānā]—wheat and gram
Gochanī— } sown together: cf. *adhchānā*, *bējhar*, *gāñchānī*.

Godā—[*godnā* = to prick]—(*chādp*, *chhādp*, *daghuaf*) an iron used for branding cattle. East districts.

Godahā— } [*godā*]—a rough stick broken off a
Godāhā— } tree. East districts (lāthī).

Godān—see *gaudān*.

Godanī—[*godnā* = to prick]—a grater used in cooking.

Godbharnā—[*god*, Skt. *krodh* = the lap; *bharnā* = to fill]—(*rahas badhārd*)—an informal mode of marriage: the bride goes to the bridegroom's father, who presents her to his son with cocoa-nut kernels (*godā*) and sweetmeats.

Godhan—[*go* = cow; *dhana* = wealth]—a woman's festival in the East districts held in the month of Kārtik two days after the *Divālī*: women make clay figures of snakes, scorpions, etc., and beat them and abuse their friends in order to keep off ill-luck.

Godhar—[*gorān* = to dig]—weeds picked up in a field. Upper Duāb (ghūr).

Godhaurī—see *godhūl*.

Godhi—[*godhā*]—a thick slab. Rohilkhand (lāth).

Godhūl— } [*go* = a cow; *dhūl* = dust]—*go-*
Godhūl— } *dhaurī*—evening; the time when the cows raise dust on the roads as they are coming home. Sir M. Williams (Skt. Dict.) explains it—"the dust of the earth: a period of the day in the hot season when the sun is half risen; in the cold and dry seasons when the sun is full but mild; and in the three other seasons sunset (originally a time when mist seems to rise from the earth): but it generally means cow's dust raised in the evening (shām).

God kā anāj— } [*god* = the lap; *anāj* = grain]

God kā nāj— } —grain given to workmen at the time of ploughing. Upper Duāb (mēnīr kā anāj).

God lēnā—[*god* = the lap; *lēnā* = to take]—(*matubannā karān*, *rās baithānā*, *rās lēnā*)—to

adopt a child. Usually the only ceremony at adoption is the handing over of the adopted son by his father or guardian to the person adopting him before the assembled kindred, with some words implying that henceforth the adopter and adopted are to consider each other as father (or mother) and son. The kindred are generally feasted, and offerings are made as when a son is born. If the son is a small child, he is placed in the lap of the person adopting him.

Godnā—[cf. *gornā*, *khodnā*]—(1) to dig (*khodnā*); (2) to tattoo the skin.

Goānā— } [*gānē*, Skt. *grāma* = a village]—

Goānā— } the circle of land next the village

Goānī— } site, and commanding a high value

Goānī— } as being well manured and fer-

Goānī— } tile. The objection to it is that it

Goānī— } is exposed to trespass: hence the proverb *goānī kī khētī chhātī kī Jam* = to cultivate near a village is as bad as having Death himself on your breast (*gauhānī*).

Gohā—[Skt. *go-sāra* = matter from the cow: cf. *gosā*]—large cow-dung cakes for fuel (*go-bar*).

Gohāl—[Skt. *go-gāṭa* = treading out by cows]—treading out grain by means of cattle. Rohilkhand (*dāēn*).

Gohai—[*gohā*]—the dung of calves dropped when they are ten or twelve days old. Rohilkhand.

Gohan—(1) sugar-cane at the stage when the shoots are two or three feet high—East districts (lkh); (2) the bullock-run in a well—West districts (naich).

Gohar— } [P Skt. *go* = cow; *dhār* = to hold]—

Goharā— } (*gohrā*)—(1) a pathway for cattle (*pagdānī*); (2) a cow-shed—Rohilkhand (*gauhānā*); (3) a field fence—Rohilkhand (*bār*).

Goharī—*juār* millet mixed with sesamum (*til*) and boiled.

Gohārī—[Skt. *go-dhāra* = holding]—(*goithaur*, *goithaulā*, *goithaur*, *goithaurā*, *indhaur*, *kandaur*, *kandaurā*)—the house in which cow-dung fuel is kept. Upper Duāb.

Gohī—the *mahūd* tree (*Bassia latifolia*) and its seed: *gohī kā tēl* = *mahūd* oil.

Gohnā sarson—an oil plant: the same as *lāhī* (qv.). Lucknow.

Gohājī—a mother-in-law. Mathura (sās).

Gohājō—a father-in-law. Mathura (sūsar).

Gohraul—

Gohraulā— } [Skt. *gosāra vāta*]—(*baithīd*, *ba-*

Gohraul— } *taīd*, *biṭā*, *biṭaurā*)—a pile of

Gohraulā— } cow-dung fuel.

Gohrī—[Skt. *gosāra*]—small cakes of cow-dung fuel (*gobar*).

Gohūn—[Skt. *godhāma* = the smoke of the earth]—wheat—see *gehūn*.

Mīn, Shanīchar, Kark, Gurā, jo Tul, Mangal kōd,

Gohūn goras gorarī birlā bilsē kōi.

[If Saturday fall in the sign of Mīn, Thursday in Kark, and Tuesday in Tul, wheat, milk, and sugar will be got with difficulty.]

Goī— } [Skt. *go-yuga*]—(1) a pair of plough

Goīn— } oxen—Central Duāb (*juārā*); (2) reciprocal assistance in cultivation—Central Duāb. (āngvārā).

Goind—see goënd.

Goiñā— a kind of bean (sēm).

Goiñā— } [Skt. *govishṭa*] — (1) cow-dung
Goiñā— } cakes for fuel. East districts
(gobar); (2) a head-load of straw. East districts.

Goiñāhab— to plaster a place with cow-dung and water — a Chamār's word. East districts (līpnā).

Goitā—[*gau*]—raw cow-leather. East districts.

Goith—

Goitā— } see goiñā.

Goithaul—

Goithaul— } [Skt. *govishṭa śhāla*]—a house for
Goithaur— } holding cow-dung fuel. East
Goithaurā } districts (gohārī).

Gojā— young straight shoots of trees, etc.

Gojai— } [*gēhān-jau*] (*aṭhgehūndā*, *gojī*,
Gojarā— } *jangar*)—wheat and barley sown
Gojarī— } together.

Gojhā—[Skt. *gāṇṇa*]—(1) a man's pocket (jēb);
(2) (*gunjāh*, *gunjhiyā*) a semi-circular sweet-
meat made of wheat-flour filled with spices and
sugar.

Gojhnaut— } [*gojhā*]—the loose fold on the
Gojhnautā— } left side of a woman's sheet,
Gojhnavat— } used as a pocket. East districts
(sārī).

Gojī—see gojai.

Gokh— } [Skt. *gavākṣha* = a bull's eye]—a
Gokhā— } look out; a window on an upper
floor with a balcony.

Gokhā—[*ṣ gau*]—a calf-skin (*chamrā*).

Gokhrū—see gūkhru.

Gol—[*Gopāla* = protector of cows]—one of the
Kumaun local gods; another name for *Goril*
(qv.).

Gol—[Skt. *gola* = a ball]—(1) a round beam
used as a prop inside mud walls; (2) a large
round grain-vessel. Central Duāb (nāp).

Golā—[*gol*]—(1) (*bāng*, *bīn*, *gīngaz*)—the masonry
cylinder of a well (*kūān*); (2) roasted
balls of meat (*nānbāl*); (3) the kernel of a
cocoanut; (4) a round beam used as a prop in-
side mud walls (*gol*); (5) a grain-market; (6) a
pill of opium or *bhang*; (7) a bundle of fodder,
especially used of the leaves of the *jharbārī*
(qv.). Central Duāb.

Golak—[corr. of Pers. *gholak*]—(1) (*gallā*, *gholak*,
gullak)—a money-box; (2) a chisel with a
curved point for cutting grooves (*barhai*).

Goll—[*gol*]—(1) the bullet used in a musket, sling,
etc.; (2) a large round earthen jar used for hold-
ing grain, etc. (chhoṅ, nāp).

Khātī Baniyā kyā karā?

Us golī kī dhān is golī mēn bhārē.

[How does the Baniya amuse himself when he has
nothing else to do? Why of course he takes the
rice out of one jar and puts it in another.]

(3) the disease quarter ill or rinderpest in
cattle: apparently so called from the rapidity
with which death ensues.

Goll kā tappā—the range of a bullet: a vague
measure of distance: cf. *gaukos*.

Golmūñhā—[*gol* = round; *mūñh* = face]—the
goldsmith's round-headed hammer (*sunār*).

Gon—[Skt. *gonī*]—(1) panniers for a pack-animal
(*khurjī*).

Bail na kūdā kūṭī gon!

Yih tamādhā dēkhā kon?

[Who ever saw such sport as this? The ox stands
quiet and the panniers jump!]

Baniyā kī gon mēn nau māndā dhokā = the
Baniya's panniers hold nine maunds of roquetry.
Gadhē kī gon mēn nau pasērī kā dhēlā = they
put a clod weighing a maund or so into the
miserable donkey's panniers.

(2) a measure for grain = *mān* (qv.). Gorakhpur.

Gonā—see gaunā.

Gonānā—[Skt. *gamana* = going]—to escort pil-
grims round a sacred place.

Gonāvā—[*gonānā*]—an escorter of pilgrims.

Gonchā—[*ṣ gon*]—a milk-pail. East districts
(*jhākārī*).

Gonchhā—a corruption of *aṅgochhā* (qv.).

Gonḍā—[*gūḍnā* = to knead]—clay worked up
into mud to be used as mortar or for building
mud walls.

Gonḍā—[*ṣ go* = cow; *sthā* = place] (*gonḍā*)—
(1) an enclosure for cattle: the phrase for making
such an enclosure is *gonḍā rūḍhḍā*; (2) a fence
round young trees—Central Duāb (*thānvlā*); (3)
a very small field: the next size above this is
ṣapariyā—Central Duāb; (4) the first reservoir
into which water is thrown by the swing basket.
Duāb (ḍol).

Gonḍā—[*gān*, Skt. *grāma* and *sthā*]—(1) land
near the village site—Central Duāb (*goḥār*,
gauhān); (2) a village pathway or road
(*pagḍānḍī*).

Gonḍrī—a mat made of the *gonḍ* reed.

Gonjī—[*gēhān-jau*]—wheat and barley sown to-
gether: in Bundelkhand barley (*jau*).

Gonḍā—see gonḍā.

Gonrakh—[*ṣ gon* = the hauling-rope of a boat;
Gonrakhā— } *rakhnā* = to place]—the pole or
mast of a boat to which the hauling rope is
attached. East districts (*mastūl*).

Goṅsār— } a house for parching grain (*bhar-*
Goṅsārī— } *bhūñja*).

Gonḥ— } [Skt. *govishṭa*]—(1) dried cow-dung
Gonḥā— } —East districts; (2) the place

where the *jiutiyā* (qv.) festival is celebrated. It
is cleared and plastered with cow-dung by the
women of the village.

Gonḥab—see goiñāhab.

Gop— } [Skt. *gopa* = go = cow]—(1) a cowherd
Gopa— } (*guāl*); (2) a man's necklet made
of twisted gold wire.

Gopashtamī— } [*gopa*, *aṣṭa* = eight]—a feast
Gopashtamī— } held on 8th light half of Kār-
tik (*Kārtik sūdi aṣṭamī*). The cattle are fed
and decorated with garlands in honour of Kriṣh-
na passing his youth in the cattle pastures of
Brindaban.

Gopan— } [Skt. *gophana*]—(*ghēlānā*, *ghēl-*
Gopānā— } *vānā*, *ghēlvānā*, *ghilmānā*,
Gophan— } *ghilmānā*, *ghilmānā*, *ghēl-*
Gophanā— } *mānā*, *ghilmānā*, *khānānā*)—
the sling used in searing birds.

Gophiyā— } The pullet is to the west *gullī*,
Gophnī— } *gōlī*; to the east, *ghēl*, *ghēlā*,
Gopiyā— } *ghēlīyā*, *gullā*.

Gor—a grave. *Jahān kī mardān tāhān kī gor*
= where the corpse is, there is the grave.

Gor— } (1) a leg of anything—of an animal
Gorā— } (especially of sheep and goats), a bed,
vessel, etc.; (2) a scarecrow. Gorakhpur (dho-
khā).

Gorā—[see goṇrā]—a fence round young trees.
East districts (thānvā).

Gorā—[Skt. *gaurā*]—white; a sort of light
chestnut colour in cattle.

Gorā—[P *golā*]—the cake-cutting machine in an
indigo factory. West districts (nī kl koṭh).

Gorā—[*gol* = round]—a large grain-vessel. Cen-
tral Duāb (goll).

Gorā—[*goṇrā*]—the belt of land near the
Gorā— } village site. West districts. They
are of course liable to trespass. Hence—

Rāṅghar yāri, Dom pahāṇ,

Gorā ki khetī kushal na jān.

[He that is friends with a Rāṅghar, an acquaint-
ance of a Dom, and has lands near the village,
never knows prosperity.]

Gorāhrā—[*gor* = leg, foot]—an anklet worn
by men and women. East districts.

Gorāṭ—[*gorāṭ* = to dig]—digging of land
(khodāṭ).

Gorait—[*gor* = foot: hence a footman = *piyā-
dah*]—a village watchman. East districts.

Gorait—[*gorait*]—the wages of a village watch-
man: offerings of grain, put aside at harvest
time, to propitiate the local ghosts, and then
given as a perquisite to the village watchman.
East districts.

Gorakh— } [*gau* = cow; *rakhnā* = to herd]—
Gorakhā— } a cowherd. East districts
(guāl).

Gorānv—[*gor* = foot]—(1) (*gorāvar*)—a rope for
tethering cattle by the feet—East districts; (2)
(*gorālnā*) trousers—alāng.

Goras—[*gau* = cow; *ras* = juice]—milk, curds
(dahi, dūdh).

Gorāvar—see Gorānv.

Gorālnā—[*gor* = foot; *āl* = to throw]—see
gorānv.

Gorhā—

Gorhā— } [see goṇrā]—the circle of land near
Gorh— } the village site (gauhān).

Gorh—

Gorhā— } [Skt. *govishṭa*]—a long flat cow-dung
Gorh— } cake for fuel: cf. gosā.

Gorh—[*gol* = round]—a round vessel for holding
grain. Rohilkhand (goll, nāp).

Goril—[P *Gopāla* = guardian of cows]—one
Gorīvā— } of the local gods or ghosts in the
hills. He is also known as Guāl, Guāl, or Gok.
He is one of the most popular divinities of the
lower castes in Kumaun—see ghivār.

Gorkhul—[Skt. *gokshura*, *gokshuraka* = a cow's
hoof]—(1) the ornamental border of a woman's
sheet (*sāṭ*); (2) an ornamental earring; (3) a
weed destructive to rice (*bañs*).

Gornā—to dig (khodnā).

Gorparā—rheumatic fever in animals. Jhansi
(ghaṭerāvā).

Gorsi—[*gau* = cow; *ras* = juice]—a milk-pail.
West districts (jhākār).

Gortani— } [*gor* = foot? *tānnā* = to stretch;
Gortari— } *tālā* = below]—the end pieces
Gorthari— } of a bed. East districts (chār-
pāi).

Gorthariyā— }

Gorū— } [Skt. *gorāpa* = in the form of a
Gorūā— } cow]—horned cattle. East districts
(mavesh).

Gorūā dhukān—[*gorā*, *dhuknā* = to be con-
cealed]—dusk in the evening: the time the
cattle return home in a cloud of dust. East
districts (shām).

Gorvā— } [*goṇrā*]—the circle of land round the
Gorvā— } village site (gauhān).

Gorvān— } [*gor* = leg]—a rope used for
Gorvānsā— } tying cattle to a peg. East
districts (kharānv).

Gorvār—[*gor* = leg]—the end pieces of a bed.
East districts (chārpāi).

Gosā—[Skt. *govishṭa*] (*gosā*)—cakes of cow-
dung fuel. East districts (gobar).

Gosā karnā—[*gau* = cow]—to milk cattle.
Bundelkhand (dohnā).

Gosā—see gosā.

Got— } [Skt. *gotra* = a cow-pen]—(1) an en-
Gotā— } closure for cattle, straw, etc.—Duāb
(ghēr); (2) (*gotrā*, *gotra*) a subdivision of a tribe
founded on the tradition of common descent,
and embracing all descendants through males of
the common male ancestor—in a word, all the
agnates.

Got— } [Skt. *gufika* = a small ball]—(1) the
Gotā— } hem of a garment; (2) narrow lace,
of which the finest is *ghanuk*; if broad it is
paṭṭhā: other varieties of lace are *qaitān*, *sū-
kiyā*, *lās*, *kālā batān*, *kinārī*, *lachkā*; *lachkā*
is about 1½ inches wide; *kinārī* 2 to 3 inches
wide; beyond that up to 3 inches is *paṭṭhā*—
see Hoey's *Monograph on Lucknow Trade*, p.
113.

Got— } [Skt. *goshṭha* = a cow-pen]—(1) the under-
ground storey of a house—Kumaun (*tahkhā-
nah*); (2) a place for tying up cattle—Kumaun.

Gotāilā—[*goṇrā* = cow-dung fuel; *ālaya* = a
house]—a house for cow-dung fuel. East
districts (gohār).

Gotāmal—[*goṭh*]—a verandah to the lower storey
of a house. Kumaun.

Got— } [Skt. *gufika*]—a cake of opium, indigo,
Got— } etc.

Gotra— } [*got*]—a subdivision of a tribe includ-
ing all the agnates.

Grahan—[Skt. *grahana* = seizing]—an eclipse:
sūraj grahan = an eclipse of the sun; *chānd*,
chandra grahan = an eclipse of the moon.

Grahas— } [Skt. *grīhastha*; *grīha* = house;
Grahas— } *sthā* = to stand] (*gīrhas* *gīr-
hasth*)—a householder; cultivator.

Graibān—a corr. of *gīrbān* (qv).

Granth— } [Skt. *granthi*]—a knot; the knots
Granthi— } in the Brahmanical cord (*janū*).

Granth bandhan—the ceremony of tying together
the clothes of the bride and bridegroom at a
wedding (*ānchal granth*).

Gū—[Skt. *gūṭha*]—filth, excrement. *Syāndhī
kavāḍ gū khātā hai* = a crow, cute as he is, eats
filth.

Guāl— } [Skt. *gopāla*]—(1) (*baidiyā*, *baī-
Guālā— } dhiyā*, *bardiya*, *charvāḥ*, *charvāḥ*,
Guāliyā— } *charvāyā*, *chaupiyā*, *ghori*, *giyāṇra*,
Guār— } *gop*, *gorakh*, *narkā*, *pāri*, *ṭhāki-
yār*) a cowherd; (2) one of the local gods in
Kumaun: see goril.

Guālin—[guā]—(1) a female cowherd; (2) a sort of bean (sēm).

Guār— } [guā] (dararhē, kaurē, kacchār,
Guārā— } kuārā, kulthi, kurthi, phatigudr,
Guārphall— } shyāmsundarī)—a kind of pulse
used as cattle fodder (*Cyamopsis psoraloides*)
(gavār).

Guārā—[guā]—fees or remuneration to a cowherd. Duāb (charvāh).

Guārph—[guā]—a place for tying up cattle. Kumaun.

Guchchhā—[Skt. gucchha]—a bundle of anything—of hemp fibre, flowers, plantains, etc.: *idligon kā gucchhā* = a bunch of keys.

Guchchhi—[guchchhā]—a string of beads, pearls, etc.

Gūdar— } [gūdar = soft; Skt. goda = the
Gudar— } brain]—(1) (gudrī) old cotton,
Gudariyā— } raga; (2) a quilt made of rags
(razāl).

Guddā—the branch of a tree (dāl).

Gudhāl— } a bunch of thorns used as a harrow—
Gudhār— } Rohilkhand.

Gudhi—the empty cob of maize when the grain is beaten out. East districts (gūli).

Gudhuri— } [gudhūti]—the dust raised by
Gudhuruk— } cattle coming home: hence
evening (shām).

Gudrī—see gūdar.

Guduri—an insect which eats peas and gram. Azamgarh.

Gūgā— } [Zāhir pīr, Zāhir dīvān]—a cele-
Gūgāpīr— } brated saint or local god in Upper
India. In the Upper Duāb the legend of Gūgā

is that he was a Chauhān Rājput, and was going somewhere on horseback, when he sunk into a pile of mud and cow-dung. He appears to people in their dreams as a big snake (*śāp*) or a small snake (*sapotiā*), and bites them as they wake. Offerings of sweetmeats propitiate him. "His grave is near Dadrewa in Bikaner. He flourished about the middle of the 12th century. He is really a Hindū and his name is *Gūgā Bīr* or 'Gūgā the Hero.' But Muslimāns also flock to his shrine, and his name has been altered to *Gūgā Pīr* or "Saint Gūgā," while he has himself become a Muhammadan in the opinion of the people. His conversion is thus accounted for: He killed his two nephews and was condemned by their mother to follow them below. He attempted to do so, but the earth objected that he being a Hindū she was quite unable to receive him till he should be properly burnt. As he was anxious to revisit his wife nightly, this did not suit him, and so he became a Muslimān; and her scruples being thus removed, the earth opened and swallowed him and his horse alive. He is to the Hindūs of the west districts the greatest of the snake kings, having been found in the cradle sucking a live cobra's head, and his *chharī*, or switch, consisting of a long bamboo surmounted by peacock's feathers, a cocco-nut, some fans, and a blue flag, may be seen at some times of the year, as the Jogis or sweepers who have charge of it take it round and ask for alms. (Ibbetson—*Panjab Ethnography*, pp. 115-116.)

Guhānī—see gauhānī.

Gujhārī—[gajhā]—an armful of out grain given to village servants at harvest. Oudh (kakhi-yāl).

Gujjā—the filter of river-grass (*sindr, sirudi*) used in a sugar refinery. Rohilkhand (khañd-sāl).

Gūkhurū—[Skt. gokshura = a cow's hoof] (*gokh-rā*)—a herb which springs in sandy land bearing a fruit covered with small prickles (*Tribulus laxuinosus*). A large kind called *gūkhurā dākhini* bears a fruit of a triangular shape with prickles at the angles; and hence the same name is given to the iron crow's-feet thrown on the ground to check the advance of cavalry.

Gūkhurū utārā—to be attacked with rinderpest—of cattle. Rohilkhand (chēchak).

Gul—(1) a ball of prepared charcoal for lighting a pipe; (2) a very small field—Central Duāb (gāfā); (3) the confectioner's fire-place—Oudh (halvāl).

Gūl— } [Skt. kulā]—a drain for bringing water
Gūlā— } to a field (barhā).

Gūl— } (1) (*bār, gabādā*)—the upripe ear of
Gūlā— } maize; (2) the cotton pod (ghēñī).

Gulābī—[gulāb = a rose]—rose-coloured—of dyes.

Gulāl—the red powder thrown about at the Holi festival, generally made of the flour or meal of barley-rice or the singhārā nut.

Miyān phirē lāl gulāl

Bibi kē hain burē aghāl.

[The master goes about amusing himself throwing powder at the Holi, while his wife is in a bad way at home.]

Gūlar—[? Skt. guḍa = a ball—Platts]—(1) the cotton pod (ghēñī); (2) the wild fig (*Ficus glomerata*).

Gulariyā—a grove of *gūlar* (qv.) trees.

Gulaur— } [gul]—(1) the sugar-boiling house or
Gulaurā— } its fire-place—East districts (kolh-vār); (2) a mess of molasses and flour—East districts.

Guldār sabzah—[gul]—dapple grey coloured—of horses (ghorā).

Gulē— } [? Skt. guḍa = a ball—Platts]—a
Gulēl— } pellet bow used by bird-scarers.

Gulāndā—[? cf. gulēl]—(gulē)—the pod or fruit of the mahua (qv.) tree.

Gulgulā—[see gulēl] (*gūḍ, pūḍ*)—cakes of flour and sugar with various condiments fried in butter. *Gur khānī gulgulānē pārhāz* = he eats sugar, but abstains from sweet-cakes. This dish is sometimes known as *miyān kē karāhī* = the cauldron of the Lord.

Gul—[? Skt. guḍa = a lump]—(1) the mahua tree (*Barris latifolia*)—Duāb (mahua); (2) the pod of the mahua tree which yields an oil known as *guliya tēl* (gulāndā).

Gūl— } [cf. gul] (*chhohāh, chhānch, gukhī,*
Gūliyā— } *gūlī, gūliyā, khakhurī*)—the
empty maize cob after the grain is beaten out
(makka).

Gūliyā—[*golī* = a jar]—a milk-pail. Rohilkhand (jhākār).

Gūliyā tēl—see gul.

Gullā—[cf. gul]—(1) (*burkā, gāndērā*) a small piece of sugar-cane for chewing—East districts; (2) the cross-axle of the irrigation lever—East districts (ghēnkī).

Gullak—[*gḥolak*]=a money-box.

Gull— } [Skt. *gulikā*, *gudikā* = a little ball—

Gulliyā— } Platts—(1) a wooden tool for smoothing the binding of books (*jildsāz*); (2) sowing seed in the furrow left by the plough as (contrasted with broadcast—West districts *bonā*); (3) the pedal axle of the grain-crusher or water lift—East districts (*ḡhēākā*, *ḡhēākīl*); (4) the pellet used with the sling—West districts (*gophaṇā*); (5) the empty cob of maize *Duāb* (*gūll*).

Gulṭā [*gol*] = a ball; Skt. *gulikā*—the pellet used with the sling. East districts (*gophaṇā*).

Gūlā—[dim. of *gol* = a jar; *gol* = round] (*gūlā*)—a milk-pail. Rohilkhand (*jhākāṛ*).

Guluband—[*gulā* = neck; *band* = fastening]—a general term for various kinds of gold and silver necklets.

Gūlōl—see *Gūlā*.

Gumchl—[Skt. *kunchikā*]=the seed of the wild liquorice (*Abrus precatorius*) used in weighing—see *ghuāngchl*.

Gummā— } a brick, usually of large size. West districts (*īṇ*).

Gumṭā—[P Skt. *gulma* = a cluster] (*baniyā*)—a caterpillar which attacks the buds of cotton, etc. *Duāb*.

Gūn— } [Skt. *gūṇa*]=the hauling-rope of a boat

Gūn— } (*nāo*).

Gūn—[Skt. *gōṇi*]=panniers for a pack-animal (*khurjī*).

Gūnāl—[*gūn*, *gun*] (*gurhaṇ*)—the rope or string which fastens the stick at the mouth of the vessel used with the irrigation lever (*ḡhēākīl*).

Gunarkhā—[*gun* = the hauling-rope; *rakhā* = to fix]—the mast or pole in a boat to which the hauling-rope is attached. East districts (*mastūl*).

Gūnchhā—[Skt. *guchha* = a clump]—the spike of the blade of the weeding spud which goes into the handle. Upper *Duāb* (*khurpā*).

Gūnḡ—[P Skt. *kunḡa* = a hole, a pit] (*khāḡ*, *khāḡ*, *mūḡ*, *mūḡhā*)—a furrow. For other kinds of furrows see *barhā*, *harai*, *pāṇi*: for the space between furrows, *āntar*.

Gūnḡ—[Skt. *gūṇa*]=the nave of a wheel (*gārī*).

Gūnḡ—[Skt. *gūṇa*]=the ropes which fasten the iron ring to the neck of the irrigation bucket. North *Udāh* (*kus*).

Gūndhā—[Skt. *gūṇḡ* = to pound] (*gūṇḡnā*)

(1) to work up clay in the hands with water for making pottery (*kumhār*); (2) to mix flour and water and make it into lumps (*lōḡ*): to regularly knead the dough is *śāṇḡ*; (3) to beat out or thresh grain.

Gūnḡl—[P Skt. *gūṇḡ* = a ball]—a pad to support water-pots, etc., on a woman's head (*līḡhā*).

Gūndā— } see *Gūndhā*.

Gunhā—[*gūṇa* = the hauling-rope]—the man who hauls a boat.

Guniyā— } [Skt. *gūṇa* = a thread]—the square

Guniyā— } used by masons, carpenters, etc.

Gūṇ— } [Skt. *kunchikā*]—(1) the seed of the

Gūṇā— } wild liquorice (*Abrus precatorius*)—used for weighing; (2); (*gūṇmāl*, *gūṇjā*)—

properly a necklace made of liquorice seeds—then generally applied to a gold neck-chain worn by men.

Gūṇjā— } [see *gōjā*]=a semi-circular sweet-

Gūṇjīyā— } meat made of wheat filled with

spices and sugar.

Gūṇjīyā—[*gūṇjī*]=a woman's earring.

Gūṇḡ—[*gōṇ*, Skt. *gōṇi* = a sack] (*sunḡkā*, *sunḡkīḡ*)—a roll of cloth put under the pad of a pack-animal to prevent galling.

Gūṇḡ—[Skt. *grathita* = bound, connected; *rt*, *grath* = to fasten—Platts]—grants of land made for the support of temples. Kumaun.

Gūṇvāḡ—[*gūṇ* = the hauling-rope]—the man who tows a boat. East districts (*nāo*).

Gupchup—[*onamat*—from the sound of eating]—an egg-shaped sweetmeat made of wheaten flour and filled with thickened milk (*māḡḡ*, *khōḡ*) sweetened.

Guphā—[*gophāṇā*]=a field-watcher's sling. West districts.

Gupphā— } [lit. a tassel; Skt. *gumpha* =

Gupphī— } tied]—the ear of the *juār* millet. West districts (*bhūṇḡ*).

Gur—[Skt. *gudā* = a ball, a lump of sugar]—

(*lōḡhī*, *lōḡhīkārā*)—molasses; coarse unrefined sugar made up and sold in balls, *bhēḡ*. *Chorī*

kā gur mīḡhā = stolen sugar is sweet. *Baniyā*

apnā bhī gur chhīpākār khātā hai = the *Baniya* even when he is eating his own sugar lets

no one see him.

Gurab— } [P Skt. *rt*, *kuṭ* = to divide; cf. *gornā*,

Gūrab— } *gōrnā*]—(1) (*bīdahnā*, *bīdōnā*,

Gurāl— } *chhāṇḡḡ dēnā*, *dadahnā*, *dkur*

dahnī, *gurnā*, *kavā lūḡḡ*, *kurap*, *nīḡḡ*,

nārat, *nīrāṇā*)—the ploughing up of the millets

when they are a foot high. The value of the

process is described in the following lines. The

Field says—

Jo ḡhēḡ mōḡ tōṇ mārōṇ,

Tā ko kuḡḡḡḡ dūṇḡḡ bōṇ :

Jo kurēḡḡ mēṇī kān

Tā kō āḡḡ kuḡḡḡḡ hām.

[I will fill the garner of him who twists and breaks my clods. The garner of him who shows me mercy will suffer.]

(2) the hoeing of sugar-cane—cf. *baithāvan*.

Gurabhā—[*ḡḡrab*]—to dig; to plough up mil-

lets; hoe sugar-cane.

Gurambā—[*gur*, *āmb* = mango]—a dish made of sugar and unripe mangoes.

Gurapūn—[*ḡḡḡḡ* = to thresh]—the heap of grain after threshing. Allahābād (*rās*).

Gurdā— } [Platts, der. *gur*, but P]—a scrape

Gurdam— } used to prevent the sugar from

Gurdamī— } burning as it is being boiled

(*khaṇḡḡḡḡ*, *kolhār*).

Gurēḡḡḡḡ—[*gur*, *pratiḡḡḡḡ*]—to present clothes

to the bride on the part of the elder brother of

the bridegroom. East districts (*bīyāḡ*).

Gurgābī—[*gur*, *āmb* = shoe turned up in front.

Gurgurā— } [*onomat*—from the bubbling

Gurgurā— } sound]—the water tobacco-pipe

or its stem (*huqḡḡḡ*).

Gurh—[*gur*, *h* = Katthak's slang (*tambākū*).

Gurhā— } [cf. *gunarkhā*]—the thwarts of a

Gurhā— } boat. East districts (*nāo*).

Gurhā bhāt—[*gur* = molasses; *bhāt* = boiled

rice]—rice cooked in sugar and water—a Rautara word. East districts.

Gurhai—[gur = molasses] — a market where sugar is sold; in Rohilkhand a factory where molasses (*shirah*) is boiled down.

Gûrhan—[P Skt. *guna*]—the rope used with the irrigation lever (*gunârî*). It fastens the cross-bar at the mouth of the pot.

Gurhî— } [see *gûrhan*]—a rough straw rope used

Gurhl— } for tying up sheaves or bundles of cut crop. East districts (*jûn*).

Gurhiyâ } (1) the lower supports of the spinning

Gûrhiyâ } wheel—Rohilkhand (*charkhâ*); (2) the small strings for twisting the churn—Rohilkhand (*nêtâ*).

Gûriyâ— } (1) the ropes used for pulling the

Guriyâ— } barrow. Upper Duâb (*barahâ*); (2) (*chûriyâh*, *qânâd*, *qânâdâ*, *dhurai*, *shâd*) spikes fixed in the cross-beam of a well to support the pulley axle—Duâb; (3) the pieces of wood joining the upper and lower shafts in the pony-cart (*akkâ*).

Guriyâ—[Skt. *gufika* = a pill, a small ball]—(1) the beads used in a rosary; (2) a bit of bone tied round the ankle as a preservative against rheumatism.

Guriyâ—the name in the Duâb for the *Nâgpanchamî* (*q.v.*) festival held on the 5th light half of Śāvan (*Śāvan sudi pančhamî*). No one ploughs or weeds on this day.

Gurkhâ— } pleuro-pneumonia in cattle. Duâb

Gurkhal— } (*gararâ*).

Gurkhai—[Platts suggests *guru* = a venerable person; *kshaya* = loss]—a kind of mortgage in Bundelkhand by which the mortgagor is bound to pay three fourths of the revenue of the mortgaged land.

Gurmhâ— } a strong-smelling small cucumber.

Gurmhl— } East districts.

Gûrnâ—[Skt. *gurd* = to pound]—to tread out grain. Rohilkhand, Duâb (*dâdn*).

Gurri—see gull.

Gurrnâ—see *gurabnâ*.

Gursî—see fire-place (*burst*).

Gururû—[P Skt. *gêrû* = a ball; anything round] (*kuṇḍariyâ*)—a circle drawn on the ground in which a man taking an oath stands, or from which he takes anything claimed—East districts.

Gurvâyî—[gur = molasses]—a sugar factory. Central Duâb (*koihvâr*).

Gurvâyî—[*gorna* = to dig]—wages for weeding.

Gûthari—see *guthrî*.

Guthlî—[Skt. *granthî* = a knot]—the kernel or stone of a mango, etc.

Gûthrî—[see *guthlî*]—the refuse knotty pieces of straw left on the threshing-floor. Bundelkhand (*gânthâ*).

Gûthâ—[P cf. *guthlî*]—the sowing-basket. Bundelkhand (*daliyâ*).

Gyâbh— } [Skt. *garbha*]—pregnant; pregnant

Gyâbhan— } cy (*gâbh*).

Thârî khêti, gyâbhan gât;
Tab jāno jāb munh mên âi;
or
Harî khêti gyâbhan gât,
Rām dayâ to munh mên âi.

[Depend only on the standing field and the pregnant cow when (by the mercy of God) you get the produce in your mouth.]

Gyârahvân— } [*gyârah* = 11] — the eleventh

Gyârahvâ— } day after a Hindû's death. The

Gyârvân— } officiating priests (*Mahâbrah-*

Gyârvîn— } *man*) receive presents, and with all the family are present at a feast, at which an image of the deceased, seated on a bed (*chârpâi*), and, with the clothes on that he was accustomed to wear during life, occupies the principal place. The Mahâbrahman takes some water, a few grains of rice and a pice, and places them in the hands of the eldest son or nearest male relation of the deceased, while he himself reads over the portion of the ritual relating to death. When the reading of the service is over, the son allows the water to flow on the ground while the Mahâbrahman places a hand on his shoulder, and says, "Your father has gone to heaven" (*suarga*). This concludes the ceremony, and the Mahâbrahman takes the clothes placed on the bed as his perquisites.

H

Habarâ— } mud; swampy ground (*bhâs*).

Habsâ— } mud; swampy ground (*bhâs*).

Hâbus—unripe barley roasted (*baurl*).

Hadd—(*chhor*, *dâd*, *dhurâ*, *mênâ*, *mênâd*, or, *orânt*, *orântî*, *orhâ*, *zarhaddâ*, *siwânâ*)—the boundary of a field, village, etc. For field boundaries see *mênâ*; for dykes used as boundaries, *khât*; boundary marks, *damchâ*; places where these boundaries meet, *sihaddâ*; where four boundaries meet, *chaubaddâ*.

Haddâ—[Skt. *haddâ* = a bone]—a white

Haddâ— } shoot growing out of the root of the tobacco plant and throwing it out of the ground. Duâb.

Haftâ— } [Pers. *haft* = seven]—(*afhvârâ*)—

Haftah— } a week.

Haftgânâh— } [*lit.* seven-fold]—the seven

Haftgânâ— } papers prepared by the village accountant (*paṭṭârî*),—usually including the field survey (*khasrak*), the ledger (*bakhshâdâ*), the rent-roll (*jamâbandî*), the account of rent paid (*siyâdâ*), the accounts of income and expenditure of co-sharers (*bujhârât*), the daily diary (*româdnchâ*), and the details of crops (*jinsâr*).

Hai—[Skt. *kshaya* = loss]—(*hayâ*)—damage done to crops by cattle. East districts.

Hainâ—see *hainâ*.

Haithî—[*hâth* = hand]—the handle of the spinning-wheel (*charkhâ*).

Hajjâm—[Arabic *hajm* = to scarify]—a barber—see *nâl*.

Hakkâk—(*aimâs tarâsh*, *bêgrî*, *naginâshâ*)—a lapidary. The *bâdhîyâ* perforates pearls, coral, etc.; the *kafaiyâ* cuts large lumps of crystal into pieces: there are various kinds of discs used in cutting—*rasrâdî sâh*, *mahin sâh*, *jild sâh*. The stone is ground with a paste containing diamond dust (*mâvâ*). The stone (*nag*) is pressed against the wheel with a piece of bamboo (*kânîd*) pressed against by a lever (*anikurd*). The agate burnishers are *ghonâd*, *ghotâ*.

Hal—[Skt. *hala*, rt. *hal* = to plough] (*har*)—the country plough. For the various kinds of ploughs see *ādhāhal*, *bākhar*, *chaukath*, *dabēhri*, *dabihar*, *kachchā hal*, *khuprā*, *khujaharā*, *loṭan*, *nagrā*, *pakkā hal*.

Do hal rāo : *āṭh hal rānd* ;

Char hal kā bayā kiānd ;

Do hal khēli ; *Ek hal bāri* ;

Ek bail sē bhālī kudāri.

[Ten ploughs, a knight ; eight ploughs, a squire ; four ploughs, a thriving farmer ; two ploughs are mere cultivation : one plough for a garden ; but if you have only one ox, the spade is better.]

Ek har hatyā ; *do har kāj* ;

Tin har khēli : *chār hal rāj*.

[One plough is cruelty ; two work ; three husbandry ; four a kingdom (i.e., he who has only one pair of oxen will overwork them ; two will give him plenty to do.)]

Kikar pāthā ; *siri hal* ; *Haryānā kā bail* ;

Jhōjhā hālī lāṅkē, *baiṭhā chawar khēl*.

[Though the body of your plough be acacia wood, the beam of mimosa, and your oxen of the Haryana breed,—if you have a Jhōjha for your ploughman, he will sit down and play pitch and toss. West districts.]

Sab kār har tar,

Jo khasam sir par.

[All work is under the plough if the master is over it.]

The parts of the plough are as follows:—

(a) the beam—to the west, *hal*, *haras* ; to the east, *kar*, *haras*, *haris*, *harsā*, *harsī*.

(b) the body—to the west, *hal*, *har*, *kuṭh*, *kūy*, *pāthā*, *agvāsi* ; in Farrukhābād, *kuṭhā* ; in West Oudh and Rohilkhand, *nūsi*, *pātho* ; in the east districts, *jāngāhā*.

(c) the handle or stilt—usually *hathā*, *hathilā*, *hatheli*, *hathēli*, *hathēri*, *muṭṭhiyā*, *hathinā*, *kili* ; to the east, *parikathā* ; in the Duāb and Rohilkhand, *parēthā*, *parēkhā*. The top of the handle is *enṛaiyā* in Farrukhābād.

(d) the notches on the beam by which the adjustment is altered—in the east districts, *ārband*, *khūdrā* ; in Kumaun, *kilā* ; in the west districts, *āg*, *nāhal*, *narkhēl*, *narkhēli*, *barnēl*, *banēl*.

(e) the sole in which the share is fixed—in the Upper Duāb, *panhāri*, *panihāri*, *parhāri*, *parihāri* ; in the east districts, *khonpā*, *khonpī*, *khopā*, *khopī*, *khod* ; in the Lower Duāb, *chawhān* ; in Bundelkhand and the adjoining Duāb districts, *ankurī*.

(f) the share—usually *phāl*, *phār*, *phārā*, *phāro*, *pāhli*, *phāri* ; the front part is in some places *nāsi* ; the circular piece of iron on the share to prevent its going too deep is in Oudh *garvāhī* ; and in other places *chau*, *chhalā*, *phulpāri*, *karnā*, *karbā*, *kānāsi*. For the sharpening of the share see *chanḍ-vānā*.

(g) the pegs or wedges used to fasten the various parts together:—

(1) the wedge fastening the beam into the body—generally *og*, *pachār*, *pachāri* ; in Oudh and Rohilkhand, *barail*, *birail*, *birailī* ; in the Duāb and adjoining parts of Bundelkhand, *ghāngro* ; in Kumaun,

kilā ; in Bundelkhand, *gaṭil*, *gaṇṭil*, *gaṇṭilī*. A second wedge is sometimes added, known as *kilī*, *kilri* *joṭ*, *mān-chi* ; in Kumaun, *sailā* ; in Oudh, *mach-holar*.

(2) the wedge or peg connecting the beam and body—usually *dānt* ; in the east districts, *tarailī* ; in the Duāb and Rohilkhand, *pachhāndī*, *pachhāndān*, *pachhāndāsi*.

(3) the wedge which holds the share and sole in the body—to the east, *pāṭā*, *phānā* ; to the west, *agailī*, *agvāri*, *agmāsi*, *pachhēl*, *pachhēlā*, *pachhār*, *pachhāndān*.

(k) the single yoke—that with one bar—properly *jūdā* ; and the yoke with double bars, *jār*, *judr*. But the terms *jūdā*, *jār*, to the west ; *judr*, *judh*, *judhī*, *kāndāvar*, to the east ; *mānchi* in Oudh ;—are used indiscriminately for both kinds of yokes. Where the double yoke is used, the upper bar is to the west *jūdā* and to the east *ballā* ; and the lower bar, *judh*, *joṭhā*, *paṭā*, *pāṭā*. The lower bar is to the west *tarōnchā*, *tarmāchā*, *tarvānāsi*, *tarōnchī*, *tarvānchī* ; in the Central Duāb, *machēri* ; to the east, *tarōyal* or *trāil*. The outer pin which joins the two bars is *sail*, *sailā* ; to the east, *gullā* ; but this is often used of the inner bar, which is properly *gāt*, *gāt*, *gātā*, *gātā*, *samhāl*, *samhāl*, *simhāl*, *pachāi*, *parhār*. The strings connecting these pins are to the east *jodham* ; to the west, *joṭ*, *joṭā*, *joṭī*. The rope fastened to the yoke in the centre is in the east districts *barhā*, *nār*.

(i) the leather thongs which attach the yoke to the beam of the plough—to the east, *diṭlī*, *duḍlī* : the *duḍlī* are usually of leather, the others of rope ; and elsewhere, *nār*, *nārā*, *nāri*, *nareṭi*, *harnādhā*, *nādhā*, *nādhī*, *nāndhī*, *nānā*, *jogrā*, *barhā*.

(j) the ropes which go round the necks of the oxen—to the east, *jēṛā*, *jēṛī*, *jēṛī*, *jēṛvar* ; to the west, *joṭ*, *joṭā*, *joṭī*, *joṭiyorā*. The rein or rope by which the oxen are guided is *paghā* ; and the notches at the end of it, *nurkā*.

(k) the projecting knob in the middle part of the yoke is to the east *khaddī*, *maḥāḍvā* ; in East Oudh, *kaupī* ; in the Central Duāb, *saul* ; in Rohilkhand, *kachhād*.

(l) when the plough is fitted with mould-boards, it is called in East Oudh *sir* ; if made of one piece of wood, the mould-boards are *roḥ* ; and if of two, *pākhli* to the west and *kānī* to the east ; in Allahābād, *kāḍ*. A bundle of grass fastened to the share for the purpose of widening the furrow for sugar-cane is to the east *lēḍī*.

(m) the drill plough in *bānā*, *hānā* : the bamboo pipe usually *bānā*, *bānād*, *akrī*, *nat*, *nālī*, *nārī*, *namai* ; to the west, *orā*, *waivā*, *waivānā*, *kār*, *kuṭh*, *kuṭhiyā* ; in parts of Bundelkhand, *por* ; in Allahābād, *mālā*, *bānā* ; in Farrukhābād, *nālī*, *rēl*, *bānā*. The cup at the top into which the grain is poured is *najārā*, *najārō*, *chānṛī*, *chānṛī*.

For deep ploughing see *avál*; and light ploughing, *sáo*.

Hál—[*hálná* = to shake]—the iron tire round a wheel (*bahll*, *gárl*).

Hál—[Skt. *ola* = damp, or *drdratá* = moisture] (*gillá*, *od*, *odd*)—moisture in land—East districts. In Rohilkhand this is *ál* or *dd*, and the phrase *ál méh ál mil gayá*, or *dd méh dd mil gayá*, means that the field has been thoroughly moistened,—i.e., the surface moisture has gone down to the usual water-level.

Haláétá—[*hal* = plough] (*halckhyo*, *haléot*, *haréllá*, *harai*, *harainí*, *harait*, *haraut*, *harautá*, *harauti*, *haritá*, *haréot*, *haréotiýá*, *haréot*, *kudckhyo*)—the first ploughing of the season: the time at which agricultural operations commence. This is like our English Plough Monday. Brand (275) quotes the old rhyme:

Plough Monday, that next after twelfth tide
is passed,

Bids out with the plough—the worst husband
is last.

Mr. Atkinson thus describes the ceremonies in the hills: "On the day fixed for the commencement of ploughing, the ceremonies known as *kudckhyo* and *halckhyo* take place;—the *kudckhyo* takes place in the morning or evening, and begins by lighting a lamp before the household deity, and offering rice, flowers, and balls made of turmeric, borax, and lemon-juice, known as *pityá*. The conch is then sounded, and the owner of the field or relative whose lucky day it is, takes 3 or 4 lb of seed from a basin, and carries it to the edge of the field prepared for its reception. He then scrapes a portion of the earth with a *kutálá* (whence the name *kudckhyo*) and sows a portion. One to five lamps are then placed on the ground, and the surplus seed is given away. At the *halckhyo* ceremony the *pityá* are placed on the ploughman, plough, and plough-cattle, and four or five furrows are ploughed and sown, and the farm servants are fed." (*Himalayan Gazetteer*, II, 866-7). For the ceremony as carried out in the plains, see Mr. S. Moens' Baroli Settlement Report, p. 69. For the ceremonies as carried out in the east of the province, see *harvañ*.

Halaiti—[*hal* = a plough]—(*haraiti*, *nibavani*)—grain given to village artisans at the autumn harvest as a recompense for repairing agricultural implements, and to workmen at the commencement of ploughing—see *haláétá*.

Halál—[*halál* = lawful]—meat, hides, etc., of animals slaughtered in the proper Muhammadan form, as contrasted with those which perish from disease. "An animal that is killed for the food of man must be slaughtered in a particular manner: the person who is about to perform the operation must say, 'In the name of God! God is most great!' (*Bismilláh Alláho Akbar*), and then cut its throat at the part next the head, taking care to divide the windpipe, gullet, and carotid arteries, unless it be a camel, in which case he should stab the throat at the part next the breast. It is forbidden to utter in slaughtering an animal the phrase which is so often made use of on other occasions—'In the name of God, the compassionate, the merci-

ful (*Bismilláhi'r rahmání'r rahím*)'—because the mention of the most benevolent epithets of the Deity on such an occasion would seem like mockery of the sufferings which it is about to endure." (Lane—*Modern Egyptians*, I, 119, and Hughes' *Notes on Muhammadanism*, 143.)

Hálan—[*hálná*, *hálná* = to shake]—a buffalo that swings its body about as an elephant does: considered a bad animal: see the proverb under *bhains*.

Halas—[*hal*]—the beam of a plough (*hal*).

Halaunt—[*hálná*, *hálná* = to shake]—a scarecrow fixed in a tree and rattled by pulling a string. Lower Duáb (*dhokhá*).

Halbáhá—[*hal* = plough; Skt. *odha* = drawing; Hind. *baháná*]—a ploughman (*halváhá*).

Halbandi—[*hal* = plough; *band* = fastened; *Halbarár*—*barár* (*barámad*) = recovered]

(*halsári*)—rents collected at a fixed rate per plough: in Rohilkhand *halbandi* means a rate in cash on certain portions of a tenant's holding. Sometimes the fields are selected each year by the tenant; sometimes they are fixed fields, but they always hold a certain proportion in area to the fields in which the crop is divided. In Gorakhpur, where the *halbandi* tenure prevails, "there is no separate rent rate for the various fields, but each plough in the village is taxed by the landlord at from Rs 16 to Rs 22 yearly. It generally happens that the cultivators form themselves into small joint-stock companies, with so many ploughs allotted to each,—every individual claiming the share of the profit according to the number of ploughs contributed by him to the common stock." (Sett. Rep., II, 10.)

Hal chalaná—to plough (*joaná*).

Halchhut—see *harchhut*.

Halda—[Skt. *haridrā* = turmeric; *hari* = green]—(1) yellow rust in cereals (*hardá*); (2) yellow—turmeric-coloured—of cattle (*bañ*).

Haldí—[*haldí*]—(*amāhardi*, *hardí*)—the turmeric plant (*Curcuma longa*). *Chúhā né haldí kí girāh pāi*, *pāndrī ho bañshā* = the rat found a piece of turmeric root and forthwith set up as a grocer.

Halduvā—[*haldí*]—a term in the hills for the constellation Pisces: so called because, on the day following, girls under nine years of age and boys who have not been invested with the sacred thread (*janbū*) visit their relations, to whom they offer flowers, and smear rice coloured with turmeric on their thresholds (*Mín sañk-rānt*).

Haldí pīthā—[*haldí-pīthā* (q.v.)]—a mixture of rice and turmeric used by women at the *Ikhrāj* (q.v.) ceremonies. Oudh (*aipan*).

Haldipisnā—[*haldí-pisnā* = to grind]—a stone for grinding turmeric (*silbatl*).

Halghasht—[*hal* = plough; *ghashtnā* = to drag]—cultivated land (*abād*).

Háll—[Skt. *hálaka*]—a ploughman. *Háll ka chin-íd bañ ké kándhō* = the thoughts of a ploughman are all on the shoulders of his oxen. Also see under *hal*.

Halckhyo—see *haláétá*.

Hal nádhná—[to begin to plough; to put oxen]

Hal nádhná—[to the plough (*joaná*)]

Halsári—see *halbandi*.

Haltyū—[*hal* = a plough] (*onjani*, *naká*)—the

rice crop sown in the hills in May and cut in September (dhan).

Halvā—[Arab. *halā* = to be sweet]—a sweetmeat made of one third of fine flour (*maida*), one third sugar (*shakkar*), and one third clarified butter (*ghī*).

Halvāhā—[*hal* = plough; *Skt. vāha* = moving] (*halhāhā*, *kālī*, *haliyā*, *haljotā*, *hariyā*, *har-
vāhā*)—a ploughman. For various terms relating to the hire and employment of ploughmen, see *angvārā*, *āthvārā*, *baninhār*, *bhajldār*, *bhanā*, *bhuñḍiyā*, *chaumāsiyā*, *darmāhādār*, *haraurī*, *jitrā*, *kamērā*, *paith*, *tijhariyā*.

Halvāi—[*halvā*]—a confectioner. The man who sells sweetmeats in the streets is *khuanchā farosh*. The fire-place is *khafthī*, *chāhā*, or in parts of Oudh *gāl*, *gāṭā*; his cauldron, *karāhī*, *chāhni*; a larger-sized cauldron, *parāhā*; the handles of the cauldron, *karā*; *idī*, a sort of frying-pan of earthenware or iron; the skimmer, *jharnā*, *paund*, *paunī*, *ohhannā*; the large skimmer, *khuanchā*; the small skimmer *chalnī*, *chhalnī*; the wooden dough-roller, *bēlan*, *bēlād*, *bēlānī*; the dough-board, *chaukā*, when round *chaklā*, when oblong *pīrhā*; the pestle for mixing the dough, *dābā*; spoons, *kal-
chhul*, *karchhul*, *karchhal*, *karchhī*; a large spoon for collecting the sweetmeats in the pan, *pacchēlā*; the brass ladle with a wooden handle used for removing sugar from one vessel to another, *qabbū*, *qohrā*, *qorī*; a similar wooden ladle, *muwad*; a wooden platter for sweetmeats, *gīrdā*; a mould for sweetmeats, *musdī*; a brass salver, *ikhālī*, *pardī*; a deep brass pan, *pardī* or in parts of Bundelkhand *kopar*; the pile of sweetmeats in the shop, *khēval*; the sweetmeat stands—to the east, *taraund*, *taraunī*, *tarnā*, *tarnī*, *tannī*: in Rohilkhand, *kaṭhri*, *khānchī*; the wooden basin, *kaṭhrā*, *kaṭhanā*.

Hanḍā—[*Skt. hanḍikā*]—(*tauṇā* *tauṇī*)—a large vessel made of brass or alloy with handles, used for cooking rice, etc., and storing water. A large *hanḍā* is *foknā*, and a smaller size *foknī*—words generally used by men of the Faqir class.

Hanḍā—[*hanḍā* = to wander about]—a cattle-dealer who wanders over the country with droves of cattle for sale. Rohilkhand.

Hanḍī— } [*hanḍā*]—(*hanḍri*, *hanḍiyā*, *patkī*)—
Hanḍiyā— } a little earthen vessel used for cooking, etc. *Sājhē ki hanḍī chaurāhē mēn phōṛī* = break the joint-stook pot at the junction of the four ways.

Hanḍkiyā—[*hanḍā-kiyā*, part of *karā* = to make]—hand-made vessels. Kumaon.

Hā īgi—*a fine flour-sieve*—see *āngī*, *ailak*.

Hānkvā— } [*hānknd* = to drive]—the men who
Hānkva— } drives the cattle at the well.
Hānkva— } Lower Duāb (*pairhā*).

Hānṛī— } see *hānḍī*.

Hanriyā— } see *hānḍī*.

Haṇsiyā—[*Skt. anṣa* = the shoulder blade: so called from its shape]—a sickle or reaping-hook, usually with a smooth edge (*haṇsuā*).

Haṇḥī—[*haṇsiyā*]—(1) (*haṇḥī*, *khagauriyā*) a nearly circular bar of gold or silver used as a necklet; (2) an implement used by thatchers for cutting the straw.

Haṇsuā—[see *haṇsiyā*]—(*dāṇṣā*, *dāṇṣī*, *daranti*, *dāṣā*, *datulā*, *haṇsiyā*, *hāsiyā*, *hariyā*, *hasulā*, *haruvā*)—the curved sickle or reaping-hook. These terms are also applied to the curved blade. The straight spike of the blade is *nār*, *dāṇḍī*, *dāṇṛī*; the handle, *dastā*, *bēnṭ*, *bēnṭā*, *bēnṭā*, *bēṇṭā*, *bēṇṭā*, *bēṇṭā*. The *haṇsuā* and its cognate terms usually means the smooth-edged sickle as contrasted with the *dāṇṣī*, etc. (*dāṇṣ* = tooth), which has a saw edge; but this distinction does not seem to be invariably observed. The smaller kind is used for cutting greens (*adg*).



Haṇsuā.

Hanvat—[*Skt. hanu* = the jaw; *lit.* one having large jaws]—one of the local gods: another form of *Hanumān*, the monkey god. A favourite spell in which his name is invoked is—

*Om namoḥ Hanumān !
Baras bārah kā javān !
Bāth mēn iadḍā mukh mēn pan,
Hāk mār āo Bābā Hanumān !*

[Glory to thee, O Hanumān! A youth twelve years old! A sweetmeat in your hand and betel in your mouth, come with a cry, Lord Hanumān! This spell is to be used fasting on the first Tuesday in the month. The worshipper should wear red clothes, pray with a coral rosary, offer incense and lamp before the shrine of Hanumān, and, sitting in a clean place, should offer some oil, vermilion, sugar, and 1½ *śer* of wheat flour, of which he should eat a little himself.]

Hāpar—*a nursery for sugar-cane*. Upper Duāb.

Haq—a right, allowance, perquisite: *haq sarkār* = the Government revenue; for *haq padhānī* see *padhānchārī*.

Haqḍār—[*haq*]—the person who brings the emblems of betrothal from the girl's house to that of the boy. West districts (*nēgl*).

Har—a plough (*hal*).

Hār—[*Skt. hāra* = taking; a necklace; *rt. āṛi* = to bring]—(1) a necklet: a necklace of flowers; (2) a field: grazing ground—Bundelkhand (*khēt*); (3) the outer planking of a boat (*nāo*); (4) the concentric circles of soil in a village—West districts (*sāvār*); (5) the fields most distant from the village site (*barhā*); (6) dry sandy soil.

Hārā—[? *Skt. harita-kāra* = making green]—the south-west wind (*harorā*).

Harā—[*Skt. harita* = green]—a plant producing a yellow dye (*Terminalia bellerica*). Bundelkhand.

Harāṭā—see *halāṭā*.

Harahā—[*hīrānā* = to lose, to be lost]—stray—of cattle. East districts (*avārā*).

Marahā—see *harhā*.

Harai— } [*hal*]—(*haraiyā*)—(1) the deep furrows
Harāī— } in a field 25 or 30 feet apart in which

extra crops are sown; (2) the portion of land cultivated by one plough; (3) the first ploughing of the season, and the ceremonies connected with it—see *halāṭā*.

Harāṭ phāṇḍnā—[*harai-phāṇḍnā* = to spring]
Harai phāṇḍnā—} —to commence another circuit in ploughing a field. Duāb.

Haraini—[*hal*]—the first ploughing of the season, and the ceremonies in connection with it (*halāṭā*).

Haraiti—fees given to village artisans at the autumn harvest (*halāṭi*).

Haraiyā—see *harai*.

Haras—[*hal*]—the beam of the plough. Lower Duāb and east districts (*hal*).

Harātar—[*hal*]—(*harauri*)—a place where ploughing is going on. Upper Duāb.

Haraurā—[*hārā*]—the south-west wind (*harorā*).

Harauri—[*hal*]—(1) advances made to ploughmen (*pāshgī*); (2) a place where ploughing is going on. West districts (*harātar*): *harauri par jana* = to commence ploughing.

Harautā—} see *halāṭā*.

Harauti—}

Harbañs—

Harbañs pothi—[*Skt. harivaṇṣha*]—a celebrated poem supplementary to the *Mahābhārata* on the history and adventures of Krishna and his family. It is customary to swear solemn oaths on this book.

Harchhaṭ—[*hal* = plough; *chhāṭnā* = to be released]—the bringing home of the plough with the share inverted when the ploughing work is over. This ceremony takes place on 6th dark half of Bhādon (*Bhādon badi chhāt*), which is devoted to the worship of Shiva.

Harchhaṭnā—} released—the bringing home of the plough with the share inverted when the ploughing work is over. This ceremony takes place on 6th dark half of Bhādon (*Bhādon badi chhāt*), which is devoted to the worship of Shiva.

Hardā—[*Skt. haridra* = the colour of turmeric]—(1) (*halāḍā*) the yellow rust in cereals: see *girvā*; (2) yellow, turmeric-coloured—of cattle (*bail*).

Hardā lālā—} one of the local gods: especially
Hardaul lālā—} the god of cholera. Some say
Hardaur lālā—} he is called after *Hardaul*

Lālā, the son of Barsing Deo, from whom are descended the Rajas of Dattia. Ibbetson (*Panjāb Ethnography*, 116) says he was the brother of the King of Urchar in Bundelkhand. He was poisoned by his own brother, and is worshipped often under the name of Bandola all over Northern India, especially in epidemics. He and Teja are generally represented on horseback. The word *hardaur* is commonly applied to the oblong mounds raised in villages and studded with flags for the purpose of averting epidemic diseases, and especially cholera.

Hardi—see *haldi*.

Harēla—a name in the hills for the *Kark Saikrāt* (qv.)

Harēna—[*hal*]—(1) the cross-bar in the heavy plough—Bundelkhand (*bākhār*); (2) the pointed piece of wood in front of a cart—Bundelkhand (*gārti*).

Harēna—[*hārā* = green]—special food given to cows when calving. Rohilkhand (*pakhēo*).

Harēni—[*hal*]—see *harēna*.

Harghasi—see *halghasi*.

Harhā—(*hal*)—(1) (*hārāḥā*) plough cattle, horn-

ed cattle generally—Oudh and Lower Duāb; (2) an ox unbroken to work (*adhārī*).

Harī—[*hal*]—(1) (*bhāṭhū*) the last plough at work planting sugar-cane. Rohilkhand; (2) (*baubdyār, bahār*) help given by tenants in ploughing the landlord's home farm—Lower Duāb and east districts; (3) reciprocal assistance in cultivation—West districts (*aṅvārā*).

Hārī—a calf with four teeth. Upper Duāb.

Hārī—[see *hālī*]—a ploughman.

Jis kā hoḥ Bāhman hārī,

Us kē tīl gayē aur unhārī.

[He that has a Brahman as a ploughman will lose his sesamum crop and his spring harvest—Duāb, i.e., the Brahman is lazy and will be busy with his prayers: the cattle will eat the sesamum, and there will be no ploughing done for the spring harvest.]

Haribodhini ēkādashī—[*Hari* = Vishnu; *bodhini* = awaking]—the 11th light half of Kārtik when Vishnu wakes from his four months' sleep: cf. *harishayani ēkādashī*.

Harihā—[*hārā* = green]—unripe crops cut for food. Duāb (*arvan*).

Harirā—[*hārā* = green]—aromatic food given to a woman after delivery (*athhvān*).

Harirām—properly Vishnu: one of the local gods (*dihvār*).

Haris—[*hal*]—the beam of a plough. Lower Duāb (*hal*).

Harishayani ēkādashī—[*Hari* = Vishnu; *shaya* = lying down]—the 11th light half of Āshāṛ when Vishnu goes to rest for his four months' sleep: cf. *Haribodhini ēkādashī*.

Haritā—see *halāṭā*.

Harīyā—(1)—[*hālī*] a ploughman.

Hariyā har sē hēt kar jiyā kīdā kī rīt;

Dām ghanērā, rin ghanā, tabhū khēt sē prīt,

[The ploughman, as is the way with cultivators, loves his plough. Though rent be high, and debts increase, still he loves his field. *Hariyā* also = a devotee of Vishnu (*Hari*), and the verse expresses the love of the devotee for his god].

(2) a strong cow.

Haritāl tīj—[*Hari* = Vishnu]—the third **Haritāl tritīyā**—} of the bright half of Bhādon (*Bhādon sudi tīj*). Brahmans change their threads on that day.

Harīyālī tīj—[*Hari* = Vishnu]—the 3rd of **Harīyālī tritīyā**—} the bright half of Śāvan (*Śāvan sudi tīj*). Women put on their best clothes and fast all day.

Harīyānīv—} in division of produce, seven six-
Harīyāū—} tenths to the landlord and nine-
 sixteenths to the tenant (*nauānā*).

Harīyārā—a piece of betel for chewing. *Sundā's* slang (*bīṭā*).

Harjins—[*har* = every; *jins* = crop]—the **Harjinsā**—} collective name for the grain and pulse crops which are grown upon land suitable for any crop but rice.

Harkaṭ—[*hārā* = green; *kāṭnā* = to cut]—crops cut unripe for food. Duāb and Rohilkhand (*arvan*).

Hār lēnā—(*kāṭnā, jōk lēnā, sādā lēnā, tār lēnā*)—to test the accuracy of scales.

Harmānī—[*hal*]—(*iḍorā, nīḍānī, phīrī, tīkās*)

—the carpenter's perquisite of grain at harvest: cf. *kolhāvan*, *sāl*.

Hārnā—see *hār lēnā*.

Hārādhā—[*hāl* = plough; *nādhā* = to yoke]—the leather thongs fastening the yoke to the beam of the plough (*hāl*).

Hārōhar—{ [*P* Skt. *hadda* = a bone]—the cremation place. East districts
Hārōhar—{ (*margha*).

Hārōrā—[*hārā*]—the south-west wind.

Māgh harorā jhar karē,
Sāvan karē ughār.

[The south-west wind in *Māgh* brings continuous showers: in *Sāvan* a clear sky.]

Ās harorā hār bakhrē,
Yā to ghōṭtan pānī phērē.

[The south-west wind either covers the land with bones or brings water knee-deep.]

This is in *Robilkhand babūā*.

Sāvan chālī purvaiyā aur Bhādoṇ chālī
pauchhiyā,

Kanth dāngarē bēk lē, ab chālī babūā
bāo.

[The east wind blew in *Sāvan*, the west wind in *Bhādoṇ*: husband, go and sell the cattle now the south-west wind is blowing.]

Harpīyā—a vessel for holding clarified butter (*ghāi*). *Kumaun* (*kuppā*).

Harpūjā—{ [*hāl* = plough; *pujā* = worship]—

Harpūj—{ (*ākharitīyā, nāpūj, nībaunī*)—the worship of the plough at the end of the sowing season. It generally occurs in the month of *Kārtik*, but in some places after both harvests in *Sāvan* and *Kārtik*. The plough is washed and decorated with garlands: to use it or lend it after this day is considered unlucky.

Harrā—cow-dung. *Kabārs'* slang (*gobar*).

Harsā—[*hāl*]—the beam of a plough; shaft of a cart, etc. (*gārī*, *hāl*, *kolhū*).

Harsājīhā—[*hāl*, *ajīhā* = partnership]—reciprocal assistance in cultivation. East districts (*āṅvārā*).

Harsānkāl—{ [*Hārī* = Vishnu; *sānkāl* =
Harsānkāl—{ a chain]—a bay tree (*Ficus indica*), a *pīpāl* (*Ficus religiosa*), and a *pākar* tree (*Ficus venosa*) planted together in a clump which is considered sacred and used as a place for worship: cf. *tēhtar*.

Harsaudhā—[*harsā*]—the driver's seat on the sugar-cane mill. East districts (*kolhū*).

Harsī—[*harsā*]—the beam of a plough (*hāl*).

Harsīnghā—[*hāl* = plough; *sīngh* = horn]—a plough: so called because when carried home on the shoulders it looks like a pair of horns. *Doāb*.

Harsot—{ [*hār* = plough; *P* Skt. *śrota* =
Harsotiā—{ stream]—(1) the bringing home

of the plough when the work is done: the festival is held in honour of Shiva on 6th light half of *Bhādoṇ* (*Bhādoṇ rūdi chhat*)—see *harshhuhān*; (2) the first ploughing of the season—see *halāṭā*; (3) reciprocal assistance in cultivation—West districts (*āṅvārā*).

Harū—[*Hārī* = Vishnu]—one of the local gods in the hills: a beneficent spirit.

Annā Harū karpāt; jānnā Harū kharpat.

[With *Harū* comes prosperity; with his departure adversity]—see *Atkinson—Himalayan Gazetteer*, II, 830.

Harvāhā—see *halvāhā*.

Harvāhī—[*harvāhā*]—(1) payment in kind to ploughmen—East districts; (2) advances to ploughmen when first employed—East districts (*haraurī*, *pēshgī*).

Harval—[*hālī*]—advances to ploughmen when first employed (*haraurī*, *pēshgī*).

Harvār—{ [*hāl-vārd*]—a ploughman. East dis-

Harvārā—{ tricts (*halvāhā*).

Harvāt—[Skt. *hala-vārta*]—the first ploughing

of the season: the ceremonies preliminary to ploughing in the East districts.

The customs in other places have been given under *halāṭā* (qv.). To the east the owner of the field, having found out from his Pandit the auspicious time, goes to the field with a vessel

of water in which is a small branch of mango. The Pandit when he comes to the field ascer-

tains in which direction the great world snake (*śhēsha nāga*) is lying at that particular time.

They then make a mark in the middle of the field, three fifths of the line being towards

the snake's head and two fifths in the direction of his tail. Five lines are then drawn in that

direction in the field with the mango twig dipped in the water. Water is poured over these

lines, sweets and pice are given to the Pandit, and all present bow their heads reverently. The

owner of the field then digs five clods with his spade. After this it is safe to begin ploughing.

Harvā—[*hāl*]—an ox that goes in the plough (bail).

Harvāī—[*harā* = green]—green stuff cut in the fields and given to cattle.

Harvāo—another name for the *Kark sāṅkrānt*. *Kumaun*.

Haṣar karnā—(*chhōrnā, rāhānā, thāp dēnā*)—to challenge an adversary to an oath; to leave a dispute to an adversary's sense of honour.

Hasiyā—a sickle—see *haṇsuā*.

Hasīl—a necklace—see *haṇsīl*.

Hasiyā—a sickle—see *haṇsuā*.

Hast—{ [Skt. *hasta* = the hand]—the 13th

Hasta—{ *nakshatra* or lunar asterism: the last fall of rain at the close of the rainy season—see *hathiya*.

Uttara utār gayā; Hast gayā mukh mor;
Āyā bēhārā Chittarā, parjā lē bahor.

[If *Uttara* refuses rain and *Hast* turns away his face, still if it rain in the wretched *Chittara* it will save the people's crop.]

Hasull—{ a sickle—see *haṇsuā*.

Hāt—[Skt. *haffa*]—a market; mart; cattle fair. *Nikhaffā gayē hāt.*

Māngs tarājū lāyē bāt.

[Good-for-nothing went to the fair to buy scales and brought back weights.]

Hātā—[Arabic *ahātāh*]—the enclosure or compound of a house (*havēll*).

Hataurā—[*hātā* = hand]—(*hathaurā*)—a large hammer: sledge.

Hataurī—[*hataurā*]—(*hathaurī*)—a small hammer.

Hatēll—[*hātīh*]—(*hathēllī*)—the handle or stilt of a plough, etc. (*hāl*).

Hatēṇḍa—[*hātīh*]—(*hathēṇḍā*)—the handle of a flour-mill, etc.

Hatērā—[*hāth*]—(*hathērā*)—(1) the handle of anything; (2) a wooden shovel used for distributing water in a field. *Allahābād*—see *hathā*.

Hatērī—see *hatēll*.

Hāth—[Skt. *hasta*]—a hand; a measure of length; a cubit; about 18 or 20 inches.

Hāthā—[*hāthā*]—(1) a piece of cloth which the cotton-carder holds in his hands to prevent the bow from galling him (*dhuniyā*); (2) a wooden irrigation-shovel—*East districts*: see *hathā*; (3) the frame in the loom which drives the thread home (*kargah*).

Hatha—[*hāth*]—(1) the handle or stilt of a plough, etc. (*hal*); (2) the wooden frame of the loom used for driving the thread home (*kargah*); (3) (*hāthā*, *hathā*, *hathā*, *hathā*) a wooden shovel used in the eastern districts for distributing water in the field. As the water comes down the channel, a man stands and pitches it about with the shovel. The advantage of this is that "less water is consumed in this way than in plot-irrigation, and the distribution by the shovel is more equal than it would be were the diminished quantity of water allowed to find its own way over the ground. The water soaks gradually into the soil, and the surface of the latter when it dries does not cake much. The people also believe that the shaking, which the young plant gets from the throwing of the water, is good for it." (*J. R. Reid, Azamgarh Sett. Rep., p. 108.*)



Hatha.

Hathāl—[*hāth*]—(1) (*bakhēr*, *bhār*, *gaunā*, *lik*, *nēg*, *nēgog*, *shinā*)—presents given to servants, dependants, etc., at a marriage; (2) a present given by the friends of the bridegroom to those of the bride, double in amount the present given by the girl's guardian to that of the boy. It is given on the day after the boy's feet have been washed by the girl's guardian—apparently a ceremony in vogue only among the lower castes. *East districts*.

Hatharkī—[*hāth*]—a leather gauntlet worn by the man who feeds the sugar-cane mill (*kolhū*).

Hāth dhulāl—[*hāth*; *dhulānā*]—to cause to wash—*a fee given to Chamāras for removing dead cattle (chamrāvāt).*

Hathēlā—

Hathēll—

Hathēn—

Hathēr—

Hathērā—

Hāthī—

Hāthī—

Hāthī—

Hāthī—

Hāthī—

Hāthī—

Hāthī—

Hāthī—

Hāthī—

Hāthī—

Hāthī—

[*hāth* = hand]—(*hathili*, *hathind*, *hathino*, *hathiyā*, *hathisi*, *hathiri*)—the handle of anything.

Hāthī—[Skt. *hastin*, *hastini*]—(*pahār*, *pahārā*)—an elephant. Elephant drivers (*mahāvat*, *mahaut*) have a special language, of which the following are examples: *maul* = get up, go on; *baith* = sit down; *dat* = stop, don't do something; *dubdat* = go back; *dag* = step over; *lambā dag* = take a long step; *turath* = break; *birī*, *birrī*, *birrībirrī* = stop doing anything;

chai = turn; *chaidat* = turn round; *galam-tarāsh* = take care of thorns or sharp stumps. An elephant with small tusks is *makkhā*, *makkhā*; one with large tusks, *paṭhā*.

Hāthī—[*hāthī*]—(*hast*, *hasta*, *hathā*, *hathā*)
Hathiyā—} —the 13th nakshatra or lunar
Hāthivān—} asterism: the last rainfall of the rainy season, when rain is necessary for the sowing of the spring crop.

Jo baregā hāthī

Gēhūn lāgē chhātī.

[If it rain in the sign of the Elephant, you will have wheat as high as your breast.]

Hathiyā pūchhā dūlav,

Ghar baithē gēhūn āv.

[If the elephant shakes his tail, you may sit at home and the wheat will thrive.]

Hathiyā barē tīn hot hain—shakkar, chālī, māh;

Hathiyā barē tīn jāt hain—tillī, kodo, kapās.

[Rain in Hathiyā is good for three things—sugar, rice, and pulse; and bad for three—sesamum, kodo, and cotton.]

Charhāt barē Ardrā, utrat barē Hast—

Kitnau rājā dānī lē, rahs anand grihast.

[If it rain in the beginning of Ardrā and in the end of Hast, the tenant prospers, no matter what tax the king levies.] Another version is—

Charhāt barē Chittarā, utrat barē Hast;

Kitnau rājā dānī lē, kabhi na hārē grihast.

[If it rain in the beginning of Chittara and the end of Hast, no matter how much the king levies, the tenant will never be ruined.]

Fallon gives a Bhojpurī proverb—

Hathiyā barē, Chittarā mānārā,

Ghar baithē kṣān riviyyē.

[If it rain in Hathiyā and be cloudy in Chittara, the tenant may sit at home and weep.]

Hathkal—[*hāth*; *kāl* = machine]—(*hath*)
Hathkalā—} *kar*, *hath kara*)—a hand-vice such as that used by a blacksmith, etc. (*lohār*).

Hathkar—[*hāth* = hand; *karā* = ring]—

Hathkarā—} (1) handcuffs; (2) a piece of cloth

Hathkarī—} which the cotton-carder holds in his hand to prevent the bowstring from galling him (*dhuniyā*).

Hathkar—} see *hathkal*.

Hathkarā—} see *hathkal*.

Hāthphūl—[*hāth* = hand; *phūl* = flower]—

Hāthphūl—} a large flat jewel worn on the back of the hand, fixed by chains to the finger rings and held by a chain round the wrist.

Hathsānkar—[*hāth* = hand; *sānkal* =

Hathsānkar—} chain]—a chain worn by women on the hand or wrist.

Hathudhār—[*hāth* = hand; *udhār* = a loan]—a temporary loan (*dasigardān*).

Hathuṭhvā—[*hāth* = hand; *uṭhvānā* = to cause to raise]—does given at harvest by cultivators for religious purposes. *Ondh*.

Hathvānsā—[*hāth* = hand; *vānsā* = a bam-

Hathvānsī—} boo]—(1) the ropes forming the siding of a cart (*gārī*); (2) the central string in a pair of scales (*tarazū*).

Hathī—} see *hathā*, *hāthā*.

Hathā—} see *hathā*, *hāthā*.

Hathā—} see *hathā*, *hāthā*.

Hatyā—[Skt. *hatya* = killing; st. *han*]—killing; the consequences of a sinful act, particularly that of killing an animal. *Damri ki bachhiyd dārah jakh ki hatyā* = killing a calf worth half a pice and having to pay 6 annas to get out of the scrape!

Hāū—} [*hauḍ* = the air]—ghost invoked to
Hauā—} frighten children (ghoghar).

Haudah—[*hauz*]—a pot used by a dyer for holding dyes (raṅgrōz).

Haulā—as much as can be held in the hands spread out so as to form a cup. East districts (aṅjul).

Hauvā—see **hāū**.

Hauz—a vat used in making indigo, in a distillery, etc.

Hauz bojāh—[*bojā* = a bundle]—(1) the filling of the indigo vats with the green plant; (2) the vat in which the indigo plant is soaked (nīl kī kothl).

Hauz mahāl—[*mahān* = to churn]—the vat in which the indigo liquor is worked up and aerated (nīl kī kothl).

Hāvan dastah—[Pers. *hāvan*, a mortar; *dastah* = a handle] (*imāmdastah*, *khal*, *kharat*)—pestle and mortar.

Havēlī—[Arabic *ḥavdī* = a circle] (*aḥḍāṭah*, *ḥāṭī*, *ḥāṭah*, *iḥḍāṭah*)—an enclosure containing several houses; a large house.

Havvā—see **hāū**.

Hēmant—[Skt. *hima* = cold]—the cold season (*ṛāṭā*); the cold-weather crop (*raḥī*).

Hēngā—the plank barrow. The part to which the hauling-ropes are fixed is in the Duāb *mēruḍ*: the pegs to which the ropes are attached are usually *kāūṭā*, *kāūṭī*; in the Upper Duāb and Rohilkhand, *kīlā*, *kānā*, *kannī*; in the Central Duāb and adjoining districts; *kāū*, *kāurā*. The hauling-ropes are to the east *barhā*, *barhī*, *barahā*, *barahī*, *hēngahī*; in the Duāb, *gūriyā*; in Rohilkhand, *paghā*, *burāṭī*; in the Upper Duāb, *ḍēr*; in the Central Duāb, *kāḍh*; in North Oudh, *maigā*.



Hēngā.

Hēngahī—[*hēngā*]—the hauling-ropes of the barrow. East districts.

Hēr—} [*hērā* = to catch, to stop]—a herd of
Hēri—} cattle driven round for sale, such as those of the Banjāras. West districts (nār).

Hildonā—[*Aindūā*]—the water-melon (tarbūz).

Higarāib—to separate cattle from a herd; to drive them out of a field. East districts.

Hilā—[*Hilānā* = to shake]—a quagmire; shaky ground (*bhās*).

Hilāl—[*Hilānā* = to tame]—fees for herding cattle. West districts (*charāl*).

Hilān—[*Hilā*]—soil in a quagmire. Lower Duāb.

Hilāvā—[*Hilānā* = to tame]—an untrained beast of draught yoked as an outrigger to accustom him to work. Central Duāb.

Hilkā—a funnel-shaped fishing-net. Central Duāb (*jāl*).

Himyan—} a long narrow purse tied round the
Himyanā—} waist: cf. *naul*.

Himyanī—} [*aiñchā* = to twist, drag]—a forked stick used for pulling down fruit. Upper Duāb (*añkrā*).

Hinduā—} [*hindā*]—the Indian melon: the
Hinduānā—} water-melon (*hildonā*, *tarbūz*).

Hing—[Skt. *hingu*]—asafoetida. *Bhūl gayī nār, hing dāl diyā bhāt mēn* = the housewife by mistake put asafoetida in the boiled rice.

Hirā—[Skt. *hīraka*]—a diamond (nag).

Ādmī ādmī antar

Koī hirā koī patthar.

[There is a difference between man and man—one is a diamond, one a mere stone.]

Hirā—sowing broadcast in the evening and ploughing it over again next morning. Rohilkhand.

Hirā Jānā—to be lost—of cattle. East districts (*avārā*).

Hirānā—} to manure land by folding sheep or
Hirānā—} cattle on it. East districts (*khatānā*).

Hirāval—} [*hirānā*]—the system of manuring
Hirāval—} land by folding cattle upon it. East districts.

Hirdāval—a feather or curl in the hair on a horse's chest: considered unlucky (*ghorā*).

Hisāb—[Arabic *ḥasab* = according]—an account: *hisāb jahmī* = a settlement of accounts (*bujhārat*).

Hisṣah—(*bakhrā*, *hisṣah* *bakhrā*, *kāūṭ*)—a share in a village.

Hisṣahdār—[*hisṣah*]—a sharer, a coparcener in a village.

Hisṣāhī—} [*hisṣah*]—a system of division of
Hisṣāl—} crops in Lucknow, where the rent begins low, but is raised by fixed yearly increments till it reaches half the produce.

Hit—[Skt. *hita* = affectionate]—a relation by marriage. East districts.

Hitāl—[*hit*]—relationship by marriage. East districts.

Hol—[*hāl*]—a feast held eight days before the *Dudhī*, in which the Hindū female water-carrier (*kāhārīn*, *jhūvārī*) is exalted into the first place in the household, and petted accordingly, the ladies of the family acting as her tirewomen. After the house is plastered with cow-dung, figures of a litter (*ḍolī*) and bearers are drawn on the walls in four or five colours, to which offerings consisting of radishes, sweet potatoes, and other vegetables in season, are made, together with incense, lights, and flowers.

Holā—} [Skt. *holaka*—(*horā*, *horhā*)—young
Holhā—} gram and similar crops cut unripe and roasted.

Holī—} [Skt. *holī*, *holikā*, *holāka*; acc. to Sir
Holikā—} M. Williams, perhaps derived from the sound made in singing. The popular derivation is Skt. *homa loka* = the burnt offering

of mankind, which Professor Wilson (*Essays* II, 292, note) shows to be "evidently fanciful"—the spring feast or carnival held at the full moon of Phālgun (*Phālgun sudi pūrṇmāṣī*); the festival usually extends over three days: (1) the day the fire is lit (*Holī*); (2) the day on which coloured dust and water is flung about (*dhulhainḍī, dhulhēṇḍī, dhulhēṇḍī, dūlhainḍī, dūlhēṇḍī, dūlhainḍī, dūlhēṇḍī, dhārkhēḍī*). The third day is *doj, dāj, tilainḍī, tīlṇḍī*. The toys made of cow-dung thrown into the fire are *ballā*. There is a full account of the festival as carried out in the western districts, with examples of the songs sung, in Growse's *Mathura*, pp. 86 ff. *Tēl jāl sarkār mirjā khālē holē* = the Mirza is ready to amuse himself at the *Holī*, provided Government pay for the oil. (*Scottie*, It is good to cry yule at other men's cost.) *Sājhē kī Holī sab sē bhālē* = the best *Holī* is that in which others join.

Shukrā aur Shanīcharā Māngalvārē ho,
Kach kach ho mēdini bīrlī jīvai kōi.

[If the *Holī* fall on Friday, Saturday, or Tuesday, the earth will be disturbed, and few will remain alive.]

The direction in which the flame and smoke of the fire is blown by the wind is supposed to foretell the prospects of the season.

Holī jhar ko karo bichārā,
Shubh aru ashubh kaho phal sārā;
Pachhham bās bahai aī vunder
Samyo nipjai sakal basuñdhar.
Pārva dīsha ko bahai jo bās,
Kuchh bhījai kuchh koro jāś.
Dakshin bās bahai dhan nās,
Samai mēn nipjai sanai ghās.
Uttar bāyo bahai jor sē bariyā,
Pīrhī achūt pāni pariya,
Jor jhakorē chārōn bās,
Dukhiyā parjā, jhūjhē rās.
Jor jhalo akāsh hī jāś,
To pīrhī saṅgam karai.

[Consider the blaze of the *Holī* fire and tell when it is lucky and unlucky. If it blow to the west it is good, and all the season will be very prosperous. If it blow to the east there will be only partial rain. If it blow to the south it is the destruction of wealth; hemp and grass will grow in their season. If it blow to the north rain will certainly fall on the earth. If it blow to all the four quarters the people will be miserable and the king will be killed. If the blaze go straight up to heaven there will be war on the earth.]

Holāshṭak—[*Holī*, Skt. *ashṭaka* = a period of eight days]—the period of eight days before the *Holī* during which marriages, etc., are not performed (*Jhātābartā*).

Hom—[Skt. *homa*]=the fire sacrifice. *Hom karat hāth jalē* = to get your hands burnt while doing the fire sacrifice.

Hon—[*honā* = to be]—produce; outturn from land, etc.

Horā—
Horā—} see *holā*.

Horitavā—a male child. East districts.

Horisā—[Skt. *gharshana*=grinding]—(*hursā*,

Horsā—[*harsā*]=a board on which bread is made, sandal wood, etc., ground—see *bēlan*.

Huddā—a palanquin. *Kahār's elang (pālktl).*

Hūlā—[Skt. *shūla* = a pike; dart] (*hūrd, mūñh, phold*)—the butt-end of a stick, etc.; a shove or push with the butt-end.

Hulaiyā—[*hīlā* = to shake]—the rocking of a boat preparatory to sinking.

Hulās—[Skt. *allāsa* = joy]—snuff (*nās*); *hulās dāni* = a snuff-box.

Humēl—[Arabic *humēl, humdīl*]—a necklace fitted with bells.

Hūḍḍ—[Skt. *hūḍ* = to collect] (*jaund*)—reciprocal assistance in irrigation. Oudh (*Abpāsh*).

Hundī—[Skt. *hund* = to collect]—a bill of exchange. *Phirtī hundī* = a dishonoured bill; *pañh, pañh* = the duplicate of a bill; *par-pañh* = the triplicate; *darehānī* = a bill payable at sight; *middī* = a bill payable after a time; *jog* is the salutary heading of the bill of advice: *khokhā, bhugtār ho jānā* is to be paid and discharged; *sakārd* = to accept a bill; *sakārd* = fees for acceptance. fees on the bill, *hundiyāvan, hundiyān*.

Hundiyan—
Hundiyan—} see *hundī*.

Huqqa—
Huqqaḥ—} a pipe for smoking tobacco. The pipe stem is called *gurgur* when the smoking stem is joined to a tube rising from the brass bowl, and *gargarā* when it issues directly from the brass bowl. "The *madhriyā huqqaḥ* is made up of an earthen vessel or stand (the *huqqaḥ* proper), instead of a cocoa-nut bowl and of a double stem of a kind of reed (*narkut, narkat*) called *naichā*; one branch of the stem supports the tobacco bowl (*chilam*), and the other is applied to the smoker's mouth. This *huqqaḥ* is so called because the earthen part and the cloth used to cover the *naichā* are the colour of red ochre (*geru*), which is the colour in favour with *madhriyā fāqīr*. Another class of cheap *huqqaḥ* is the *astimulāh khānī*, so named from a cook of Wajid 'Alī Shāh, King of Oudh. It differs from the *madhriyā*, in that the branch of the *naichā* used for smoking is curved, and the *naichā* is covered with various colours of cloth and bound with silk instead of cotton thread." (Hoe, Lucknow memo., p. 118). The cocoa-nut bowl is *nariyal, ndriyal*. The *damshiyā* to the east is a common bowl sold for a farthing. The metal pipe outside the stem (*gargarā, gurgur*) is *kalā*. The plain stem used with the common cocoa-nut bowl is *datṭā, dāṇṭā, dāṇṭā*. The smoking stem is *nigṭā*; the curved copper snake, *gulṭā*; the pipe stem, *sarehī*: to the east *gauriyā, gauriyā, parihaṭh*, is the stem of a pipe used by Muhammadans. When a man takes such a long pull at the pipe as to cause the tobacco to burn away, the phrase used is *tum ko chāndī ho gai*. The pellet put in the bowl to prevent the stem from being choked is *ḍān, giṭṭī*. The earthen tobacco bowl is *chilam*. In Kumaun the pipe stem is *jallaraṅg*. The metal mouth-piece is *munhndā*.

Sādhū huqqaḥ piyāt hain, kaho tāsū kō hēt.
Andar machchhar kapuṭ kō tāko dhuan dēt:
Tāko dhuan dēt, nikat kar bāhar āvān;
Man mēn bhao anand, kī goṇ gun Gorind
gācān.

Kahé baré kaviré karat yih man agáhu :
Jáko kinkhōn lín, mahá gunvānan sádhū.

[Ascetics smoke the pipe. Tell the reason of this. They smoke that the fumes may drive out the mosquito of deception and prepare the mind to sing joyfully the praises of Govind. Says a great poet, it is this that makes us so very hospitable, and therefore the greatest ascetics resort to it.]

Huggā Har ká lāḷā, sab ká rakhé mán.
Bhārī sabhā mén yōn phirī, joñ Gopan mén Kāñh.

[Pipo, thou art the darling of the Lord! Thou pleasest all, and movest round the full assembly as Krishna among the cow girls!]

Bāmbhī vāki jal bhārī ; āpar jarī dg ;
Bābhāi bājai bhāsarī, mikso kāro nāg.

[His cistern is full of water and a fire is lighted above. When his flute sounds, out comes a black snake.]

Huggé kī māri dg ; bāḡi ká mārā gāiv = a village is ruined by arsear, as a fire is where pipes are constantly being lighted.

Huggā pāñ band—deprived of the use of the pipe and drinking water; excommunicated from caste—(chhēknā, chhāñknā).

Hūrā—see *hūla*.

Hurpētna—[*hūrā-pētnā* = to strike]—to butt; gore—of cattle. East districts.

Hursā—see *horisā*.

Hurūki—a cowrie; *Sunāra* 'slang (*kauf*).

I

'*lba*— } a long coat worn by respectable people
'*lba*h— } (*choghā*).

ljārband—see *izārband*.

ljhar—(*mān, kīl*)—forest land taken up for temporary cultivation. Kumaun.

ljrān—[Arabic *ijrā* = causing to circulate]—land left fallow to recover its strength.

lkādūkā—[*āḡ-dō*]—one or two; scanty—said of crops that have partially failed to germinate.

lkauñj—[*āḡ*]—a woman who has only one child (*ēkauñj*).

ikh—[Skt. *iksha*]—(*barāḡ, gāḡḡ, gannā, rikhā, ākh*)—sugar-cane. In the Central Duāb *ikh, ikhāḡi*, are specially applied to sugar-cane when it is about a foot high. For various terms in connection with sugar-cane refer as follows: Cane-holds, *ikhāḡi*; land prepared for cane, *bhādmār*; sowing without a previous fallow, *khārog*; with a previous fallow, *paloch*; cultivating with artificial heat, *palvār*; the ploughs used in planting sugar-cane, *chhīnuāh, harī, pahiyā*; the rows of slips *mūph*; watering *palēo*; systems of sowing, *bhatmai, dosāhi, pērl*; a sugar-cane nursery, *hāpar*; the hole for the cane slips, *bljgaddhā*; the hoeings, *patāñ, āsārhi khod*; the stages in the growth of the plant, *āḡ, ākh, āñkh, bēl ká blj, gāḡḡ, gēñ, gohan, ikhāḡi, koṭar, kullā, patai, thān*; a piece of sugar-cane for chewing, *gullā*; the refuse thrown out of the mouth, *chēñph*; a shoot springing from the

root, *karañjvā*; knots in the cane, *poḡ*; bundles of sugar-cane, *phāñḡ*; stunted cane, *thēhl*.

Māgh ká jārd, Jēth kī dhāp,

Baré kāsht sē ugjē ākh.

[What with frost in February and heat in May, it takes great cultivation to make sugar-cane grow.]

Ikh karēñ sab koṭ

Jo bēch mēñ Jēth na hoḡ.

[Every one would grow sugar-cane if no month of Jēth intervened (when it wants constant irrigation).]

Ikh tīsā, gēhāñ bīsā.

[Sugar-cane gives produce thirty-fold, wheat twenty-fold.]

Prīt jo kījē ikh sē jāmai ras kī khāñ;

Jāhāñ gāñth tāhāñ ras nahīñ; yihī prīt kī bāñ.

[Love the sugar-cane that has a store of good juice in it; where there is a knot there is no juice, and this applies to friendship.]

Ikh tak khēḡi; hāthī tak banāj.

[Sugar-cane among crops is as an elephant among merchandise.]

"Cane is never sown on a Tuesday, because the earth is supposed to sleep on that day, which is called after her son; nor in the *bhādra nakshatra*. After sowing, the remaining slips are always scrambled for (*uchhāñā, luṭāñā, nohar*). On *dēvūṭhāñi* (qv.) the cane is worshipped by butter and coarse sugar (*gur*) being burnt in the north-eastern corner of the field, and presents of four or five canes are given to friends. One man informed me that before sowing he set up fourteen or fifteen plants in the centre of the field and worshipped with butter and molasses, and then knocked them down to typify the bending down of the canes from their weight; after this a little feast was given." (Wright, Cawnpur Memo., 62-3.) "It is considered a very favourable omen if a man on horseback comes into the field when the sowing is going on. After the sowing is completed, all who have been engaged in the work come and have a good dinner at the owner's house. When the seed germinates, the owner worships at his field on the first Saturday before noon. On one of the days of the *naudurgā* in Kuār he or his family priest offers a burnt sacrifice (*hom*) in the field and says a prayer. In Kārtik the *sūt kī pūjā* takes place to avert the disease called *sīñḡḡ*. The owner takes sweetmeats, etc., from his house, and five or six little balls of paste pressed into the shape of a pear, and some clean water; and sacrifices cakes. He buries one of the pieces of paste at each corner of the field, eats the remainder of the food, and goes home happy." (Moen's Bareilly Sett. Rep., p. 93.) "When sugar-cane is cut, a woman puts on a necklace and walks round the field winding thread on a spindle; and when it is cut, the first-fruits are offered on an altar called *mukḡḡ*." (Ibbetson's *Panjab Ethnography*, p. 119). To the eastward it is usual for the women of the village to take out to the field a mixture of rice and turmeric called *aipan*, into which they dip their hands and impress them on the heap of sugar-cane which is to be planted. They then pro-

ceed towards the ploughmen and planters and leave the same impression on their backs. The man who drives the first plough 𑂔 decorated with necklaces and other ornaments, lampblack is rubbed on his eyelids, and on him the first *hākh* or impression is made. The women then begin to dance and sing, and after a short time has elapsed the proprietor of the field throws a bundle of sugar-cane among them as the signal of dismissal, and after much scrambling they depart. The labourers are also well fed by the proprietor on their return home. In the eastward the *ikhārj* or *ākhārj* seldom occurs on a Sunday, but to the westward that day 𑂔 considered propitious for the planting. The customs which are observed are also different. In Delhi, for instance, the wife of the man at the plough who turns up the ground for the reception of the sugar cuttings follows a little behind with a ball of cotton in her hand. At some unexpected moment he turns on her, and after a sham contest bears her to the ground. The cotton being forced out of her hand, spreads on the ground, and the parties present exclaim—“May our sugar-cane grow and spread like this cotton!” (Sir H. M. Elliot, Sup. Gloss., sv. *ekkhārj*.) To the east the ceremony at sugar-cane cutting is as follows: A Brāhman is taken to the field. At the north-eastern corner they worship a plant of cane and light a lamp. They cut that plant and distribute five others to those present, and take one or two bundles home. The women plaster the house with cow-dung, and draw lines with charcoal and flour. They make representations on the ground of Vishnu and Lakshmi, and make a figure of a wooden sandal (*kharāwa*); on these figures they put bulbs of the water caltrop (*vinghārā*) bean pods, new cotton, and light a lamp; over all they place a brass pan (*khālā*), and rap on it with small pieces of cane, singing—

Uṭh Nārāyan! baish Nārāyan! main kṛpān,
tū chet,

Jāgo! jāgo! ghar kā deod! Jāgo! jāgo! Bishn
Nārāyan!

[Arise, great God! arise!—Sit, great God! I am cutting. Do you consider! Wake! wake! Lord of the house! Wake, Vishu Nārāyan!]

This is the *Dēvūṭhānī* (qv.) or awaking of Vishnu from his four months' sleep. From that day weddings and cutting of sugar-cane commence, and it is said no jackal will touch the cane until that day is past.

ikhārī—[*ikh* = sugar-cane; Skt. *vāsa* = enclosure]—(*ikhvārī*, *ukhārī*, *ukhvārī*)—a sugar-cane field; a stage in the growth of the plant: see *ikh*.

Jēth mā: mēn chār dukhārī;

Ban bālak aru bhāvis ukhārī.

[Four things suffer in the heat of May—a wood, a child, a buffalo, and a cane-field.]

ikhbarhī—[*ikh-barhān* = to increase]—the ceremony at the last distribution of the sugar-cane juice. Upper Duāb.

ikhārj—[*ikh* = sugar-cane; *rāj* = kingdom]—(*ukhārj*)—the ceremonies at the planting of sugar-cane: see *ikh*.

ikhvārī—see *ikhārī*.

ikkā—see *ekkā*.

ikhautā—[*ēk* = one; *akēlā* = alone]—a single child of a married couple.

iksuā—[*ēk* = one; *sū* = a fine shoot]—the young gram plant appearing above ground. Duāb (chānā).

ilāqeband—[Arabic *ilāqah* = dependency; *band* = fastening]—a silk-fringe maker (*paṭvā*).

īmāmā— } [Arabic *īmām* = patriarch]—a tur-

īmāmāh— } ban worn by Muhammadans (amāmā, pagrī).

īmām dastā— } [Corr. of *hāvan dastāh* (qv.)]—

īmām dastāh— } a pestle and mortar.

īmratī—[Skt. *amrita*—a priv. *mṛita* = dead]—a sweetmeat made of pulse (*amritī*).

īmīl paṭṭī—[*īmīl* = the tamarind tree; *pāṭ* = a leaf] (*amāl paṭṭī*)—(1) a sort of coat made of one fly of cloth—East districts; see *āngā*;

(2) a flat seam in clothes.

īmratī—see *īmratī*.

īnār— } [Skt. *andhu* = a well, or acc. to Platts,

īnārā— } Skt. *indra-kāra*]—a large masonry well, usually for supplying drinking-water (*īndārā*).

īnch—[lit. scarcity; *asāchānā* = to drag]—money advanced by a banker to pay rent on the security of the standing crops. West districts.

īnchan—[*īnch*] (*khalīyānī*, *āillā*)—unclaimed useless grain or straw on the threshing-floor; a perquisite of the landlord.

īndār— } [see *īnār*] (*īndr*, *īndār*, *manī*, *nārā*,

īndārā— } *naulo*, *najūrā*)—a large masonry well, usually for supplying drinking-water.

īndhan— } [Skt. *indh* = to kindle] (*jalauni*,

īndhan— } *jaldān*, *jāran*, *jāran*, *jurātī*, *lakṛī jalauni*)—firewood. 'Ghar khodē īndhan bahut = if you dig up your house you will have lots of firewood.

īndhaur—[*īndhān*]—a house for fuel, usually cow-dung fuel. North Oudh (gohārī).

īndhūā— } [conn. with Hind. *āndhī* = a ring, or

īndhūā— } acc. to Platts, Skt. *pinḍa* = a lump]

īndūl— } (*bīndā*, *bīndū*, *gēndū*, *gēndū*,

īndūl— } *gēndū*, *gēndū*, *gēndū*, *gēndū*,

gēndū, *jūrā*, *kuṛī*, *siroṇa*)—a pad for supporting water-pots, etc., on a woman's head. *Ganjī*

panhārī gokhrā kā īndhūā = a bald water-carrier with a head-pad of lace.

īngariyā—[P of *gēhr*]—pieces of sugar-cane cut ready for the mill. Rohilkhand (*gaṇḍārī*).

īngrauti—[*īngur*]—a box for carrying the vermilion which women use to paint their eyelids.

īngur—the fine vermilion used for painting the eyelids, as contrasted with *śēndur*.

īkārā—[*īkārā*, *kharī*]—pieces of broken bricks or tiles.

īāt— } [Skt. *īhṭaka*] (*gummd*, *gummdā*)—a

īātā— } brick. For various kinds of bricks see

pakkā, *kachchā*, *kalān*, *kakāiyā*, *kanāiyā*, *nautirāhī*, *nanihārī*, *mēz kī lāt*, *pharrā*: over-

burnt brick used as pumice stone is *jādhānā*; pieces of half-fired brick, *īāt khohā*, *īāt khoyā*;

brickbats, *porā*, *īnkara*, *īāt kharā*; brick work, *okinā*. *Mān mēn ān baghāl mēn īātā* = pre-

tending to have something else in his mind, and all the time a brick under his arm to fling at you. *Barē ghar mēn parā*, *īāt dho dho mānā*

= a fine house you have come to—obliged to kill yourself carrying bricks!

- Īṅkhara**— }
Īṅkhohā— } see **Īṅ**.
Īṅkhoyā— }
Isabghol— } [Arabic *asp* = horse; *ghol* = ear]—
Isabghol— } fleawort (*Isabghola plantago*)—
 so called from the shape of the leaf.
Ishāl—purgine; said to be a word used in Partāb-
 garh for rinderpest in cattle, but probably
 pedantic.
Ispāt—[Port. *espada*]=etwel (faulāḍ).
Istari—a washerman's smoothing-iron.
Istri—[Skt. *stri*]=a wife (jorū).
'Itre—perfume.
'Itrdān—a perfume-holder.
Ivārī—[*itār* = Sunday]—something in the
 shape of alms given on Sundays.
Izār—drawers (pāḍjāmā).
Izārband—[*izār*; *band* = fastening]—(*ijār*.
band)—the string of a pair of drawers.

J

- Jāb**—[Skt. *jambha* = the jaw]—a muzzle made
 of rope put on cattle when treading out grain.
 East districts (chhiāṅkā).
Jābar—(*jabrā, jabrī*)—a mess of rice, vegetables,
 and clarified butter.
Jābasiyā—[*jābāsīyā*]—a field infested with the
jābāsīyā or camel-thorn.
Jābī—(*jāb*)—a little net-work purse tied to
 children's waists to hold small coins, etc. East
 districts.
Jābī—see **jāb**.
Jabrā— }
Jabrī— } see **Jābar**.
Jachā— } [Pers. *zachā, zachāh*]—(*parāṭī*,
Jachchā— } *parāṭī, parāṭī, parāṭī*)—a woman
 considered impure and confined to her room
 after delivery.
Jachā khānah— } the room in which a woman
Jachchā khānah— } is delivered and after-
 wards kept for a certain time (ohar).
Jadiyā—the black mustard (*Brassica campestris*
dichotoma). Kumaun.
Jādū—[Skt. *yātu*]—(*mahtar, nēoat, ojhāi*,
sokhāi, utārā)—magic; various kinds of magi-
 cal incantations. *Jādū barg hai aur karṇēvālā*
kāfir = magic is like lightning, and he who
 practices it is an infidel.
Jādūgar—[*jādū*] (*bhokāṭ, bogad, bājāh, jān-*
kar, jānā, nautā, nēvatiyā, nyotiā, oja,
ojhāi, sokhā, syānā)—a wizard; an exorciser
 of ghosts; a cunning man. West districts.
Jadval—the ornamented margin of a book.
Jadvār—[Pers. *zadvār*]—a dye-plant (*Cuscuta*
zodaria) (ambāhaldī).
Jāḍnamāz— } [*jāḍ* = place; *namāz* = prayer]—
Jāḍnimāz— } a prayer-carpet.
Jag—[Skt. *jagata* = the world]—offerings; obla-
 tions; obeisance to idols.
Jagah—a place, specially a house; settlement;
 property.
Jagat—[Skt. *jagata*]—(1) the wooden framework
 at the mouth of a well—East districts (jaṅḍā);
 (2) the masonry platform of a well—Bhil-
 khand (man).

- Jagāt**—[see *jag*, or acc. to others Arabic *sakāt* =
 alms]—fees paid to a family priest.
Jāgr—[Pers. *jā* = place; *gīr* = occupying]—a
 rent-free tenure given either unconditionally
 or on condition of the performance of some
 public service.
Jagmohan—[*jagata* = world; *mohana* = infatu-
 ating]—the choir of a Hindū temple (maṇḍir).
Jagrā—a pile of cow-dung fuel for cooking
 (gobar).
Jagrā sarson—common black mustard. Mirzā-
 pur (rāī).
Jāām—(*jāzam, sozn*)—a flowered or printed
 floor-cloth.
Jahāngīr—[*jahān* = world; *gīr* = taking]—a
 woman's armlet.
Jahēz—the marriage dowry (dahēz).
Jai—[Skt. *yava*]—(1) (*rāmyau, vīḍyutiāu*) bar-
 ley; (2) sprigs of barley grown artificially in pots
 and put in men's turbans by the women at the
salono (qv.) festival (jayl).
Jaikhātā—[*jaya* = victory; *khātā* = ledger]—
 the book in which cloth merchants jot down
 their daily profits (bahl).
Jailī—[corr. of *zailī*]—an under-tenant (shikmī).
Jaiṅgrā— }
Jaiṅgrā— } [*jānā* = to live]—a calf. West
Jaiṅgrī— } districts.
Jaiṅgrī— }
Jajmān—[Skt. *yajamāna*]—the constituents;
 parishioners or persons who contribute to the
 support of a priest, beggar, barber, etc.
Jāk—[Skt. *yaksha* = a ghost; spirit; "certain
 mythical beings or demigods who are attendants
 on Kuvēra, the god of wealth, and are employed
 in the care of his gardens and treasures" (Sir
 M. William's Skt. Dict., sv.)]; a local ghost in
 the eastern districts. The unproductiveness of
 a village is accounted for by its being inhabited
 by a *jāk*, who transfers part of the produce to
 his wife, the *jāknī*, who lives in a neighbouring
 and consequently more thriving village.
Jākar—(*jānkār*)—goods taken away on approval
 and retained until they are returned or paid for.
Jākar bahī—a suspense account book.
Jākhan—(*agvī, chāk, jumot, jamuaf, jamuaf*
naichak, mihchak, nimchak, nivār)—a wooden
 cylinder which forms the foundation of a
 masonry well. Upper and Central Duāb.
Jāknī—see **jāk**.
Jāl— } [Skt. *jāla*]—(1) (*jāḍ*) a small net used
Jālā— } by fishermen, and also for carrying
 chaff, etc. The drag-net with small meshes is
radhār jāḍ; the small net with large meshes,
bhāṇvar jāḍ; the funnel-shaped net, *hikā*,
khaur; *lākā* in Bundelkhand is a net used for
 night-fishing. For other nets see *charailā*,
chhiṅkā, ghogh, kandi, khariyā, khūbhar,
mahājāl, pansī; (2) a large earthen water-jar;
 (3) the holes for the pots in a fire-place.
 Kumaun (ailā).
Jalahrī— } [Skt. *jala* = water]—(*jilahrī*)—(1)
Jalairī— } the sancer for the lingam in a
 shavite temple; (2) a vessel for cooling hot
 iron (lohār).
Jalamādin—corr. of *janamādin* (qv.).
Jalāvan—[*jālān* = to burn]—(1) firewood
 (īḍhan); (2) the ceremony at the first boiling
 of the sugar-cane juice. West districts (faridī).

Jaldân—[*jala* = water; *dân* = gift] (*tarpan*)—oblations of water to deceased relations, etc.
Jaléb—(*jalbu*)—fine flour soaked in water and allowed to rise for the night for making *jalébi*; also called *maidāni*.
Jaléba—} [*jaléb*]—a sweetmeat in a coiled shape.
Jalébt—} made of fine wheat flour and sugar. It is like our vermicelli, and is of two kinds—either the threads of paste are dipped once in sugar (*shkārā*) or twice (*dobārā*). *Choffi kut-tiyā jalébiyā ki rahhūli* = a thieving bitch put to watch the cakes. *Quis custodiet ipsos custodes*.
Jalhauz—[*jai* = water; *haus* = tank] (*khārdna*, *khazānah*, *kund*, *kundā*, *talāo*)—the water reservoir in an indigo factory (*nīlkoṭhī*).
Jāl—[*jāl*]—(1) a small net (*jāl*); (2) the broad wooden part over the blade in the fodder-cutter. East districts (*gaṇḍās*); (3) lattice-work in wood or stone; (4) bobbinet, a kind of cloth.
Jāldār—[*jāl*]—of a house furnished with lattices.
Jalkar—[*jala* = water; *kara* = a tax] (*ghon-gā sūdā*)—produce from lakes, streams, etc.
Jalkhā—[*jāl*]—a net for carrying fruit, etc. (*jāl*).
Jalot sarg—} [Skt. *jala* = water; *utsarga* =
Jalot sarga—} letting go]—the emblematical marriage of a well or tank on its completion—cf. *banot sarg*, *brakhot sarg*.
Jalpā—[P. Skt. *jalp* = to wrangle]—an old woman. East districts (*buḍḍhī*).
Jalpān—[Skt. *jala* = water; *pāna* = drinking]—food eaten by labourers in the intervals of work in the field.
Jalparvāh—see *Jalpravāh*.
Jalpātr—} [Skt. *jala* = water; *patra* = a cup]
Jalpātra—} —a large water-vessel used in a Hindū temple, a Hindū mendicant's word.
Jalpravāh—} [Skt. *jala* = water; *pravāha* = a
Jalpravāh—} stream; rt. *pravah* = to carry forwards]—a running stream of water; disposing of a corpse by throwing it into a river instead of burning it.
Jaltaraṅg—[*jala* = water; *taraṅg* = a wave]—the stem of the tobacco pipe. Kumaun (*huqā*).
Jaltarpan—[*jala* = water; *tarpana* = satisfying]—the daily oblation of water presented to a god, or the maues of the dead.
Jalvah—[*lit.* splendour]—among Muhammadans, the meeting of the bride and bridegroom.
Jama—[Arabic *jama* = collected]—(1) the left or credit side of an account book (*bahī*); (2) the Government land revenue (*mālguzārī*); (3) capital (*puñjī*): *jama'bandī* = the village rent-roll.
Jāmā—} [Skt. *yama* = a pair]—(1) the bride-
Jāmāh—} groom's dress at a wedding; (2) a quilt. *Jārd jāmé soē, yā to soē doē* = in the cold weather sleep under a quilt, or two together.
Jamāī—[Skt. *jāmdātra*]—a son-in-law (*janvāh*).
Jamāī—[*jama*']—(1) the circle of land next the village site. Oudh (*gauhānī*); (2) a class of tenants in Bundelkhand who hold at revenue rates—see *Banda Sett. Rep.*, p. 42.
Jama'kharch—[*jama*; *kharch* = expenditure] (*aratāḍ*)—(1) an abstract of the day-book, show-

ing the total of the receipts and payments on each page (*bahī*); (2) an account with its vouchers.
Jamāigotā—[Skt. *jayapāla guṇaka* = the ball of the guardian of victory]—croton (*Croton Tiglium*).
Jāman—[*jamā* = to be curdled] (*dēvan*, *jāvan*, *janan*)—old curd used for curdling milk (*sahejā*).
Jamaunī—[*jāman*]—a vessel in which milk is curdled. West districts.
Jamauvā—[*jamā* = to sprout] (*jamūd*)—indigo planted before the rains and artificially irrigated. East districts (*nīl*).
Jambūr } [Arabic *zambūr* = a hornet]—pin-
Jambūrā } cers used for drawing nails (*zambūr*).
Jāmdāni—[see *jāmā*]—(1) a box used as a port-manteau (*piṭṭārā*); (2) flowered muslin.
Jamdūj—} [Skt. *yama dvitīya* = the 2nd
Jamdūtiyā—} of the month sacred to the god of the dead]—a feast held on 2nd light half of Kārtik. Hindūs bathe in the Jamnā to propitiate Yama—of *bhaiyā dūj*.
Jamghaṇṭ—[Skt. *yama ghaṇṭa* = bell of Yama]—the time at the Divāli during which no ordinary work is done—cf. *jartā bartā*.
Jamkūrā—a mat worn over the shoulders to keep off rain—see *chhatrī*.
Jamānā jī—} [Skt. *yamunā* = the twin sister
Jamānā māī—} of Yama] (*Jamunā*)—the goddess of the River Jamunā, revered by all Hindūs.
Jamog—(1) a conditional mortgage. East districts (*rahn*); (2) aggregate yearly payments of rent or revenue. East districts (*tip*).
Jamoṭ—[*jāman*, *jāman*; Skt. *jambū*, *jambā* = the tree, *Eugenia jambolana*]—the wooden cylinder used as a foundation for a masonry well: so called because often made of *jāman* wood, which bears exposure to water (*jāhan*).
Jamūā—see *jamauā*.
Jamuṭ—see *jamoṭ*.
Jamunā jī—} see *jamānā jī*.
Jamunā māī—}
Jamūdrā—} see *jambūr*.
Jamūri—}
Jamuvaṭ—see *jamoṭ*.
Janamashṭami—[*janam* = birth; *aṣṭami* = eighth]—the 8th dark half of Bhādrā (*Bhādrā badi aṣṭami*) commemorating the birth of Kṛishna.
Janamdin—[*janam* = birth; *din* = day] (*jalamdin*, *janamotsav*)—the ceremony on a child's birthday (*baras gāṇṭh*). "The ceremony is only for a male, and may be performed by the person himself, or by the family priest on his behalf. In either case the person for whose benefit the rite is performed must rise early in the morning and have his body anointed with a mixture of sesamum, black mustard and water, and must then bathe in warm water and put on clean clothes. When bathing a prayer is read, which brings in the place and date, his name, caste, and race, and asks for long life and prosperity; and to be truly effective this prayer should be said when the past year of life ends. Then the names of the chief deities are repeated in the form of a

short litany, and their aid and assistance during the coming year are invoked. Should the anniversary fall on a Tuesday or Saturday, which are regarded as unlucky days, the ceremony cannot take place, but in its stead the person who desires to receive benefit from the rite should bestow gifts on Brahmans and in charity. In this abbreviated form alone most Hindūs observe the rite." (Atkinson, *Himalayan Gazetteer*, II, 891 f.)

Janamgūnti—a mixture of spices, etc., given to children for about two years after birth: it answers to our essence of dill.

Janam patr—[*janam* = birth; *patr* = leaf]
Janam patra—[*kunḍali, pattri, tipnā, tip-*
Janam pattri—[*pan*—the horoscope of a child.

If the *Mēgha* conjunction comes within the conjunction of the planets noted in the horoscope, the person will die in six months; and similarly if the *Tula* conjunction (*saṅkrānti*) comes with the horoscope, the person dies before the next *Mēgha saṅkrānti*. To avert this a special ritual is prescribed, in which Gobinda is the principal deity invoked.

Janāzāh—the Muhammadan bier and funeral procession: *di hai jān kē sāth, jānēgi jandzē kē sāth* = her evil habits came with life itself and will last until the grave.

Jandni—[? Skt. *yantra*]—the spokes of the spinning wheel. Upper Duāb (charkhā).

Jandrā—[Skt. *yantra*]—(1) (*kaḥulā, kariyā, kulā, mānjhā, mānjho, pākhi, pānkhī, par-chhiyā, phayukhī*) the instrument formed of a board pulled alternately from side to side to form the divisions (*mēnī*) between the irrigation beds (*kiyārī*). Central Duāb; (2) a sort of rake for removing grass or manure. Duāb (*kāth-phānvi*); (3) a lock.

Janēo—[usually derived from Skt. *yajño-pavi*
Janēu—[*ta* = the solemn investiture with the
Janēv—sacred thread—*yajña* = prayer,
Janēvā—*upavīta* = the sacred cord. *Platta* gives *yaksha* = worship and *upavīta*—(1) (*pavitri, upavīl, upavīta*) the sacred or Brahmanical cord. It is worn over the left shoulder, crossing obliquely to the right hip. The greatest age for assuming the cord is with Brahmans 16, Rājputs 22, and Vaisyas 24. The boy is dressed up like a Brāhmachāri ascetic, and the *gayatra mantra* is whispered in his ear. He must then make offerings in the morning, midday, and evening and meditate on God. The thread of a Brahman should properly be made of cotton, so as to be put over his head in three strings. The thread of a Kshatriya should be made of hemp (*sasa*); that of a Vaisya, of wool. (See for the rules on the subject, *Manu* trans. Sir W. Jones, II, 36-38-44.) The knots in the cord are *brāhmphāns, parcar, gānsh, ganthā*; in Kumaon, *granth, brāhm-granth*. The threads worn by the various castes are distinguished by the number of strands—*chhapallī* with six strands, *tipallī* with three, and so on: or by its length measured by hands' breadths (*chaud*).

Jāt bhānt na pūchhiyē koī:

Janēu pahankē Bāmhan koē.

Enquire not of caste and creed: a man now has

only to put on the thread and become a Brahman.]

(2) the feeding of a number of Brahmans collected in one place at a marriage.

Janēvā—lands which have already borne a spring crop within the year and are sown with an autumn crop in June-July. Basti.

Jaṅgal—[Skt. *jaṅgala*]—(1) (*tikurdā*) a wood, forest; (2) the fields farthest from the village site. Duāb (*barhā*); (3) the whole cultivated lands of a village. Upper Duāb.

Jaṅghā—[*jāṅgh* = the thigh]—(1) the body
Jāṅghā—[*ghā* = the plough. East districts (ha);

(2) posts at the mouth of a well; in Farrukhabād the wooden beam supporting the well wheel.

Jaṅghiyā—[*jāṅgh* = the thigh]—short bath-
Jāṅghiyā—[*ing* drawers.

Jaṅgi—[Pers. *jaṅg* = war]—a horse. Kahār's slang (*ghorā*).

Jaṅglā—[dim. of *jaṅgal* (qv.)] (*chaukath, chau-khat, kathgarh, kathgarhā*)—a wooden frame, work at the mouth of a well to prevent cattle, etc., falling in.

Jaṅgrā—[dim. of *jaṅgal* (qv.)]—stalks of pulses, such as *moṭh mūṅg*, etc., used as fodder. Upper Duāb.

Jānkar—see *Jākar*.

Jānkarbahl—see *Jākarbahl*.

Janmatuā—[*janam* = birth]—a new born baby. East districts.

Janmotsavā—[*janam* = birth; Skt. *utsava* = beginning, joy]—the ceremony on the anniversary of the birth of a child—see *janamdin*.

Jannā—[*jan, jannā* = an individual]—reciprocal assistance in irrigation. East districts (*aṅg-vārā*).

Jant—[Skt. *yantra*]—a rope used in the cart, etc. (*bahlī, gārī*).

Jānt—[Skt. *yantra*] (*jāntī, jānto, jāntod*)

Jāntā—[*—*] the large grinding-stone worked by two persons. East districts (*chakki*).



Jantā.

Jānt—[*jaṅṭ*]—a tree like the acacia, which bears a fruit called *sāgar*. "Among Hindūs generally and a few Muhammadan sects, bridegrooms before marriage cut off and bury a small branch of the tree. Offerings are also made to the tree by the relations of Hindū small-pox patients." (O'Brien, *Mullāni Glossary*, vv.)

Jantā—[*jān* = knowledge]—a "knowing" man; a wizard. West districts (*jādūgar, syānā*).

Jāntā—[Skt. *yantra*] (*janṭī, janṭī, jāṭī*)—
Jāntar—[Skt. *yantra*]—a perforated plate through which
wire is drawn.

Jāntar—[Skt. *yantra*]—a clod of earth; a charm.

Jāntī—see jāntā.

Jāntī—[*jāntī*]—a small grindstone; sometimes

Jānto—used as a trap to catch mice.

Kuchh gehūn ghilā

Kuchh jāntī dhilā.

[The wheat is damp and the grindstone loose—so
the flour is bad.]

Jāntā—[Skt. *yantra*]—(1) one of the ropes

Jāntī—used in fastening the parts of the
cart together (*gārī*); (2) a lock; (3) an amulet;
a magic square. If you write this on your door
at the Divāl, your trade will be good:—

74. 81. 2. 7.

6. 3. 78. 78.

80. 75. 8. 1.

6. 3. 78. 78.

Jāntā—see jāntī.

Jānvā—[Skt. *jānvā*] (*dēhā, aśhā, dēhā,*
aśhā, dēhā, jānvā)—a son-in-law.

Jānvāsā—[*janya*] = the friend of the bride-
groom; *dās* = house (*jānvāsā*)—the house
where the bridegroom's attendants are enter-
tained at a marriage.

Jānvāsā—[Skt. *yavāsa-yava* = barley] (*ja-*
vāśā, jāvāsā)—a prickly weed usually known
as the camel-thorn. A field infested with it is
jāvasiyā.

Jāpmālā—[*jap* = counting of beads; *mālā* = a
rosary]—(1) (*gaumukh, gaumukhī*) a bag for
holding a rosary; (2) the large temple rosary
which contains as many as 1,000 beads, while
the ordinary *mālā* has only 108.

Jārā—[cf. *jālī*]—the broad piece of wood in
which the blade of the fodder-cutter is fixed.
West districts (*garāḍās*).

Jārā—[Skt. *jāda* = cold]—(1) cold weather
(*mausim*); (2) cold, chill.

Jārā mārā—of crops = to attack with frost
(*pālā mārā*).

Na Māgh kē jāṛ, na Pās kē jāṛ,

Haṛā chālī tabhī jāṛ.

[No one minds the cold in Māgh or Pās. It is
when the wind blows that the cold is felt.]

Jarai—[*jar* = root]—(1) sprouts of barley

Jarai—worn in the turban at the Dasahrā or

Jarai—Salono festival (*Jayl*); (2) rice steeped

Jarai—till it sprouts before sowing. East
districts and Rohilkhand; (3) the crop of trans-
planted rice. East districts (*lāiā*).

Jārān—[*jānā* = to burn]—firewood (*lāḍhan*).

Jārātī—[*jānā* = to burn]—nitre after the fourth
evaporation (*khārī*).

Jārāū—[*jānā* = to be set]—of jewelry, inlaid
with precious stones.

Jārē—[*jānā* = to burn]—bad-tasted, saline
water. Central Doab (*pānī*).

Jārhan—[*jar* = root; Platts suggests *jārā* =
cold, but *jar*]—the transplanted crop of autumn
rice. East districts (*agharī*).

Jārī—[*jāṭhān, jūṭhān, jūṭhān*]—land
on which a spring crop is sown in immediate
succession to an autumn crop. East districts.

Jarib—(1) a measure of length = 55 yards; 1
square *jarib* = 1 *bighā*; originally it was a

measure of capacity = about 768 lb; then the
amount of land which produced so much grain;
(2) a walking-stick (*chharī*).

Jariyā—[*jar* = to burn]—(1) the wild ju-
jube. Bundelkhand (*Jharbēri*); (2) saltpetre
when produced by artificial heat (*khārī*).

Jariyā—[*jar* = to be set]—(1) a man who in-
lays jewelry; (2) the black mustard of the hills
(*Brassica campestris dichotoma*) (*lahistā*).

Jartā bartā—(1) (*holashtak*) a fixed period of ab-
stinence from marriages and other ceremonies
before the Holī. East districts; (2) (*jamghan*)
the period at the Divāl when no ordinary
work is done. East districts.

Jarū—[*jar* = a root]—rice seed germin-
Jaryān—[*jar*] = sowing in the nursery after being
soaked.

Jāsū—[*jar*] = betel-leaves cut up and mixed with
Jassū—[*jar*] = opium in the manufacture of *madak*
(*qv.*).

Jāt—[Skt. *jāti*]—caste.

Hari ko bhajē, so Hari kē hoē:

Jāt pāt jānē nahīn koē.

[He who loves Vishnu is loved by Vishnu: caste
and custom are of no consequence.]

Jāt—the ceremony before occupying a new house.
Omens (*mahūrat*) are taken, Brahmans fed,
and the brotherhood entertained. West dis-
tricts.

Jātā—[Skt. *jātā* = matted hair]—(1) the long
matted hair of an ascetic; (2) the thread-like
stems of the banyan tree; (3) coconut fibre
(*nāriyal*).

Jatāh—an ox not used for agriculture because it
is deformed, but purchased and led about by
religious mendicants (*anandī*).

Jatariyā—[*jātī*]—a small grindstone for crush-
ing pulse (*chakkī*).

Jātbarādārī—[*jāt* = caste; *barādār* = brother]
—the brotherhood.

Jāth—[Skt. *yasthi* = a staff]—(1) the upright
beam or pestle of the sugarcane mill. East
districts (*kolhū*); (2) a post fixed in the centre of
a tank, to which the tank is said to be married.

Jatī—[Skt. *yantra*]—the perforated iron plate
for wire-drawing (*jāntā*).

Jātkarm—[*jāt*; *karm* = doing]—the cere-
mony on the birth of a son. "It should be
observed on the day of the boy's birth or 6th day
after. The father rises early, bathes, worships
Gandēsha, and prays for the mother's purifica-
tion and the boy's prosperity. After other
prayers the nine planets are invoked, a vessel of
some bright material is brought, and in it is
placed a mixture of honey and clarified butter
with which the child's tongue is anointed, either
with a golden skewer or the third finger of the
right hand, while a prayer is read asking for
all material prosperity for the boy. The father
then presents a coin to the celebrant, who dips
it in a mixture of clarified butter and charcoal,
and applies it to the forehead and throat of
both father and son, and then with a prayer
places flowers on their heads. The father then
takes the boy on his lap, and touches his head,
breast, shoulders and back, whilst appropriate
verses (*mantra*) are read. A present is then
given to the celebrant, and after it the umbri-

lical cord is cut, leaving four finger-breadths untouched. The *abhiśhék* or purification is then performed by sprinkling the assemblage with a brush of *śāb* grass dipped in the water of the *argha*. The frontal mark (*śikā*) is then given with red sandars, and a flower is presented with a verse committing the donee to the protection of the great God." (Atkinson, *Himalayan Gazetteer*, II, 838.)

The account given by Sherring (*Hindū Castes*, I, 11) is slightly different: "This takes place at the birth of a child. The five ceremonies are performed. Clarified butter and honey are given to the infant, being first poured into a silver vessel through a golden ring; and charms are breathed into its ear, to preserve it from evil spirits, and from the innumerable ills to which the flesh is heir. Five Brahmins are summoned to read spells (*mantra*) on five sides of the house. The spot is sanctified by spells (*mantra*), and spells sanctify the infant, over whom the Brahmins say 'Ashmā Bāhatrā.' Kire is placed before the door, and the *hom* sacrifice is burnt, together with yellow mustard and rice. During the first six days the mother is attended by a *chamāin* (qv.), and only eats food called *chaudāni*, made of sugar, clarified butter, and spices. After the sixth day she begins to partake of cooked food. For twelve days singing and music are more or less kept up at the house, and friends come and go, offering their congratulations, and bringing with them nicely-prepared betel (*pān*). But during this period, however, the mother is permitted to touch no one. On the twelfth day, friends bring various kinds of presents, and the woman having bathed, the restriction as to touching is removed. If a boy is born in the 19th asterism (*nakṣatra*) called *Māl*, the woman is not clean till the 27th day, and is consequently unable during the interval to touch any one. The process by which the father in such case is suffered to see his child for the first time is very curious. On this day melted clarified butter is brought in a brass vessel, and the child being placed upon his shoulder in such a manner as to cast a reflection of itself upon the butter, the father looks in and beholds the reflected image. After this the child is placed in a winnowing basket (*śūp*) and is brought outside the house as far as the eaves. The woman then worships the goddess Bhavāni, by offering *chaudāni* placed on seven cakes. There is a certain condition of this asterism, happily rare, on the recurrence of which, should a child be born, its father is prohibited from beholding it for the space of twelve years."

JĀT MILĀI—[*jāt* = caste; *milānā* = to unite]—ceremonies and fees paid to procure readmission to caste after excommunication (*mi-lā*).

Jatni—[Skt. *yantṛa*]—the strings at the edge of the wheel of the spinning-wheel. Lower Duāb (*charkhā*).

Jātrā—[Skt. *yātrā* = going]—a pilgrimage to a shrine and offerings made to the deities celebrated there.

Jātri—[*jātrā*]—a pilgrim.

Jatthā—[*khoṭhā*]—tobacco ashes. East districts. Jau—[Skt. *yava*] (*bēhar*, *gonjī*)—barley (*Hordeum vulgare*). *Ek jau kī solah roṭī*, *bhagat khāḍ kī bhagatāni* = sixteen cakes made out of a grain of barley! Is the vegetarian or his wife to eat them? The sprigs grown artificially and put in men's turbans at the Dasahrā or Sulo festival are *jai*, *jayā*, *jarai*, *jarei*, *javārā*, *javārā*. The prickly hairs on the ear are to the east *pān*, *pānā*. There is a curious variety with naked grains like pearl barley, known as *paighambarī* or *rasālī*.

Jauchan—[*jau-chand*]—barley grown with grain (*bēhar*).

Jaugar—[*ṣ* *jau*, *gāhā*]—wheat and barley grown together. Azamgarh.

Jauhār—[*jau-hār*]—a necklace made of barley stalks; a man's necklace made in the same shape of gold.

Jau kērāl—[*jau*; *kīrāḍ*, *maṣar* = a pea]—
Jau kīrāl— } barley sown with a small varie-
Jau maṣarā— } ty of pea. East districts.

Jaulā—broken rice boiled for food. Hill districts.

Jau dhōṭ—*a large waist-cloth. Kumaun* (*dhōṭ*).

Jaunāl— } (1) (*jēndr*)—lands cultivated alter-
Jaunār— } nately in each harvest. Duāb and
Rohilkhand; (2) land cropped with sugarcane after barley. Azamgarh; (3) (*bīndr*, *jēndr*, *narād*) land cropped in the past season with wheat or barley. Duāb.

Jo hai tū bhākhā māl kā

To ikh rakh jaunāl kā.

[If you are anxious to be rich, keep a fallow for sugarcane.]

Jaunār—[*jīnā* = to eat]—a large feast, especially the feast to the relatives on the day before a marriage (*mañdhā*).

Jauchī—[acc. to Platts, *java kshaya* = destruction of barley]—a kind of smut in barley or wheat.

Jaundā—the field watchman's platform. West districts (*machān*).

Jaur—*a heavy kind of plough with a perpendicular body or frame. Benares (hal).*

Jāur—boiled rice and milk (*khīr*).

Jaurā—see *jēorā*.

Jaurā—the handle of the fodder-cutter. Far-rukhabād (*gañdās*).

Jausan— } a woman's armlet worn on the upper
Jaushan— } arm. Worn to the east by Muham-
madan women: the *jaushan* differs from the *bāzī* (qv.) in the pieces not being fastened closely together with an elastic band, but strung in separate bunches or lumps on silk cord.

Jauthāhan—land on which a spring crop is sown after an autumn crop. East districts (*jarl*).

Javā—[*jāb*]—a cattle muzzle. Gorakhpur (*chhihākā*).

Javāin—[Skt. *yamānika*, *yavānika*; *yava* = barley]—a kind of dill, lovage, or bishop's weed, used as a spice and medicinally.

Javākhār—[*jau* = barley; *khār* = alkali]—ashes of burnt barley, used as a cure for indigestion.

Jāvan—see *jāman*.

Javārā—[*jāv* = a yoke]—a pair of oxen. Upper Duāb (*juār*).

Javārā—[*jav*]=artificially-grown sprigs of bar-
Javārē—} lay placed by women on the turbans
Jai—} of their male relations at the Da-

nabhrā and Salono festivals (*jai, jarai, jareī*).
Jēb—(*goyā*)—a man's pocket, as contrasted with
khalā, a woman's pocket.

Jēghar—[*jīvan*=water; *Skt. ghaṣi*=a vessel;
Jēhar—} Hind. *gharā*]=a pile of water-pots

carried one above the other on a woman's head.
Upper Duāb. Among Jāts, Ahirs, and Gājars
on the Rājputāna border, to take the water-pots
off the head of a divorced woman is to imply
consent to marry her.

Jēl—[*Skt. jala*]=an instrument shaped like

Jēll—} a pitchfork used for teasing up the
straw under the feet of the oxen as they tread
out the grain. Central Duāb (*kaṭaphāṇvī*).

Jēmā—[*jēmnā, jēmnā*=to eat]=the betrothal
ceremony and the feast accompanying it
(*sagāt*).

Jēnvar—[*Skt. jīma*=twisted]=ropes

Jēnvarā—} generally; the rope which goes

Jēnvarī—} round the necks of the oxen when
ploughing. East districts (hal).

Jēodhan—[*jīmnā*=to eat; *dhan*=wealth]=a
present made by the father of the bridegroom
to the father of the bride at a marriage. Duāb.

Jēonār—[? *jana-āla*=the place for barley]=
(1) lands cultivated alternately in each harvest.
Duāb and Rohilkhand (*jaunāl*); (2) lands crop-
ped in the past season with wheat or barley.
Duāb (*jaunāl*).

Jēonār—[*jīmnā*=to eat; *Skt. jīva*=living]
(*jyonār*)=food given to the brotherhood at a
wedding. East districts.

Jēonār pūjā—the ceremonies carried out on the
day the betel sowings commence (cf. *nāg bāil*
pūjā)—the cultivator cooks rice and milk and
offers it to the local god (*gānā dōlā*); this they
divide and eat, and a little coarse sugar is
offered to *Mahābār*, which is taken home and
divided among the children.

Jēorā—[*jīmnā*=to eat; *Skt. jīva*=living]

Jēorā—} (*jaurā, jyaurā*)=dues in grain
given at harvest time to village artisans and
agricultural labourers.

Jēorādār—[*jēorā*]=a day labourer. Central

Jēorādār—} Duāb.

Jēr—[*Skt. jala*]=
Jēr—} (1) the wooden pillars of the
Persian wheel. Bundelkhand (*arhaṭ*); (2) the
after-birth in women and animals (*āṣvar*).

Jēr—} see jēl.

Jēri—} see jēl.

Jēriyā—} see jēl.

Jērpāl—[corr. of *śarpāl*]=shoes worn by women

(*jūtā*).

Jēṭ—[*jīvan*=water; *ghaṣi*=a vessel]=
(1)

Jēṭh—} a pile of water-vessels on a woman's
head (*jēhar*); (2) (*jēṭhār*) an armful of any-
thing.

Jēṭh—[*Skt. jyēṣṭha*=pre-eminent; rt. *jyā*=
to overpower]=
(1) the second Hindū month
(May-June).

Jēṭh pahal parivā dīna Budhāsar jo hoī,
Mūl Aśārhī jo milai vrithoi kaṇpai joī.

[If the first day of the lunar fortnight of Jēṭh be
Wednesday and the asterism of Mūl fall in the
month of Aśārh, the earth will shake.]

Jēṭh aglī parivā dēkh

Kaun vārān hai yon pēkh;

Rabivārān atī bājai bō;

Mangalvārān byādh batō;

Buddhā nāḥ mahāgā jo karai;

Shanivārān parjā tharharai;

Chandāra, Shukr, Sarguru kō vārā,

Hoē to ann bhāro sanivārā.

[Watch on what day the first day of the lunar
fortnight of Jēṭh falls. If on Sunday, there
will be wind; on Tuesday, sickness; on Wed-
nesday, grain will be dear; on Saturday, the
people will tremble; on Monday, Friday, or
Thursday, there will be plenty of grain in the
world.]

Jēṭh bādī dashmī dināu jo Shanivārā hoē,

Panī hoē na dharānī mēn; bīrd jēt kōi.

[If the 10th of the dark half of Jēṭh fall on a
Saturday, there will be no rain in the world and
few will live.]

Jēṭh vjyārī tēj dīn Ārdā rik barasānī,

Jōī bhāṭkī Bhāṭṭāl durbhiksh avāri karānī.

[If on the 3rd light half of Jēṭh rain comes in
the Ārdā asterism, the prophet Bhāṭṭāl says
it will surely bring famine.]

Jēṭh vjyārī pākḥ mēn Ārdā dik dash richchh

Sajal ho kī nirjal karānī, nirjal sajal pra-
tachchh.

[If during the light half of Jēṭh, Ārdā and the
ten following asterisms give rainy weather,
there will be no rain afterwards; but if these
give clear weather, subsequent rain is certain.]

Chait mās jo bijulī jōvāi,

Bhārī Baisākh kī tēṭā dhovai;

Jēṭh mās jo tapai nārād,

Tv jāno bārkḥā kī āsā.

[If there be lightning in the month of Chait;
enough of rain in the middle of Baisākh to
wash the flower of the dhāk tree (*Butea fron-
dosa*), and full heat in Jēṭh, then have good
hopes of rain.]

(2) (*jēṭhā, bhāur*) the husband's elder brother in
relation to the wife; the first-born son. The
wife's elder brother-in-law is *suaraiyā Jēṭh*.

Jēṭh kē bhārosē pēṭ—the livelihood of the
family depends on the husband's elder brother.

Jēṭhānī—[*jēṭh*] (*jēṭhānī*)—the husband's elder
brother's wife.

Jēṭhā raṅg—[*jēṭh*]=dyes after the last straining
(*raṅgrēz*).

Jēṭhāundā—[*jēṭh*]=lands given rent-free to the
village headman. Kumaon (*padhānchārt*).

Jēṭhī—[*jēṭh*]=
(1) the first wife (*biyāṭā*); (2)
the first-born daughter; (3) rice sown in
April and cut in the month of Jēṭh—May-
June; (4) a variety of the large millet (*jūdā*)
sown for fodder in Jēṭh.

Jēṭhraiyaṭ—(*chugāidam*)—the leading tenant
in a village: next to the *mugaddam* (q.v.).

Jēṭhsār—[*jēṭh sālā*]=the wife's elder sister.

Jēvan—[*jīmnā*=to eat]=the betrothal cere-
mony and the feast accompanying it. Rohil-
khand (*sagāt*).

Jēvrā—} see jēnvar.

Jēvrī—} see jēnvar.

Jhāb—} (1) (*jhābī, jhābo, jhābrā, maskhā*)

Jhābā—} —a leather vessel for holding liquids

—cf. *gēlḥā, gēlḥī, kuppā, mashk*; (2), a large

open basket for holding clothes, wildfowl, etc. (*jhākā*); (3) an iron sieve used in making the sweetmeat called *sbo*.

Jhābar—(1) lands saturated with water (*pan-jhābar*); (2) a clayey soil found in low situations and round the edges of tanks, etc., like *maṭṭiyār* (qv.); snited for rice (*dhankar*).

Jhabbuā—of an ox—having the ears covered with long hair (*jhabrā*).

Jhabdharī—a weed injurious to wheat—see *akrā*.

Jhābī—[*jhābī*]—(1) a small leather vessel for holding liquids; (2) a medium-sized open basket (*jhaṇṇiyā*).

Jhabrā—see *jhāb*.

Jhabrā—of an ox—with long hair on its ears (*jhabbuā*).

Jhabrī—see *jhāb*.

Jhadā—(1) a clay well fallen in. Bundelkhand (*jhērā*); (2) a river swamp. Dehra Dūn.

Jhādā—land which produces tamarisk (*jhādā*) or camel-thorn (*jādvānā*).

Jhāg—foam; froth (*phēn*).

Jhāgā—[acc. to Platts, Skt. *ardha-anga* = covering half the body]—a man's dress. Central Duāb.

Jhajērā—the marriage ceremony in the hills (*biyāh*).

Jhajjar—[Skt. *jarjara* = cracked]—a porous earthen pitcher with a long narrow neck.

Jhajrī—[*dhilōnī, dōhnī, dornī, dudhaindī*]

Jhakārī—[*dudhāonī, dudhēndī, dudhhaṇḍī, dudhāṇḍī, gouchā, gonchī, gorā, guliyā, gūlūā, gūlā, kachhāī, kachhārī, tighrā, tīhrā, tīhrī*]—a vessel into which cattle are milked. West districts.

Jhākhar—see *jhānkhar*.

Jhākhurā—a thread used by women for tying up their hair. West districts (*phulāvā*).

Jhakolā—a shower (*jhamākā*).

Jhakorā—(1) a large wicker-basket used in supply-

Jhālā—ing the sugarcane mill, etc.; (2) the large cymbals used in a Hindū temple (*pūjā*); (3) a fall on a canal, etc.

Jhālābor—thorus; thicket. Kahār's slang (*jhārī*).

Jhālānsī—thin twigs for firewood.

Jhālār—[Skt. *jhātī* = a small tree; *ālā* = place]—brushwood (*jhārī*).

Jhālār—[vt. of *jhālārā* = to sweep]—(1) the fringe of a shawl, etc.; (2) wreaths of mango leaves, flowers, etc., hung over doors at marriages and other ceremonies (*bandanbārī*).

Jhālār—[*jhāl*]—the small cymbals used in a Hindū temple (*jhāñjh*).

Jhālārā—[*jhālār* = a fringe]—a gray inferior variety of the large millet with spreading ears (*juār*).

Jhālaurī—[*jhāl*]—a wicker-basket used by carters for feeding their oxen (*kāñchā*).

Jhālī—[*jhāl*]—a small wicker-basket (*kāñchī*).

Jhālā—[*jhāl*]—(1) a large wicker-basket used in supplying the sugarcane mill, etc. Upper Duāb (*kāñchā*); (2) blisters that come on the ripe tobacco leaf; (3) a shower of rain or hail.

Kuār sū jhālā āyā.

Barsā chālā gayā.

[The rain passed like an Angust shower.]

Jhālā—[*jhālār*]—(1) a woman's neck ornament (*jhālī*) in the shape of a fringe; (2) cymbals used in a Hindū temple (*jhāñjh*).

Jhālū—the beam which goes over the well in the Persian wheel. Upper Duāb (*arhat*).

Jhām—(*jhamā*)—an instrument like a shovel raised and lowered in a well for the purpose of dredging it.

Jhamākā—[*jham* = rattle of rain-drops] (*jhā-kulā, jhakorā, jham jham, jhamar jhamar*)—a shower of rain.

Jhamār—[*jham* = rattling]—a woman's ornament for the feet.

Jhamjham—[see *jhamākā*]—heavy continued rain.

Jhamar jhamar—[see *jhamākā*]—light rain.

Jhammā—see *jhām*.

Jhamrā—[Skt. *jhaṭī* = a bush]—brushwood (*jhārī*).

Jhamūrā—hairy, shaggy; a little boy. Actors' slang.

Jhāṇḍ—[Skt. *jayanta*]—the block on which the axle-pin of a cart is fixed. Rohilkhand (*gārī*).

Jhāṇḍā—[*jhāṇḍ*]—(1) a flagstaff; (2) the male

Jhāṇḍī—flower of the maize. East districts (*makkā*).

Jhāṇḍolā—[*jhāṇḍ*]—(1) a tree with thick foliage—the opposite of *jhānkharā* (qv.); (2) of a child who has not undergone the first tonsure (*mūṇan*).

Jhāṅgā—[Skt. *ardha-anga* = half the body]—a man's coat (*angā*).

Jhāṅgār—[Skt. *jhaṭī* = a bush]—(1) a thick tree. East districts; (2) a thicket. East districts (*jhārī*).

Jhāṅḍī—[see *jhāṅgār*]—brushwood (*jhārī*).

Jhāṅḍlā—the net-work of a bed. Rohilkhand (*bināvaṭ*).

Jhāṅgorā—the *sādvān* millet (*Oplismenus frumentaceus*). Kumaun.

Jhāṅgrāib—[*jhāṅgār*]—to shake out crops to dry. East districts (*sukhvān*).

Jhāñjh—[Skt. *jhañjhana* = rattling]—(1) (*jhālār, jhālārī*) the small cymbals used in a Hindū temple (*pūjā*); (2) a woman's foot ornament which rattles as she walks.

Jhāñjh—*lit.* impatience; a well or tank which does not hold water. East districts.

Jhāñjhā—(1) hemp cooked with coarse sugar and butter (*pakvān*); (2) an insect which barrows into the leaf of the tobacco plant (*chan-čanā*).

Jhāñjhan—[*jhāñjh*]—a thick hollow anklet (*jhāñjhan*) with sand or some substance inside which rattles as the wearer walks.

Jhāñjharā—(*jhāñjī*)—an earthen cover with a hole in it used for a pot in which milk is boiled.

Jhāñjhī—the funeral bier. Kumaun (*arthī*).

Jhāñjhri—an iron grating.

Jhāñjī—see *jhāñjharā*.

Jhāñjī—a broken cowrie.

Jhāñkar—[Skt. *jhāta* = a thicket]—(1) brushwood (*jhārī*); (2) a fence of thorns (*bār*).

Jhāñkhar—[see *jhāñkar*]—(1) (*jhāñkar*)

Jhāñkhar—shabby, bushy jungle (*jhārī*);

(2) the dry stalks of the *arhar* pulse. North Oudh.

Jhāṅkharā—[*jhāṅkhar*] (*jhāṅkhrā*)—a leafless tree: the opposite of *jhaṅḍā*.

Jhāṅkhl—[*jhāṅkhar*]—scrubby jungle. East districts (*jhār*).

Jhāṅkhrā—see *jhāṅkharā*.

Jhāṅktā—[*jhāṅkhar*]—(1) thorny brushwood when cut; (2) a bundle of cut pulse. East districts.

Jhānnāt—[*jhānnā*] = to become benumbed]—a withered tree.

Jhānp—[*jhānpnā*, *dhānpnā*] = to cover]—

Jhānpā—(1) a screen or hurdle used instead of a door. West districts (*chān-char*); (2) a long thin plank of wood; (3) an open basket for carrying clothes, wildfowl, etc. East districts (*dhākā*, *dhākl*).

Jhānpīyā—

Jhānpūlā—see *jhaṅḍūlā*.

Jhānsī—a kind of beetle which destroys pulses and tobacco. East districts.

Jhāntā—rain accompanied by high wind. East districts.

Jhāntahā—a short stick for driving cattle. East districts (*lāthi*).

Jhānvān—[Skt. *jāṇmaka*] (*kharānjā*)—an overburnt brick: pumice stone.

Jhāolā—[an earthen vessel for batter: like *Jhāoli*]—the *kumārā* (qv.).

Jhapāh—[Skt. *jhampa*] = a leap]—a kind of fainting fit in animals. East districts.

Jhāpas—[*jhapāh*]—a heavy shower. East districts—cf. *jhapst*.

Jhapst—[*jhapāh*]—the winnowing sheet. Central Duāb (*jhūl*).

Jhāpnā—[*jhānpnā*, *dhānpnā*] = to cover]—a cover for a vessel (*dhaknā*).

Jhapnī—[*jhapāh*]—the string of beads carried by mendicants (*sumarṇi*).

Jhapal—[*jhāpas*]—long-continued rain. East districts.

Jhār—(*jhar*)—the bolt of a lock.

Jhār—[Skt. *jhāṭa*]—(1) brushwood; scrubby jungle.

Khāt mēn jhārā,

Gār mēn Gārā.

[A *Gārā* in a village is as bad as brushwood in a field. The *Gārās* (who apparently take their name from *gārṇā* = to bury), as they bury their dead, are a class of Hindūs who have been converted to Islam and bear a very indifferent character.]

(2) a chandelier: so called from its shape.

Jhārā—[*jhārnā*] = to sieve]—a medium-sized grain or flour sieve (*chhalnī*).

Jhārā—[*jhārnā*] = to sweep]—refuse grain, etc., on the threshing-floor (*gharvā*).

Jharap—a prop; an attached shaft or pilaster in a building.

Jharbērt—[*jhārā* = brushwood; *bēr* = the jujube]—the wild jujube (*Zizyphus Jujuba*). The leaves (*pālā*) are given as fodder to cattle.

Jhārī—[Skt. *jhāṭa*] = a tree, bush] (*banjhorī*, *banjhul*, *chhāṭa*, *dhāṅkhar*, *jhalār*, *jhalābor*, *jhamrā*, *jhaṅgār*, *jhāṅḍī*, *jhāṅkar*, *jhaṅktā*, *jhār*, *jhārā*, *jhāṅḍā*, *jhāṅḍī*, *khaṅḍār*)—brushwood; scrubby jungle. West districts.

Jhārī—[*jhārā*]—a spouted ewer, usually made of

brass, used by Hindūs for pouring water on idols. The *ghāṭā* or *surāhī* is used for holding drinking-water.

Jhārī ka randā—[*jhārnā*] = to sweep]—a plane used for making grooves for panelling.

Jharī—the bolt of a lock (*jhār*).

Jharphand—[see *jhār*]—high brushwood. *Jhar-khand isar* is one of the forest gods in the eastern districts.

Jhārnā—[*jhārnā*] = to sift]—(1) a medium-sized grain sieve (*chhalnī*); (2) the side spring in a well. West districts (*jhirī*); (3) (*jhirnā*) a small water-course.

Jhārnā—(1) to sweep; (2) to tread out grain by means of cattle. Rohilkhand (*dāṭn*); (3) (*jhār-phāṅk*) to breathe over a person or wave a fan, branch of a tree, etc., over a person to expel a devil, or to cure snake-bite or other disease.

Jhārni—[*jhārnā*] = to sieve]—a medium-sized grain sieve (*chhalnī*).

Jhāro—[*jhārnā*] = to sweep]—rubbish, small-pox scabs, etc., exposed on a saucer on a road, with the object of conveying the disease to the first person who touches it and relieving the original sufferer. Kumaun (*utārā*).

Jharokhā—[Skt. *jāṭaka*] = a lattice] (*mo-Jharokhā*—[*ghā*, *roshandān*])—a hole or window in the gable or wall of a house to give air and light.

Rām jharokhē baithē, sub kē mujrē lē;
Jairē dēkhē chākari vaisāhē kuchh dē.

[God sits at the window of heaven and takes account of all: He rewards every one according to the service he does.]

Jhārphūnk—[see *jhārnā*]—it is part of the ceremony at marriages by their irregular form known as *kārō* (qv.).

Jhārā—(1) a basket of earth in the bargain taken extra from coolies doing earthwork. East districts; (2) a kind of dry earth mixed with *kankar* gravel. East districts.

Jharthā bharthā—[*jhārnā*] = to sweep; *bhārnā* = to fill]—the ceremony at the first boiling of the sugarcane juice. East districts (*faridī*).

Jharī—[*jhārnā*] = to be sifted]—the consistency of opium.

Jhārū—[*jhārnā*] = to sweep]—the ordinary sweeper's broom. For other kinds of brooms see *barhāt*, *buhārī*, *kharhar*, *kūāch*, *palvā*, *rarhā*, *sarhat*, *sohnl*.

Jhāṭā—[lit. a smart pull]—the rope fastening the yoke to the body of the cart. East districts (*bahil*, *gār*).

Jhauā—[*jhaunī*, *jhaunā*, *jhaunā*] [Skt. *jhānu* = tamarisk]—a coarse basket made of tamarisk twigs, used for sowing, cattle-feeding, etc.

Jhauj—iron ore partially smelted. Kumaun (*phalkā*).

Jhauknā—[*jhōk* = bending] (*jhaunknā*)—to butt—of cattle.

Jhaunī—see *jhauā*.

Jhaunknā—see *jhaunknā*.

Jhaunrī—dry weeds picked up in a field. The phrase is *jhaunrī bānd*.

Jhavar—[*jhāvar*]—(1) lands saturated with water (*panmār*); (2) soil in old river-beds, or on the sides of lakes. Mathura.

Jhāvā—see *jhauā*.

Jhēkrā—a bundle of thorns used as a harrow
Jhēkro—} for covering in the seed: especially
 used with the *mañrū* millet crop. Kumaun.
Jhēgrā—the stalks of the *mūng* and *moñ*
 pulses. Upper Duāb.

Jhārā—[? Hind. *jāhān* = to enter] (*jhaḍā*,
mañrār)—a blind well: *añdhavā* *kūñ* =
 an earthen well which has fallen in. Duāb.

Jhāl—a lake, marsh (*tāl*).

Jhālgā—a shrimp, a prawn: in Allahabad an
 insect which attacks the leaves of cotton.

Jhālgar—} a cricket injurious to crops.
Jhālgur—}

Jhālgurā—clothes. Kumaun (*kaprā*).

Jhālāk—the handful of grain poured from time to
 time into the flour-mill. East districts (*chakkī*).

Jhāl—[Skt. *kshar* = to flow]—(1) (*bhār*,
jhārnā, *jhārnī*) the side spring or side leak
 in a masonry well. West districts; (2) a small
 hole in an earthen pot to allow water to flow
 through.

Jhāl—(*admarjāī*, *bhasam*, *bhāñrā*, *kanjuvā*,
muār)—withered, blighted—of crops: in the
 West districts used especially of wheat.

Jhārnā—[*jāhīr*]—a small water-course (*jhārnā*).

Jhāñ—a wound or gall on the hump of draught
 cattle. East districts.

Jhok—[*hit*, bending]—a deception in weighing
 out articles: a sleight-of-hand movement of a
 pair of scales in weighing (*dhok*).

Jhokāñ—[*jhokā* = a blast of wind]—the fire-
 place of a sugar-boiling house. Rohilkhand
 (*koñhār*).

Jhokañ—[*jhokāñ*]—the fireplace of a sugar-
 boiling house. Upper Duāb (*koñhār*).

Jhokiyā—[*jhokāñ*]—the man who stokes the
 fire in a sugar-boiling house (*koñhār*).

Jhok māñrā—[*jhok*]—to cheat in weighing
 (*ḍaṇḍī māñrā*).

Jhokvāh—[*jhokāñ*]—the stoker in a sugar-boil-
 ing house. East districts (*koñhār*).

Jhola—[Skt. *duḥ* = to shake]—a cold wind which
 dries up the ears of wheat. Upper Duāb.

Jhola—[Skt. *jhaulika* = a small bag for betel,
 etc.]—(1) (*jholī*, *jholnā*, *jhorī*, *mantra*) a beg-
 gar's wallet; (2) a bag or net for holding cattle
 fodder (*jholī*).

Jhol—[*jholā*]—(1) a bag or wallet (*jhorī*); (2) a
 net for holding fodder; (3) a large leather
 bucket (*pur*, *moñ*).

Jhol—[Skt. *duḥ* = to shake]—(1) the winnowing
 sheet. Upper Duāb (*jhūñ*); (2) the apron or
 cloth which receives at reaping the ears of the
 larger cereals.

Jhonk—} [*jhok* = bending]—(1) the pos-
Jhonkā—} used to strengthen the siding of a
 cart. Rohilkhand (*gār*); (2) a net for carrying
 luggage: especially used by bearers (*Kaḥār*)
 with the ewing pole (*ḍaḥaṅgī*) (*khariyā*).

Jhonkā—} see *jhokiyā*.

Jhonkaiyā—} see *jhokiyā*.
Jhonkāñ—[*jhokā* = a blast of wind]—to stoke or
 feed a fire: especially used of a fire made of
 stalks of plants, rubbish, etc., as in the sugar-
 boiling house.

Jhonkhrā—see *jhokāñ*.

Jhonprā—} [? Skt. *kshupa*, *kshumpā* = a
Jhonpri—} bush] (*chhāñī*, *gharohī*, *koriyā*,

mañhā, *mañhāi*, *mēñḍhiyā*, *obārī*, *palāñī*)—a hut
 or small thatched shed. *Ag lagantī jhonprā*, *jo*
nīklē so lābh = when your hut gets on fire, it is
 a blessing if you can save anything.

Lē parosan jhonprā; *nīl uñ kartī rār*;

Adhā bagar buhārtī, *ārā bagar buhār*.

[Take the hut if you like, neighbour. You are
 always quarrelling: as you are sweeping half the
 house, you may as well sweep the whole of it.]

Jhonṭā—} [Skt. *jaṭa* = long hair, or *jhunṭa* =
Jhonṭ—} a bush]—the pigtail allowed to grow
 on the head by Hindūs.

Jhor—(*johar*)—the old dry bed of a river.

Jhor—*mūng* or *arhar* pulse boiled in rice-water
 (*māñḍ*) with butter, spices, etc. The same dish
 is called *ausāvan* among Gājarāti Brahmans,
māñḍiyā by Osvalē, *kañ* by Maharāshtras, and
jhor by Chāñbē Brahmans.

Jhorā—[*jhorā* = to beat, thresh]—stalks of
 pulses like *urād*, etc. Central Duāb.

Jhorā—[*jholā*]—a net for luggage, fodder, etc.

Jhorī—a beggar's wallet, etc. (*jholā*, *jholī*).

Jhot—a ravine. Upper Duāb (*khālā*).

Jhot—} [so called because it has a hump—see
Jhoṭā—} *jhoṭā*]—a male buffalo; a male buf-
 falo calf. Upper Duāb (*bhaiñsā*).

Jhoṭī—[*jhoṭ*]—a female buffalo calf. Upper
 Duāb (*bhaiñsā*).

Jhūā—[? Skt. *śūpa*] (*jhūā*)—a stalk of cut
 crops or millet fodder. Rohilkhand (*pañḥ*).

Jhūā—mildew in wheat. North Rohilkhand.

Jhūā—see *jhūā*.

Jhukaiyā—[*jhokā* = a blast of wind]—the
 stoke hole in a sugar factory. Rohilkhand
 (*koñhār*).

Jhukanā—} [*jhukaiyā*]—a wooden poker used
Jhukanī—} for stoking the fire in a sugar fac-
 tory, etc. West districts (*koñvāl*).

Jhukārō—[*jhukaiyā*]—the stoke-hole in a sugar
 factory. Central Duāb (*koñhār*).

Jhukna—see *jhukaiyā*.

Jhuknā—[*jhok* = bending]—a trick in weighing
 by twisting the string or beam of a pair of scales
 (*dhok*).

Jhuknahārā—} see *jhukaiyā*.

Jhukvā—

Jhukvā—} [*jhukaiyā*]—the man who stokes the

Jhukvāh—} fire in a sugar factory (*koñhār*).

Jhūl—} [*jholnā* = to swing; Skt. *duḥ*]—(1) trap-

Jhūlā—} pings or coverings for cattle, etc.

Kāñḍīkī kuttīyā māñmal kī jhūl = a velvet
 coat for a mangy bitch! (*pākhar*); (2) a cable
 suspension bridge in the hills—of *chhīlā*; (3)
 a woman's boddice (*añḍī*); (4) a measure of land
 in Kumaun—see *nāl*.

Jhulanī—[*jhūl*]—a woman's ornament for the
 nose: so called because it swings about.

Jhūñ—[*jhūñ*] (*bhāñrā*, *jhapḥī*, *jholī*, *parañḍā*,
parañḍā, *parī*, *parivai*, *pāñḥī*, *phadiyā*,
sarāḍ, *rēvā*, *sirāḍ*)—the winnowing sheet; the
 apron or cloth which receives at reaping the
 ears of the larger cereals. West districts.

Jhūñ—see *jhulanī*.

Jhūmar—[*jhūmā* = to hang]—(1) a mallet used
 by cart-men; (2) a woman's ornament; strings of
 pearls, etc., worn hanging from the ear.

Jhūmri—[*jhūmar*]—the mason's mallet for con-
 solidating planter.

Jhūngā—[? Conn. with *jhok* = bending] (*agohā*, *bhēpā*, *ghonchā*, *ghonchāh*, *ghūngī*, *koṭhiyā*, *mēnchā* *siṅghā*)—an ox whose horns project in front: such cattle are considered lucky. West districts.

Jhūngā—} brushwood; scrubby jungle (*jhārf*).
Jhūngā—}

Jhūngarā—the millet (*Oplismenus frumentacea*). Garhwāl (*sārvāh*).

Jhūngl—} see *jhūngā*.
Jhūngi—}

Jhūnharkā—early morning. Mathura (*fajar*).
Jhūnkāivā—[*jhokā* = a blast of wind]—the stoker of a sugar-boiling house (*koṭhvār*).

Jhūnkā—} see *jhukānā*.
Jhūgnā—}
Jhūknā—}

Jhūksī—} brushwood; scrubby jungle (*jhārf*).
Jhūksī—}

Jhūpjhūp—a woman's ear ornament.

Jhur—

Jhūr—} [*jhūrā* = to dry up]—drought;
Jhūr—} famine. East districts (*akāl*).
Jhūrā—}

Jhurvā—} [*jhūrā* = to shake fruit from a
Jhurvā—} tree]—the beater used in separating the pods of the arhar pulse from the stalks. Agra.

Jhūt—[Skt. *jushṭa*] (*jhūṭhan*)—scraps of food.

Jhutaiā—[*jhonā*]—the Hindū's top-knot or pig-tail.

Jhūṭhan—see *jhūt*.

Jhūṭht—[*jhūt*]—(1) refuse of indigo after maceration; (2) a small bundle of four or five sugar-canes. Duāb (*paichā*).

Jibh—} [Skt. *jihvā*]—(1) the tongue; a small
Jibhā—} fleshy growth in the corner of the eye of an ox which if yoked by a Hindū involves excommunication—cf. *anandī*; (2) the piece of wood in the sugarcane mill which keeps the driving gear in the channel at the base of the block (*kolhū*); (3) (*avār*, *berukī*) disease of the tongue in cattle.

Jibheilā—}
Jibhēlā—} [*jibhā*]—see *jibh* (2).
Jibhi—}

Jibhi—[*jibhā*]—a sort of lampas in cattle (*tālū*).

Jibhālāb—} [*jibhā*] (*dhēkhab*)—to be coming
Jibhālāb—} into ear—of crops. East districts.

Jigar pānī—[*jigar* = the liver]—water coming into a well from a spring, as contrasted with that received by percolation.

Jigar klā—a disease in sheep in which worms are found in the liver.

Jijā—} [Skt. *jijivisha* = desire to live] (*baḥ*—
Jijā—} *not*)—an elder sister's husband.

Jiji—

Jiji—} [*jijā*] (*āpā*, *didi*, *nand*)—a husband's
Jiji—} elder sister: in the western districts, a
Jijiyā—} sister.
Jijiyā—}

Jildsāz—[*jild* = leather, a volume; *sākhān* = to make]—a bookbinder: his press is *shikanjā*, *sikanjā*; the paper-cutter *kaṭnī*, *katarnī*; the iron mallet, *kobā*, *kathaurī*; the awl, *cutālī*, *cutāri*; the needle, *sāḥ*, *sūī*, *sūjā*; the instrument with a wheel for embossing the binding, *phirkī*; embossing dyes, *phāl*; the cutter for paring the

edges, *saisā*; the wooden tool for smoothing the binding, *gullī*; the leather scrape, *rānpā*, *rāmpī*, *rāpī*, *khurpī*; wooden boards for putting between the books in the press, *taḥkī*; sand-paper, *reḡmāl*; marbled paper, *abī*.

Jiman—} [Skt. *jēmana* = eating] (*jēnār*)
Jimanvār—} —food given to the brotherhood at a wedding. Duāb.

Jin—[corr. of *sīn*]—a saddle.

Jinā—[corr. of *sīnā*]—a ladder; a set of stairs (*zīnā*).

Jīngār—} [*jānā* = to live]—(1) calves. Central
Jīngarā—} Duāb (*labārā*); (2) cattle. Rohil-
Jīngarā—} khand (*mavēsh*).

Jins—crop, produce.

Jins gadarānā—[*jins* = crop; *gadrānā* = to be half-ripe]—the stage at which the ears form in cereals. Duāb (*dūdh par jānā*).

Jinsī baṭāī—[*jins* = crop; *baṭāī* = division]—rents divided in kind between landlord and tenant.

Jins pasar ānā—[*pasārānā* = to be spread out]—of cereals, to be at the stage at which they come above ground. Duāb (*sūl nazar ānē lagti*).

Jinsphēr—[*phēr* = turning]—rents payable only on the area sown from year to year. Azamgarh (*shudkār*).

Jirāt—[corr. of *zīrāt*]—home farm-land (*sīr*).

Jitā—[*jīnā* = to live]—reciprocal assistance in cultivation (*āṅgvārā*).

Jitairā—} [*jītā*]—(1) a ploughman who receives
Jitērā—} the use of a plough in lieu of wages.

West districts (*jitrā*); (2) reciprocal assistance in cultivation. West districts (*āṅgvārā*).

Jithānī—see *jēthānī*.

Jitrā—} [*jītā*]—reciprocal assistance in cultiva-
Jitā—} tion (*āṅgvārā*), usually in Oudh

applied to assistance in irrigation.

Jitrākhan—} [*jītā*, *jīv* = life; *rakhānā* = to
Jitrākhan—} preserve]—a small allowance of food given to beggars. East districts.

Jiutiya—[*jītā*, *jīv* = life]—a fast and worship for women on the 8th dark half of Kuār (*kuār badī aṣṭami*) for the benefit of their children. It is celebrated in a clear open space called *goṇā*. East districts.

Jivan birt—[*jīv* = life; *birt*, Skt. *prīti* = maintenance]—an assignment made by a rāja to a younger son of a certain number of villages in the estate for maintenance, to be held by such son and his descendants for ever (*birt*).

Jivansār—see *jiman*.

Jōā—the night-watches of the moon at the sugar-cane mill. East districts.

Jōār—see *juār*.

Jōā—[Skt. *jāyā*]—a wife (*jorū*).

Jodhan—[? Skt. *yoga*]—the strings connecting the pieces of the yoke. East districts (*hal*).

Jog—[Skt. *yoga* = union]—(1) an auspicious conjunction of the stars; (2) spells or charms generally with an evil object: such as putting a saucer of rubbish on a road to the end that whoever touches it may contract a disease and thus relieve some other sufferer. East districts (*bān*, *utārā*).

Jogā—[*jog*]—impurities in opium.

Jogī—[Skt. *yogi*]—an ascetic. *Rājā kis kō pānā, jogī kis kāmī?* = the king is no one's guest, and the *jogī* is no one's friend.

Jogidās—one of the local village gods (dihvār).

Jogihā—[Skt. *yoga* = union]—the rope fastening the wall-rope to the yoke. Farrukhābād.

Joginiyā—[Skt. *yogini* = an ascetic]—a large red variety of the large millet (juār).

Jogrā—[Skt. *yoga* = junction]—the leather thong which attach the yoke to the beam of the plough. West districts (hāl).

Johanī—see jonhī.

Johar—(*jhar*) a lake: usually the ancient bed of a river or a dry river-bed (tāl).

Johniyā—see jonhī.

Jokhā—[Skt. *jukh* = to examine]—a weighman (taulā).

Jokhāī—(*jokhā*)—a weighman's fees (taulāī).

Jokhlēnā—(*jokhā*)—to test the accuracy of scales (hārlēnā).

Jokhnā—(*jokhā*)—to weigh.

Jonhī—[Skt. *yoga* = junction] (*johānī*).

Jonhīyā—(*johniyā*)—the spikes connecting the felloes in a wheel. East districts (gārl).

Joñk—[Skt. *jalanukā*, *jala* = water]—(1) a leech; (2) a filter of river-grass in a sugar refinery (khañdsāl).

Joñkī—(*joñk*)—inflammation of the stomach in cattle caused by eating leeches. Tarāī districts.

Joñpīhā—[Skt. *juḍ* = to bind, Hind. *joṛnā*]—the leader in a team of oxen (bail).

Jor—[Skt. *juḍ* = to bind]—(1) a fastening of any kind; (2) the rope fastening oxen when treading out grain (dāñh); (3) a pair of animals, etc., a match; (4) the mud stand for the lower stone of the flour-mill (chakkī); (5) a patch on clothes (pēvand).

Jorā—} a leather bag for molasses.

Jorī—} a leather bag for molasses.

Jorā—} [*joṛ*]—a pair of any thing, such as shoes, etc.; a suit of clothes; a set of jewelry; a pair of cart-wheels.

Joran—old curds used to coagulate milk (jāman).

Jorī—an instrument for taking cakes out of an oven (nānbāī).

Jorī—(*joharī*)—a small tank. West districts (tāl).

Jorī—[Skt. *jvara*]—fever and ague in men and cattle. Rohilkhand (jōrt).

Jorīābhāī—(*joṛ*)—a twin brother.

Jorū—[acc. to Platts, *joṛ*; but cf. Skt. *jāyā*] (*bahoriyā*, *bahotiya*, *hahā*, *bām*, *bamañgi*, *hainbāni*, *bayyārbāni*, *bibi*, *dhaniyā*, *dhusearī*, *dulāiyā*, *dulhan*, *dulhin*, *duthan*, *gharvālī*, *istri*, *joh*, *jurud*, *logāī*, *lugdī*, *maug*, *mangī*, *mēhrārā*, *parānī*)—a wife. *Jorū na jātd Allah mī dūi sē nātā* = no wife or kin akin to God Almighty. *Andhō ki jorū*, *Allah rakhēdā* = God himself looks after the blind man's wife. A man addresses all women except his wife with *ārī*, the feminine form of the interjection. His wife he addresses with *ārē*, the masculine form. It is very improper to address other women with *ārē*, as it implies improper relations. To the west a man calls his wife *bayyārbāni* = dame; *gharvālī* = housewife; *lugdī* = woman; *bahū* = wife: or he describes her from her father in an indirect way, as *Rām dā*, *kī* = daughter of Rāmdās; or *Dhan Singh kī mā* = the mother of her son Dhan Singh; or *Bādshāhpur vālī*, from her birth-place.

Jot—[*joṭnā* = to yoke, Skt. *yuj*]—(1) traces in a cart (gārl); (2) strings by which the irrigation basket is worked (daur); (3) the strings of a pair of scales (tarāzū); (4) cultivation, a holding; (5) exorcisms and incantations performed by jogis.

Jot—[rt. of *joṛnā* = to join]—(1) a pair of plough oxen (bail); (2) one of the wedges in a plough (hāl).

Jotā (*joṭ*)—(1) a partition or side-wall. West districts (divār); (2) a ploughman or cultivator, especially a ploughman who works two days for his master and gets the use of a pair of oxen on the third (tiharā).

Jotan—[*joṭnā*]—one ploughing of a field. West districts (chās).

Jothā—(*joṭ*)—the yoke. East districts.

Jotī—[*joṭnā*]—the strings of a pair of scales or of the irrigation swing-basket. East districts.

Jotiyoṛā—[*joṭnā*] a thong by which the horizontal beam in the sugarcane mill is connected with the yoke (kolhū).

Jotiyoṛo—[*joṭnā*]—the ropes which go round the necks of the oxen while ploughing. Kumaun (hāl).

Jotnā—[Skt. *yuj* = to yoke]—(1) to yoke, harness cattle, etc.; (2) to plough (*bahnā*, *hāl chālānā*, *hāl joṛnā*, *hāl nādhānā*, *haraurī par jānā*, *nādhānā*, *nādhānā*).

Mēnd bāndh das jotān dē.

Das mān bighā mo pē lē.

[The field says—Make a bank round me (to keep in the moisture and prevent the surface from being washed away), plough me ten times, and you may reap ten maunds to every village bighā. Duāb.] With this compare Virgil (Geor., I, 47-49.)

Ille seges domum votis respondet avari

Agricolæ, his quæ solem his frigora sensit :

Illius immensus rupeunt horrea messes.

[That is the corn-field to give an answer full though late to the grasping farmer's prayer, which has twice been laid bare to summer heat and twice to winter cold; that is the corn-field to burst the barns with its unmeasured crop—Conington, Trans.]

Jo dhēlē mod tor mayar,

Tāko kushlā dāngi tor;

Jo karēgā mēri kām,

Tākā dēv kushlā hām

[The field says—"I will till the garner of him who breaks and tears my clods; but the garner of him who shows me mercy will suffer."] Duāb. *Sāvan na vārē lētak pētd.*

Ab kyā dēkhē ki khāvē bētd.

[What is the use of looking for something to feed your son on now, when you did not break the clods in Sāvan?]

Harsinghā kāth babāl kī !

Tērā na sīng na mīng :

Bardhan nabē thiknā,

Mock mayarā thīng !

Harsinghā kāth babāl kī jar !

Karān tērā kolā !

Ghar kī nar na pahchānī—

Bāgdīyo bhainā khailā !

[O horned plough made of acacia wood ! You have no horn, nor bone within the horn, but the ox

bends properly beneath you and the braggart twists his mustachios with fatigue! O horned plough of acacia wood! I would like to make charcoal of you! My husband is so tired when he comes home that he does not recognise his own wife and says—"Sister! please drive back the calves!" Duāb. The plough is called *har-singhā*, because it looks like a horn when the ploughman brings it back on his shoulder. *Ming* is the bone or "quick" inside the horn.]

Āsār jōṭ laṛkē hārē,
Sāvan Bhādon harvārē :
Kuār jōṭ ghar kē bōṭ,
Tub bēṣ unhārē,

[Children may plough in *Āsār* (when only a light ploughing is required), but (experienced) ploughmen can only plough in *Sāvan* and *Bhādon* (when the ground is full of weeds): in *Kuār* your son must plough (when deep ploughing for the spring harvest is needed, which can only be done by one who has a personal interest in the concern), and then your spring crop will sprout.]

Bhaināḥ hārē kī khētī karē ;
Karjā kārḥ birāno khāḥ.
Budhiyā ainchat hai bhūran ko,
Bhaināḥ khēnch dāhar ko jād.
Aur jē kē ghar mēn nār karkasā,
Vē nar binā mauṭ mar jād.

[He that ploughs with a buffalo and an ox will know debt and eat from the hand of another; for the ox tries to pull towards the high sandy ground, and the buffalo drags towards the swamp. But he that has a shrewish wife will meet with an untimely end.] Duāb.

Grierson quotes an eastern verse—

Thor jōṭikā, bahut hēngaiḥā, ānch kē
bāndhiḥā dr,
Uppjē to upjē nāhēn ; to Ghāghē dīḥā gār.

[Plough little, harrow much, and have your field boundaries high. If what should grow does not then grow, you can abuse Ghāgh, who gives you this advice.]

Har jōṭ aur kasrat karē,
Rām na mārē āphī marē.

[If you are going in for ploughing (which is very hard work) and athletics as well, if God does not kill you, you will die yourself.]

Between the commencement of the *khariṣ* in *Āsār*, and the end of the *Rabi* sowings in *Aghan* there are but two days on which *Hindūs* consider ploughing distinctly unlawful—the *nāg pañchamī* (5th light half of *Sāvan*) and *Kārtik kē amāvās* (15th *Kārtik*). But the land is considered to sleep six days in each month—5th, 7th, 9th, 11th, 21st, and 24th; or as others say, 1st, 2nd, 5th, 7th, 10th, 21st, and 24th. On such days it is better not to plough if you can avoid it. For various terms in connection with ploughing see *āntar*, *ārā*, *chās*, *chauḥ*, *chaukarā*, *chaus*, *chhānṣā*, *gollhās*, *dosārī*, *ēkbāh*, *gāhan*, *gahnā*, *gilllagāib*, *gūrab*, *khārā*, *kon*, *pachbāhi*, *somarā*. For the time of ploughing see *nāndhnā*.

Jotnī—[*jōtnā*]¹—the piece joining the lower supports of the spinning-wheel. Rohilkhand (*charkhā*).

Jūā—[*Skt. yuga*]²—(1) a yoke (hal); (2) the handle of the flour-mill (*chakkī*); (3) part of

the marriage ceremony, when the bride unties the bracelet (*kangan*) of the bridegroom, and the bridegroom that of the bride. The phrase is *kangan khēlnā* (qv.).

Juānī—[*jād*]³—the yoke. Parts of Rohilkhand (*gārī*).

Juār—[*P. yava-prakār* or *dkār* = like barley] (*jār*, *junḍī*, *jūnālī*, *junhār*, *junhārī*)—the large millet (*Holcus sorghum*). *Bār* *juār* to the east is sometimes applied to maize (*makkā*), while the millet is *chhoṭā juār*. In parts of Azamgarh it is known as *bājā* *jhupāwā*, *jhupawā*, or *ḍāgunawā*. For the stalks cut up for cattle fodder see *chārā*. The young plants germinating are to the west *kurd*, *kulā*, and the young shoots *poṭṭā*; the ears are *bhūnṣā*, *bhuṭṭā*, *bhuṭṭiyā*, and in the Upper Duāb *gupphā*, *gupphī*. A large stalk of the fodder = in the Upper Duāb *chhaur*. The chief varieties are *joginiyā*, large and red; *bauniyā*, white and dwarf; *piriyā*, in which the head bends down and it ripens late; *bāmālī*, a fragrant variety; *chākhā*, in which the grain lies concealed in a hard husk—a valuable variety, as it is less liable to injury from birds; *jhalārā*, a grey inferior variety with spread ears; *jēḥī*, a variety sown in May for fodder; *sāur muṅhḥī*, in which the head bends down: so called from its supposed resemblance to a pig's head; *do gaddā* or *dālēriyā*, which has two ears in one husk. In Allahabad the varieties are *dhāmūiyā* or *kāṭikā*, a dwarf species about 3 or 4 feet in height; and *badarā* or *agharī*, standing 7 or 8 feet in height. The last is the best kind for fodder.

Junhārī, bājā, til milrām.
Laṭē log khāvēn.

[Lean people should eat a mixture of the *juār* and *bājā* millets and sesamum.]

Junhārī mēri māi,
Pād gāl kar lāi.
Bājā mēro bhāi,
Laṭī dēh bag dāi.

[*Juār* is my mother and makes my cheeks swell like raised sweet-cakes. *Bājā* is my brother and restores my wasted form.]

Juār—[*jūd*]⁴—the leading oxen in a team of four. East districts.

Juār—[*jūd*]⁵—a yoke. West districts (hal).

Juār—{ [*jād*]⁶ }—(1) (*juārī*) a pair of oxen. West districts; (2) (*ghumāo*, *sānjhlo*) as much land as a pair of oxen can plough in one day. Central Duāb.

Juārī—see *juār*.

Juāth—{ [*jād*]⁷ }—a yoke. East districts (*gārī*, *Juāthī*—{ } hal).

Jubū—a cross between the *yāk* of Tibet and the Indian cow—see surah *gāē* and "Hobson-Jobson": av. zebu.

Jug—[*Skt. yuga*]⁸—a handle or something extra given to women in making petty purchases: *sāndur* or red-lead and the forehead wafers (*tikṭī*) are often given in this way. East districts. See *ghēlaunī*.

Jugālī karnā—{ (*pāgur* *karnā*, *pagurānā*) }—to tugālīnā—{ } chew the cud. *Bhainā kē āḡḡ*, *bīn bajād*, *bhainā jugālī karē* = if you play the lute before a buffalo, all the notice she takes

is to go on chewing the cud : throwing pearls before swine.

Jugauli—[Skt. *yuga* = joining]—a man's necklace.

Jugn— } [Skt. *jaganu*] (*lit.* a fire-fly)—a woman's necklace consisting of
Jugnā— } glittering bosses of metal tied round the neck, like the *champakakāṣi* (qv.).

Juhār—[Skt. *jīva* = to live]—a mode of salutation used by Rājputa in the eastern districts.

Juhārā—[*juhār*]—to salute : a phrase used by eastern Rājputa.

Jul—[Skt. *yūka* = a louse]—an insect which attacks young pulse—of. *gindar*.

Julāh— } [Pers. *jāldā*, *jāldāh*]—a weaver.

Julāhā— } For his implements see *kargah*.

Julāhah— } He is a Muhammadan, while the *Kolāi*, *Kolī* or *Korī* is a Hindū. The class has a bad repute for cowardice and roguery. *Julāhā kā tīr* (the weaver's arrow) is proverbial. *Jilā Kamboh khās Julāhā* = what the Kamboh (another tribe of Muhammadans of bad reputation) wins the *Julāhā* eats. *Turak bhay to Julāhā* = *ghar* = if you were going to turn Muhammadan, you might do it in a less disreputable place than a *Julāhā's* house. *Julāhā kā 'agī gadā mēn kotī hai* = the *Julāhā's* brains are in his backside.

Jūn— } [Skt. *yūna*]—(1) (*junnā*, *gurhā*) a rope of grass or straw used for tying up bundles of cut crop. East districts; (2) (*kūchī*, *kūchnā*, *ubān*) a wisp of grass for cleaning a pot. East districts.

Jūnālā—[Skt. *jīvandhāra* = holding life]—maize; Indian corn. Hill districts (*makkā*).

Jūnāl—[*jūnālā*]—the *juār* (qv.) millet. Bhābar tracts.

Jundarl—[*jūnālā*]—maize (*makkā*).

Jundl— } [*jūnālā*]—the *juār* (qv.) millet.

Junērā—[*jūnālā*]—maize; Indian corn (*makkā*).

Junhār— } [*jūnālā*]—maize or the *juār* (qv.)

Junhari— } millet (*juār*, *makkā*).

Jūnl—[? Skt. *jārna* = old]—land exhausted by overcropping.

Jūnl— } see *jūn*.

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11th light half of Kārtik (*dōvāhni śkādāni*), suspended from the roof of the house till the Holi, and then burnt. Duāb.

Juriyā—see *juri*.

Jūriyā—[Skt. *yuga* = a yoke]—the wheelers in a team of three.

Jurvā—[*jorū*]—a wife.

Juṭ—[*joṭ*]—a yoke of plough oxen. West districts (*bail*).

Jūtā—[Skt. *yukta* = joined together] (*chiklā*, *chiklāhī*, *chimeri*, *goriyā*, *jūtī*, *panai*, *punhi*, *phān*)—a pair of shoes. For the various kinds of shoes see *ārāmpāl*, *charandāsi*, *charchvān*, *gurgābi*, *jērpāl*, *kafsh*, *kāmdār*, *libri*, *paulā*, *pavāl*, *zērpāl*. The sole is *talī*; the pad under the heel, *ēri*; the heel, *khuri*; the sides, *adhi*, *dīrār*.

Jūtā—[? Skt. *jūtaka* = twisted hair]—a bundle of long grass; a clump of high grass or crop. East districts.

Jutāū—[*jotnā*]—culturable land (*ābād*).

Jūthahan— } lands on which a spring crop is sown after an autumn crop : in

Jūthahan— } Azamgarh especially in the case of spring crops sown after early autumn crops or early rice (*jarī*).

Jūthā jūth—[Skt. *jushta* = leavings]—part of the marriage ceremony when the bride puts some milk curds and sweetmeats (*batāshā*) into the mouth of the bridegroom.

Jūtī—[*jūtā*]—a shoe (*jūtā*).

Jūtā—see *jūtā*.

Juz—[*lit.* a portion]—in printing, 16 pages or 8 leaves.

Jyaurā—see *jēorā*.

Jyēshtha—[*lit.* most eminent]—the 18th lunar asterism (*nakshatra*).

Jyonār—see *jēonār*.

Jyūriyā—[*jūri*]—a rope. West districts.

K

Kabāb—roasted meat; scraps of meat toasted on a skewer over a fire.

Kābar—[Skt. *karbura*, *karvura* = variegated]—a variety of soil. In Rohilkhand it is described as "pure, dry rice producing *matiyār* (qv.)."

In Bundelkhand "kābar is a stiff, tenacious soil, distinguished from *mār* (qv.) by the excess in clay and the deficiency in sand and lime. Good kābar is of a somewhat lighter colour than *mār*, is less friable, and is not, as a rule, so productive. Even at its best it is more difficult to plough, and as it dries up more quickly its cultivation is possible for a shorter time after the close of the rains. It varies in quality and value more and much more rapidly than *mār*, and the poorest kābar is hardly distinguishable from the least valuable *paraū*. The varieties of kābar best known are the *lohīyā kābar*, a hard and heavy soil, and the *hārā* or *bhārā kābar*, light in colour and hard. These soils dry with extreme rapidity, and if rain does not fall at short intervals up to the time of the *rabi* sowing, the land has to be left unused, and the crops sown in such soils are the first to suffer from the frequent failure of the cold-weather rains." (A. Cadell, Banda Sett. Rep., p. 3.)

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Kabār—[Skt. *kapāla* = assemblage]—(1) old miscellaneous lumber; (2) a crop of vegetables, melons, cucumbers, etc.

Kabārī—[*kabār*]—(1) a dealer in miscellaneous lumber (*ghuṇṇivālā*); (2) a man who sells tobacco or vegetables (*tambākūgar*, *kuñjār*).

Kabrā—[Skt. *karbura*, *karvura* = variegated] (*chaṭ kabrā*, *chaṭā*, *paṭā*)—speckled—of animals.

Kabsa—[Skt. *kapisha* = reddish brown]—reddish unproductive sandy soil, in some places near the surface. Central Duāb.

Kach—a weight of 10 rupees. Garhwāl.

Kāch—[Skt. *kācha*] (*kāch*)—country glass.

Kachālū—[Skt. *kachū*]—the edible arum (*ghul-yān*).

Kachār—[*kāch*]—a glass-maker.

Kachaurī—wheat cakes generally filled inside with urad pulse. There are two kinds known to native cooks: *kāstak* or crisp, and *sādhārān* or *bēlavā* plain; or

Or pās rabi' aur bich mēn kharīf

Non mirch dāikē khā gayā harīf.

[Spring crops (wheat) all round and autumn crops (pulse) in the middle. My rival put in salt and pepper and ate them all up.]

Kachchā—(1) raw, unbaked: of food, bricks, etc.; built of mud—of houses; of a plough, worked by one pair of oxen: of land; *kachchī zamīn kachchī dhartī* = land held on produce rents: *kachchē par jomā* = to hold land on rent in kind: of a well (*maṭkuiyān*, *maṭṭiyā*, *naṅgā*) without a masonry lining.

Kachchu—see *kachālū*.

Kachhī—[*kāch-kāra* = maker]—a maker of glass bangles (*chūrhār*).

Kāchh—[Skt. *kachcha* = the hem of a lower

Kachhā—} garment tucked into the girdle]—a wrestler's waist-cloth (*laṅgoṭ*).

Kachhālā—} see *kachhārī*.

Kachhālī—} see *kachhārī*.

Kachhār—[*kāchh*]—a mode of tying the petticoat under the leg when walking. East districts (*lahngā*).

Kachhār—[*kāchh*]—the wrestler's loin cloth (*laṅgoṭ*).

Kachhār—[Skt. *kachcha* = land near rivers; *ālā* = place] (*barāḍ*, *chaṭkoriyā*, *chaur*, *ghār*, *khādar*, *khāldār*, *khāldār*)—low lands in river valleys. In Bundelkhand "*kachhār* is the higher land on the slope, which ordinarily receives less benefits from fertilising deposits, and is at the same time less liable than the lower land (*tārī*) to be cut away or rendered useless by a deposit of sand. *Tārī* is the alluvial soil more in the channel of the river: the best of it is superior to the best *kachhār*, but is more liable to deterioration, and its average value is not more than that of river *kachhār*." (A. Cadell, *Banda Sett. Rep.*, pp. 4-5.)

Kachhārī—[*P* root of *kachhnd* = to skim]

Kachhariyā—} (*kachhālā*, *kachhālī*)—an earthen vessel, specially that in which butter-milk (*maṭṭhā*) is churned. *Hāth pair tuntunā sē, pēt kachhariyā sō* = said of a man with a pot belly and wasted limbs—his hands and legs are like the long handle and neck of the Jogi's guitar and his belly is round as a churning pot.

Kachhauṭā—[*kāchh*]—(1) a woman's petticoat. **Kachhauṭ**—} Bundelkhand (*lahngā*); (2) the wrestler's waist cloth (*laṅgoṭ*).

Kachhiyānā—[*kāchhī* = a special caste of

Kachhiyānā—} gardeners and poppy-growers;

Kachhiyān—} *kāchhnd* = to collect the opium from the capsule]—land held by the market gardener caste and growing vegetables, etc.—cf. *koirār*, *bārī*. The two first terms are used in the West districts; the last in Bundelkhand.

Kāchhnd—to skim; to collect the opium as it exudes on the capsules.

Kachhni—[*kāchh*]—(1) a sheet worn by little girls. Upper Duāb (*sārī*); (2) a wrestler's waist cloth (*laṅgoṭ*).

Kachhni—[*kāchhnd*]—the gathering of the opium (*afiyūn*).

Kachhohā—[*kāchhār*]—land in low situations or river valleys. Farrukhabād.

Kachhur—the fodder plant *Cyamopsis psoraloides*—see *gavār*.

Kachhvā—the projecting knob in the upper bar of the yoke: hence *kachhvā kā sādhā* = an owner of half a plough, i.e., a man who provides one ox in the team. Rohilkhand (*hāl*).

Kachhvārā—[see *kachhiyānā*]—land planted with vegetables (*bārī*).

Kach kī nālī—the strap fastening the body of the pony cart to the axle (*ekkā*).

Kachrā—[Skt. *kachru*]—the unripe stage of the gourd (*cucumis melo*) (*phūṭ*).

Kachullā—a vessel like the *kaṭorā* (qv.), but flat bottomed. Bundelkhand.

Kachvāns—one-eight-thousandth part of a *bighā* (qv.).

Kādā—[Skt. *ka-dama* = slime]—alluvial deposits left by rivers—see *khādar*.

Kaddū—[Skt. *kaṭu* = pungent] (*āl*, *ghīyā*,

Kadduā—} *ghīyā*, *laukā*, *laukī*)—the bottle gourd: *Cucurbita lagenaria*, or *moschata*, or *lagenaria vulgaris*.

Kadh—[*kādhā*, *kādhnd* = to drag]—the hauling ropes of the harrow. Central Duāb (*hēngā*).

Kadhāol—[Skt. *kaṭhā* = a boiler]—a vessel

Kadhāon—} used in making clarified butter.

Kadhāori—} West districts (*mathn*).

Kadhēlar—[*acc.* to *Platts*, Skt. *kāshṭa* =

Kadhēlārā—} wood] (*chahorā*, *gailar*, *lēhār*, *lēgarā*)—a child born by the form of marriage

known as *karā* (qv.): among some castes considered to be legitimate.

Kādo—see *kādā*.

Kaf—[Skt. *kapha* = phlegm] (*kaḍḍī*)—foam, especially the scum produced on the indigo vat in the process of fermentation.

Kāfā—[*kaf*]—the juice (*pasā*, *pasūd*) of *Kafā*—} opium collected and inspissated on

Kāfā—} *ragu*: largely smuggled and used in preparing *madak* (qv.).

Kafāl—see *kaf*.

Kafan—[Greek *Kόφινος* = a basket—cf. Eng. *coffin*] (*kopīnī*)—the burial shroud used by Muhammadans. The shroud for a man consists of three pieces: the female shroud of five—*lāt* the *izār* which reaches from the navel down to the knees or ankle joints. It is torn in the middle to the extent of two-thirds. The two divi-

sions cover the legs and are tucked under them on each side: the upper part left entire covers the forepart of the pelvis: the sides are tucked under on each side and the corners tied behind. 2nd, the *gamis*, *kurtah*, or *pakirakan* which extends from the neck to the knees or ankles. It consists of a piece of cloth with a slit made in the middle, through which the head is passed and drawn down before and behind. 3rd, the *lifdāh* or sheet from above the head to below the feet. Women have two additional pieces of cloth—1st, the *sināh band*, extending from the arm pits to above the ankle joints; 2nd, the *dāmān*, which encircles the head once and has its two ends dangling on each side (see Herklot, *Qandā-i-islām*, p. 279).

Kafchā—[*kaff* = the palm]—a spoon or
Kafchah— } small ladle; sometimes one of
Kafgir— } which the bowl is perforated
 with holes like a colander (*chamchā*).

Kafsh—high heeled and nailed shoes (*jūtā*).

Kagār—[cf. *kardār*]—a high bluff or rising land (*dhātā*).

Kāgaur—[*kāg*, Skt. *kāka* = a crow] (*kāgor*)—plain cakes of unleavened bread baked at the funeral ceremonies (*shrādh*) for an ancestor among the lower castes. They are then broken up and placed in an earthen vessel containing butter-milk (*matthā*) and the compound known as *kāgaur* is spread upon *dhāk* leaves and afterwards thrown away where the crows may eat it.

Kāgiyā—[*kāg*, Skt. *kāka* = a crow; from its black colour]—a black grub which attacks the *jūr* millet. Upper Duāb.

Kāgmuhī—[*kāg* = crow; *muhā* = mouth]—piners twisted at the end: so called from their shape.

Kāgor—see *kāgaur*.

Kāhārā—[Skt. *kshāraka*]—a broad square basket carried on the head. West districts.

Kahariyā—[*kahārā*]—a net for carrying luggage (*khariyā*).

Kahatari—[*kaharā*]—a small vessel used for making clarified butter. East districts (*kañhatari*).

■ ahl—nitre after the first evaporation (*khārī*).

Kahtari—see *kahatari*.

Kāhū—a kind of lettuce (*lactuca sativa*).

Kahulā—[P Skt. *karkhaka* = a plougher]—a kind of hoe or mattock used in the hills.

Kail— } yellowish grey or cream coloured—of
Kailā— } cattle. East districts (*sokhan*).

Kainchā—[*kainrā*, *kōnrā*, *pharkāpēlan*, *sarg-patālī*, *suargpatālī*]—of oxen, having one of the horns erect and the other hanging down (*bail*).

Kair— }
Kairā— } see *kail*.

Kaiyā— } the iron with which the tinker spreads
Kaiyyā— } his solder (*qalā'igar*).

Kājal—[Skt. *kajjala* = a dark cloud]

Kājar— } (*kajrā*)—lamp-black used by women
Kajjal— } and children for painting their eyes,
 and put on the eyes of the bridegroom at marriage by his brother's wife (*bhāraj*).

Bhulē baron kē hot hain, burē bhālon kē hoñ;
Dipak sē kījāl praghat, kural kich sē jāē.

[The good are produced from the evil and the evil from the good: the lamp-black from the lamp and the lotus from the mire.]

Kājal kē kōthri mōñ jāē fikā lagēdā = you will get a spot on your forehead if you go into a lamp-black room (touch pitch and you will be defiled). *Aisē par to aisē, kājal dīyē to kaisē* = being such as you are, what will you be when decked out with lamp-black.

Kajkol—[*kajhārī*, *phārā*]—the wooden bowl carried by beggars.

Jānē bhēhārā Qalandarā jukā phātē kajkol = he is indeed a luckless beggar who gets his begging bowl broken.

Kājkriyā—[*kāj* = work; *kriyā* performance]—funeral ceremonies (*kriyā karm*).

Kajrā—see *kājal*.

Kajraut—[*kajāl*]—a box for holding lamp-black.

Kajrtīj—[*kajāl*]—a woman's festival usually held on 3rd dark half of Bhādoñ (*Bhādoñ badī tīj*); women ornament themselves with lamp-black.

Kajurī—[*kajāl*]—black blight in opium. Azamgarh.

Kākā—[corr. of *chāchā*]—a father's younger brother; uncle: in Agra, a father.

Kakai—a juice extracted from sugarcane, used in preparing tobacco.

Kakaiyā—small country bricks (*nautirāl*).

Kakaniyā—[Skt. *kankana*]—an ornament worn by women and girls on the wrist.

Kakhai— } [Skt. *kankata*]—a man's hair comb
Kakhl— } (*kañghā*).

Kakhl—[*kāñkhā*, Skt. *kaksha* = armpit]—the part of a coat under the arms.

Kakhiyāl—[*kakhi*] (*gujhārī*, *kaulā*, *kauñ*, *kauñiyā*)—an arm full of cut grain given to servants at harvest time.

Kāki—[*kākā*]—a father's brother's wife; an aunt.

Kaknā—[Skt. *kankana*]—a wrist ornament worn by women and girls.

Kāknī—[*kañgnī*]—the small millet (*panicum italicum* or *setaria italica*). North Rohilkhand (*kañgnī*).

Kakrāl—[*kañkar*]—a gravelly clay soil containing pieces of nodular limestone. Upper Duāb (*kañkar*).

Kakrūtā—a strong bamboo under a thatch which supports it cross ways. West districts (*tarbātā*).

Kakrēt—[*kañkar*] (*kañkrēt*, *pakhar*, *pakharā*)—soil containing nodular limestone. Central Duāb. Native masons use the word as a corruption of English "concrete."

Kakrī— } [Skt. *karkafī*, *karkafik-karka*
Kākupho— } = a crab]—a cucumber: it is botanically a variety of *cucumis melo*—see *phūt*. The latter is the Kumaun form.

Kākun— } [*kañgnī*]—the small millet (*panicum*
Kakunī— } *italicum* or *setaria italica*).

Kākun khtī dāj dharā = a field of *kākun* is as uncertain business as keeping a hawk.

Kāl—[Skt. *kāla* = death]—a famine (*akāl*).

Chait jo nau din bijulī ho;

Tā dīha kāl hālāhal ho.

[If there be lightning for nine days in Chait, there will be famine in the direction from which it appears.]

Kāl—[Skt. *kāla* = time]—a season of the year (*mausim*).

Kālā—[Skt. *kāla*] (*karanichhā*, *kariyā*)—black—of cattle, etc. *Kālā wan* = coarse black rock

salt: *kālā banjar* = land left fallow in the hills to recover strength.

Kalā batūn—[P. Pers. *kalāh* = silk cloth]—a narrow silver gilt riband twisted spirally round a silk thread. It is then worked up into a tape differing in appearance little from *lachhā* (qv.).

Kalaf—(*kalap*)—washerman's starch.

Kalāl—the ceremony in the hills at the beginning of harvest. "Ten or twelve ears of the new grain are brought from the fields and offered to the household deity. Pots of cowdung are placed over the doorway and near the household deity: and four ears, carried two by two, are placed in them." (E. T. Atkinson, *Himalayan Gazetteer*, II. 857.)

Kālakh— } [Skt. *kalaka*] (*kaloch*, *karkha*,
Kālakhā— } *karos*)—soot.

Kālāl—see *kālāl*.

Kalāvā— } [Skt. *kalāpa*]—(1) a red string tied
Kalāvah— } round the first cut bundle of
sugarcane. Upper Duāb; (2) a string used by women for tying up their hair and at the marriage, *janēd*, and other ceremonies.

Kālbūd— } [Pers. *kālbud* = the human body]—
Kālbūt— } (1) a shoe-maker's last (mochl);
(2) a grooved block for rope-making (*bānsāz*).

Kalchhā— } [P. Skt. *karkhaka* = anything that
Kalchhall— } draws] (*chamchah*, *chammach*,
Kalchhl— } *karchhā*, *karchhū*, *karchhul*,
Kalchhul— } *karchhulā*, *ramchā*)—a spoon,
Kalchhula— } usually of iron.

Kalēo— } [Skt. *kalya* = dawn; *kalyavarta*,
Kalēvā— } *kalyajagadhī* = breakfast]—(1)
(*kharmiṣṭhā*, *nahāri*, *nashā*, *ṭukrā khānā*) the morning meal. Central Duāb: according to Grierson to the East it is the midday or main meal of the day; (2) food kept over from supper for the morning (*bāsh*).

Kalhārnā—to give grain a slight parch; a cook's word.

Kalhrā—the upper lever of a loom. Rohilkhand (*kargah*).

Kall—[Skt. *kalikā*]—(1) the bud or blossom of a plant; (2) quick lime (*chūnā*); (3) the metal pipe stem of the water pipe (*huqqah*).

Kālīkhā—[*kālakh*]—the black pot covered with soot, put up in a field to scare birds and keep off the evil eye (*tojkhā*).

Kāllmattī—black soil: in some places a dark clay (*mafīyār*); in others a black rich compost used as manure.

Kālīndō— } [Skt. *kālīndā*, *kālīndaka*]—the
Kālīndrā— } water-melon (*tarbūz*).

Kālīndrī—the slang term for opium among ascetics.

Kālā—lit. a machine; the jaws of the blacksmith's vice (*lohār*).

Kālāl—[Skt. *kalyapāla*; *kalyam* = spirituous liquor; *kalya* = auspicious]—properly *kālāl*, a liquor seller (*ābkār*).

Kallar— } land impregnated with noxious salts;
Kallar— } leprous looking land with white
Kallār— } barren patches. West districts.
See *rēh*.

Kālīdār—[*kālī* = a gusset] (*āhīlā*, *garārdār*, *khalkhaldār*)—drawers made loose with pieces let in along the thigh (*pāējāmā*).

Kallsēn—[P. *kalya sēna* = auspicious army]—one of the local gods (*ḍihvār*).

Kaloch—[Skt. *kālaka*]—soot (*kālakh*).

Kalon—the English field pea (*pisum arvense*). Kumaon (*mafar*).

Kalor—(*bahiri*)—a heifer. *Muḥḍī gāṣṣāḍḍ kalor* = the hornless oow is a heifer always. East districts.

Kalsā—[Skt. *kalashī*] (*gagrā*)—a narrow mouthed water vessel of brass, copper or earthenware.

Kalsl—[*kalsd*]—(1) a small jar or water pot; also used for storing treacle (*rdb*); (2) the knob on the top of a temple or shrine.

Kalthārā—the upper levers of a loom. Upper Duāb (*kargah*).

Kālū kahār—one of the local gods (*ḍihvār*)—cf. *kaluvā*, *kalbisht*.

Kalvār—[*kallāl*]—a liquor maker or seller (*ābkār*).

Kāmādā—[Skt. *kāmada* = giving what is wished]—one of the sacred eleventh—see *ākādāshī*.

Kamālā—see *kammāl*.

Kamān—a bow; such as that used by the cotton carder (*dhuniyā*).

Kamāṇḍal— } [Skt. *kamāṇḍalu*] (*warriṇhā*)—
Kamāṇḍul— } the vessel used for drawing
water in a Hindū temple: the ascetic's water gourd—see *pūjā*.

Kamānī—[*kamān*]—(1) an iron or steel spring; (2) the bow of an awl.

Kamar—the waist: the waist part of a coat (*anḡā*).

Kamarā—see *kammāl*.

Kamarballā—[*kumar*; *ballā* = a beam] (*barānḡā*, *bargd*)—the corner beam of a house (*balli*).

Kamarband—[*kamar*; *band* = fastening] (*phāṇḍāṇḍā*)—a waist belt; a cloth wound round the waist.

Kamarī—[*kamar*] (*chāṇḍānī*—*mār jādā*)—loin disease in horses, etc.

Kamarkash—[*kamar*; *kaśā* = pulling]—a woman's waist chain.

Kambal— } see *kammāl*.

Kambālā— } see *kammāl*.

Kamchārū—[*kam* = little; *chārū* = fodder] (*nikhurāḍ*)—an animal that is a bad feeder. West districts.

Kār dār—[*kām* = work; *dār* = possessing]—embroidered—of caps, shoes, etc.

Kamērā—[*kām* = work]—a hired labourer attached to an estate, but free to move.

Kāml—[*kām* = work]—(1) twigs for basket-making (*batlī*); (2) an ingot beaten out flat.

Kamīkā—the 11th dark half of Śāvan; observed as a rest day for cattle—see (*ākādāshī*).

Kamīn—low; the village menials; popularly considered to be twelve in number—the blacksmith (*lohār*), the carpenter (*barhāf*), the potter (*kumhār*), the washerman (*dhobī*), the barber (*nāī*), the beater (*kaḥār*), the water-carrier (*bahīshī*, *sagḡā*), the tailor (*darzī*), the musician (*ḡam*, *mīrāzī*), the cotton carder (*dhuniyā*), the cotton stamper (*chhīpī*), the dyer (*raṇḡāzī*), the priest (*brāhman*), the messenger (*hātākar*), the sweeper (*kākhroḍ*, *hāṅgi*, *chūrā*), the guide (*daurdhā*), the leather worker (*chamār*).

Kāmī patī—[*kāms*]=bands of iron strengthening the shafts of a cart. Duāb (gārī).

Kamkhor—[*kam*=little; *kāurdan*=to eat]=mouth disease in cattle. Oudh (khurpakkā).

Kamīā—[Skt. *kambala*=a blanket] (*kamrā*—*mālā*, *kamard*)—the palmer worm; a caterpillar which attacks pulses and cotton; so called because it is hairy all over like a blanket.

Kamīā—[Skt. *kambala*]=a blanket (*kamrā*, *kambal*, *kamrī*, *śānt*).
Kamīl—*Tū, rāl, dhū, dhūs, dhussā*
Kammāl—= a sort of thick blanket : *lōi*,
Kammar—a fine blanket. Herdemen tie
Kammārā—the blanket in a peculiar way
Kammarī—over the head to keep off rain.

This is in Oudh *khuddū*, *khurhūd*; in the East districts *jūri*; to the West *ghokī*, *ghoghī*, *ghogh*, *ghuggī*, *ghopā*, *ghokhī*, *chot*. *Faṣīr ko kammāl hī doshālā hai* = to the poor man his blanket is as good as a rich shawl. *Jyūn jyūn bhāgē kamārī*, *tyūn tyūn bhāri hō* = the wetter a blanket becomes the heavier it gets.

Kamārī thopē dām kī, āṣ bahutē kām;
Khāsā maimāl bāphtā, āṅk rākhē nām;
Unk rākhē nām : bānd jāhān āṣ āṣ,
Baguchā bāndhē moṭ, rāt ko jhār bichhāyē;
Kahī Girdhar kavirād, milat hai thopē damrī;
Sab din rākhē sāth, bāṣ marjādē kamārī.

[The blanket costs but little, but is of great use. It serves in place of muslin and brocade. It will save you from rain. You can tie your things in it and sleep on it at night. Says Girdhar, prince of poets—"Keep a blanket always with you. It costs little and is very useful."]

Kamorā—[*kamrānā*]=an earthen vessel,
Kamorī—such as is used in making clarified vessel, etc. *Maṭṭhā māngnā ko chālī, pīṭh pīṭh kamārī* = she had the impudence to go and beg for buttermilk when she had a butter-pot behind her back!

Kāmp—[*kānpnā*=to shake]=alluvial deposits left by rivers. Rohilkhand (khādar).

Kampī—[*kamṣā*]=a stick tied to the neck and leg of an animal to prevent it from rubbing its sores. Lower Duāb (qarahārī, taun).

Kamrā—see *kammāl*.

Kamrā—see *kamīā*.

Kamrā—[Lat. *camera*]=a room.

Kamrī—see *kammāl*.

Kamrī—[*kamar*=the waist]=a coat reaching only to the waist.

Kamsānā—see *kamorā*.

Kamṣā—[Skt. *kamaṣṭha*=a bamboo]=a *Kamṣā*—bow; such as that used by the cotton, carder and felt-maker. Central Duāb (dhuniyā, namdāsāz).

Kamulī—[cf. *kamorā*]=an earthen vessel in which butter is made.

Kān—[Skt. *kānī*, *kānī*; rt. *kān*=to dig]=a mine; a *kānkar* pit.

Kān—[Skt. *kāna*=a grain]=a crop of miscellaneous pulses sown with *maṣrūd* (qr.). Kumaun.

Kān—[Skt. *kāna*=the ear]=pieces of wood fixed on the plough-share to widen the furrow. Allahābād (hāl).

Kan—[Skt. *kana*=a grain]—(1) (*kand*) rice dust, broken rice; (2) division of crops between landlord and tenant (*baṭāl*).

Kānā—[*kān*, Skt. *kāna*=ear]=the pegs for the ropes in a harrow. Upper Duāb.

Kānā—[Skt. *kāna*]= (1) (*kanorā*, *kānā*, *kanād*) blind of an eye—of men or animals: *kānī* is the feminine form.

Ek āṅkh so kādā kānā,

Ek āṅkh lōṭ mīchhā,

Daurā dōṭ bhī bhī par;

Yih mārē kī āṭ pāt.

[A man who has one eye blind as a well, and winks with the other; if he goes running about on the top of a wall, this is the way to lose his life.]

Tin kos tak milē jo kānā,

Lauṭ āṣ voh baṭā syānā.

[If you have gone on a journey as far as three kos from home and meet a one-eyed man, you will show your wisdom by turning back.]

Kānā, kānā, kubaṭ, jo sir gaṇḍā hō,

In sē bātēn tab karē hātē mēn dāṇḍā hō.

[If a man be blind of one eye, have the other blue and a bent back, and if in addition he have a bald head, speak to him only when you have a club in your hand.]

Rānī ko rānā piyārā;

Kānī ko kānā piyārā.

[The one-eyed woman is as fond of her one-eyed husband as the queen is of the king.]

Āndhōn mēn kānā rājā = the one-eyed man is a king among the blind. *Kānī kē biyāḥ ko saṭ jhagrē* = there are a hundred rows in getting a one-eyed girl married.

Kanāgat—[Skt. *kanyagata*=pertaining to the sign Virgo]=the obsequial ceremonies which take place in the sign of the Virgin in the first fortnight of the month of Kuār (August-September)—see the rural proverb under *kānā* (pitrāpaksha, shrādhi).

Kanai—[Skt. *kanika*=a grain]—(1) sediment in an indigo vat; (2) secondary shoots in tobacco when the head is broken off (*tambākū*).

Kanāī—[? Skt. *kāna*=an ear]=a rope tied round the neck of an animal. Lower Duāb (paghā).

Kanāī—[? Skt. *kāna*=an ear]=a piece of wood supporting the driving gear in a sugar-cane mill (*kolhū*).

Kanāī—a rupee: Katthak's slang (*rupayā*).

Kanaiyā—[Skt. *kanika*=a small piece]=small table moulded bricks (*lāt*).

Kanak—[Skt. *kanika*=a grain]=wheat. Hill districts (gehūā).

Kanālā—burning down jungle and temporarily cultivating it. Kumaun (dāhiyā).

Kanaul—the rammer used by the potter in consolidating his clay. Rohilkhand (*kumhār*).

Kanāvar—[Skt. *kāna*=the ear]=the yoke proper which rests on the necks of the oxen. Basti.

Kānāl—[*kān*=ear; *bāl*=hair]=the first *Kānāl*—ceremonial shaving of the boy's head before his ears are bored (*mūṇḍan*).

Kāñch—see *kāch*.

Kāñchhā—young twigs of a tree.

Kanchhahī—[*kān*=ear; *chhānā*=to cover]=

a cap that covers the ears. East districts (kan-
top).

Kānchi—slips of sugarcane cut for planting.
West districts (gēh).

Kānchua—[P Skt. *kānch* = to bind]—a woman's
boddice. Upper Duāb (aṅṅ).

Kanchhēdan—[*kān* = ear; *chhēdan* = to pierce]
(*kanchhēd*, *pirojan*)—the ceremony of boring
a child's ears for earrings.

Kanchhopi—[cf. *kanchhahi*, *kanṭop*]—a cap
covering the ears. Hill districts (kanṭop).

Kānd— } [Skt. *kanda* = a bulb]—the sweet
Kānd— } potato (shakkarqand).
Kāndā— }

Kāndā—[Skt. *kānda* = part, joint]—cakes of
cow-dung fuel—see gobar.

Kāndai—see kanai.

Kāndaur—[*kānd*]—a house for cow-dung fuel
(gohār).

Kāndelavā—a kind of bamboo used for making
thatchers (bāns).

Kāndhapni—[*kān* = ear; *dhāpnā* = to cover]—
a cap that covers the ears. East districts (kan-
top).

Kandhār—a light ploughing of rice after flooding
the field. Rohilkhand (gāhan).

Kāndhavar—see kadhavar.

Kāndhēl— } [*kāndhā* = shoulder]—(1) trap-
Kāndhēlā— } pings or coverings for cattle
Kāndhēliyā— } (pākhar); (2) a buffalo that has
high bones in the croup and a hollow back—see
under bhāins.

*Bhāins kāndhēliyā piā lai,
Bājē dhār na khaṭkā rai,
Māngē chhāchh so kē gai.*

[My husband bought a buffalo with a high shoul-
der. You never hear the rattle of the milk
from her teat, nor the ring of the churnstick.
And all my chance of begging butter-milk is
gone too!]

Kand—(1) a net for carrying earthen pots.
Rohilkhand (jāl); (2) the stage at which the ear
in wheat is half out of the sheath. Central
Duāb; (3) the grass usually known as *dāb*.
Bundelkhand.

Kand—[P corr. of *qiaṣbandi*]—an instalment of
rent or revenue. Central Duāb: cf. *khaṅṭ*.

Kāṅṭl—the hollow in the mortar in which tobacco
or grain is crushed.

Kāṅṭl—[P *kāndhā* = shoulder]—trappings or
coverings for cattle. Rohilkhand (pākhar).

Kāṅṭuā—a fungoid disease in cereals; in wheat
it is smut (*ustilago*); in the millets it is bunt
or ergot which fills the grain with a greasy
black powder and destroys it utterly.

Kāṅgan— } [Skt. *kaṅkana*]—(1) a bracelet usu-
Kāṅgan— } ally consisting of cup-shaped
Kāṅganā— } knobs of silver or gold, sometimes
Kāṅganā— } set with stones, fixed on or a gold
or silver ring. *Hāth kāṅgan to arsi kyā* = who
wants a thumb mirror ring to see a bracelet on
the wrist (said of things self-evident); (2) *kāṅgan
khēl*, part of the marriage ceremony performed
after the *thāpē kī rām* (qv.); the officiating
Brahman sends for a large square basket
(*kāhārd*) and puts the bridegroom sitting in
it. He then twists up a red string to which he
ties a small iron ring, a small bag of mustard

(*rās*) and pieces of betel-nut (*chhāliyā kī ṭālā*)
and fastens it to the boy's wrist. This is the
kāṅganā. They tie it to the wrists and ankles
of the bride and bridegroom to keep off the
evil eye. The day after the marriage the boy
goes to the bracelet play (*kāṅganā khēl*); the
bride and bridegroom sit on stools. The bar-
ber's wife (*nāin*) brings a tray (*thālī*) which she
fills with water and throws a rupee into it;
then she takes the bracelet from each and ties
them tightly together. After the bridegroom
amidst much chaffing succeeds in opening
them, the barber's wife throws them again
into the water and each snatches at them.
Finally it is arranged that the boy gets both
bracelets.

Kāṅghā— } [Skt. *kankata*] (*kakai*)—a hair
Kāṅghā— } comb. *Kāṅghā* is the man's comb and
has teeth only on one side. The woman's comb
is *kāṅghī* and has teeth on both sides.

Kāṅgnā— } see kāṅgan.
Kāṅgnl— }

Kāṅgni— } [Skt. *kangu*, *kanguni*] (*kaṅni*, *kaku*;
Kāṅgnl— } *nī*, *kaunī*, *kākun*, *konī*, *kūnī*, *ṭān-
gun*)—a small millet (*Setaria Italica* or *Pani-
cum Italicum*).

*Unchā chaphkē bolī kāṅgnī,
Sab nājōn mēn kuñ chāndnī;
Kueh ghīṭ gur mō mēn parēn,
Tūṭ hār kamar kē jūṭnī.*

[Kāṅgn got on a height and said "I am the moon
among grains. Mix a little butter and sugar
with me, and I will cure even a broken back-
bone."]

Kāṅhatari—see kahatari.

Kāṅhavar—[*kāndhā* = shoulder] (*kāndhavar*,
paṭkā)—the red handkerchief or sheet thrown
over the boy's shoulders at the marriage cere-
mony. In the East districts the bride and
bridegroom are tied together with it when they
go to visit the shrine of the village god. It is
also applied to a sheet in which parched rice is
brought at the marriage ceremony. The sheet
is given to the bride's brother.

Kāṅd—a baton used for pressing a precious
stone against the polishing disk (*hakkāk*).

Kāṅk— } [Skt. *kaṅika*]—broken rice. Hill
Kāṅkā— } districts (kankl).

Kāṅiyā—[Skt. *kaṅika* = a grain]—secondary
shoots in tobacco after the head is removed
(*tambākū*).

Kāṅjās—rubbish (*khāt*).

Kāṅjī—[acc. to Hobson-Jobson Tamil *kaṅsi* =
boiling; but rather Skt. *kāṅjika*]—rice gruel;
"congee" water. *Kāṅjī hauz* [Eng. house]—a
look-up where prisoners are fed on rice gruel;
a cattle pound (*maṭhāṣi kṣāṇah*); *kāṅjī* was
known to the Romans as *pitteanarium o-yea*
(Horace Sat. II, 3, 147 ff).

Kāṅjuvā—crops withered or blighted. North Ro-
hilkhand (jhir).

Kāṅkāhā— } a hair-comb—see kāṅghā. East
Kāṅkāhl— } districts.

Kāṅkan— } see kāṅgan.
Kāṅkanā— }

Kāṅkāndhā—[*kāṅd* = black; *kāṅdhā* = shoulder]
(*karkāndhā*)—black coloured on the shoulders
—of cattle.

Kankar—[Skt. *karkara*]=calcareous nodular
Kānkar—limestones used for road-metal and
 lime-burning. The varieties usually recognised
 are *tēliyd* = dark coloured; *bichhūd* = rough
 shaped small pieces; scorpion [*bichhūd*] shaped;
balūd or *dhua rēhūd*, so called because it is
 found in saline or sandy soil [*bāhū, dhua, rēh*];
saṣṭd, *dādhiyd* or *chūn* = white coloured;
 when it appears in large blocks it is *siliyd* or
chāṣṭān; in small pieces for road-metal *bichhūd*,
 and to the east *anṁkūd, anṁkī anṁkī; chharūd,*
chharī, kankarī is coarse limestone gravel.

Kankaṣiyā—small cakes of cow-dung fuel. East
 districts (chiprī).

Kankī—[Skt. *kanika*] (*kanikā, khuddī*)—broken
 pulses or rice, small pieces of grain (*mērkhun*).

Kankrahā—[*kankar*] (*kakrēṣ, tān*)—soil mix-
Kankrēt—ed with nodular limestone.
Kankrālā—

Kankūt—[*kan* = valuation; Skt. *karna* = an
 ear of grain; *kūt* = appraisement] (*amaldār*)
 —valuation of crops for division between land-
 lord and tenant. It is the valuation of standing
 crops as opposed to *baṣṭā*, the division after the
 crop is cut (*kūt*).

Kanmēnārā—[*kān* = ear; *mēnā* = boundary]—
 the ropes of straw supporting the pestle in a
 sugarcane mill. East districts (kolhū).

Kannā—[*kān* = ear]—the fork on the stick
 which supports the irrigation lever. East dis-
 tricts (ghēnkī).

Kannāsi—[Arabic *kannās* = a sweeper]—a file
Kannēsi—for sharpening saws (*barhai*).

Kannī—[Skt. *karnika* = having ears]—(1) an
 earthen vessel for undrained sugar in a factory
 (*khaṇḍsāl*); (2) the mason's trowel (*rāj*); (3)
 pegs on the harrow to which the hauling ropes
 are attached. Upper Duāb and Rohilkhand
 (*hēngā*); (4) young branches of a tree.

Kannī—[Skt. *kanika* = a grain]—pulse
Kannī kī dāl—of which the husk has been
 removed. Upper Duāb.

Kano—an open air granary made of straw. Ku-
 maun (*bakhār*).

Kanorā—[*kānā*]—one-eyed—of men and ani-
 mals—see *kānā*.

Kānp—[*kānpā* = to shake]—(1) a woman's
 earring; (2) shaly muddy soil (*kāmp*).

Kānpūl—[*kān* = ear; *pūl* = flower] (*karan-*
pūl)—an ornament worn in the ear by women.

Kānrā—[*kānā*]—one-eyed—of men and animals—
 see *kānā*.

Kanrauṇā—[*kanā* = cow-dung fuel; Skt. *vāṣṭa*
 = enclosure]—a house for cow-dung fuel. North
 Guāhā (*goḥār*).

Kānī—see *kānī*.

Kāns—[Skt. *kāsha*] (*bāl, ḡāb, kān, rameanḡ*)—
 a grass very destructive to crops, used as a
 fibre. For a good account of this destructive
 grass—see A. Cadell, Banda Sett. Rep., p. 9.

Āyā kanḡat, phūlā kān,

Bāmhan māreṇ bhar bhār ḡās;

Gayā kanḡat jhar gayā kān,

Bāmhan roveṇ chūlhaṇ pās.

Chūlhē ho gayē ḡulī ḡulī,

Bāmhan roveṇ ḡulī ḡulī;

Gai Pīdālī, āyī Holi

Raikē Bāmhan budī kholī.

[The *kanḡat* (qv.) has come: the *kāns* is in
 flower: the Brahmins eat big mouthfuls: the
kanḡat has gone, the *kāns* has fallen down,
 the Brahmins weep by the empty fire-places.
 The fire-places are broken and the Brahmins
 are weeping in every lane. The *Dīdālī* has gone,
 the *Holi* has come, and the Brahmins are letting
 down their hair—(the *kanḡat*, or season when
 the offerings to the dead are made, comes about
 August, when the *kāns* grass is in flower).]

Āyā kanḡat phūlā kān,

Bāmhan māreṇ nau nau bās,

[The *kanḡat* has come and the *kāns* is in flower.
 The Brahmins dance nine poles high. (Of
 course the Brahmin has a good time of it at the
 season when the dead offerings are made.)]

Kānsā—[Skt. *kānsya*]—an alloy of copper and
Kānsī—zinc in equal parts, used for making
 metal vessels—see *phūl*. *Bijlī kānsā par parā*
hai = it is on the bright pots that the light-
 ning falls.

Kānsāl—[Skt. *karna-shāla* = the place for the
 ears]—irregularly-placed holes in the legs of a
 bed (*chārpāl*).

Kānsī—the second wife if there are two, and the
 last if there are three or more. Kumaun.

Kānsī—a disease in rice.

Kānsiyā—[*kānsā*]—a cooking-vessel made of
 alloy. Bāndelkhand.

Kānsuā—a caterpillar which attacks the young
 shoots of sugarcane. West districts.

Kant—see *kanth*.

Kāntā—[Skt. *kanṭaka*]—a thorn; a spur; a fish-
 ing-hook: a cluster of iron hooks used for
 taking vessels out of a well, etc.

Kāntāin—the ghost of a woman which haunts
 the place where she was killed or died—cf.
churāl.

Kānth—[Skt. *kanṭha* = the throat]—a man's

Kānthā—necklace of beads or pearls; also

Kānthī—carried in the hand and used as a

rosary.

Kanth—[Skt. *kānta* = loved] (*kant*)—a hus-

Kanthā—band.

Kāhā na karkar kar ḡāḡ, riskar ḡāḡ na
kās.

Jaiḡḡḡ kanthā ḡhar rakḡ, vaiḡḡḡ rakḡ bidḡ.

[If your husband never holds your hand and jokes
 with you and never is angry with you, he might
 as well be abroad as stay at home.]

Another version is—

Piyā aurḡḡ chitḡam chalan ḡhartiyā sḡḡ
nāḡḡ lās;

Jaiḡḡ kanthā ḡhar rakḡ taiḡḡ ḡad bidḡ.

[My husband makes love to others and has no
 affection for me his wife. So it is all the same
 whether he remain at home or abroad.]

Kāntī—[*kāntā*]—(1) a small thorn or hook; (2)
 fodder cut up for cattle. East districts; (3) the
 ring on the ploughshare to prevent it from
 going too deep; (4) the peak of a mountain.
 Hill districts.

Kānth māla—} a necklace—see *kanth*.

Kānth sīt—}

Kāntop—[*kān* = ear; *topi* = cap] (*kanḡḡḡḡḡ,*
kanḡḡḡḡḡ, kanḡḡḡḡḡḡ)—a cap with flaps which
 cover the ears, worn by children and by men in
 cold weather.

Kanŭā—[*kānā*]
—blind of one eye—of men or animals (*kānā*).

Kanŭrī—[corr. of Persian *kandūrī* = a special Muhammadan women's feast in honour of Fātimah] (*khātunah, sunnah, sunān*)—circumcision. "Although never once enjoined in either the Qurān or traditions, it is an institution of Islām; but it is not compulsory upon adults, the recital of the creed being sufficient." (Hughes, *Notes on Muhammadanism* 103.) The whole ceremonies are detailed in Herklot, *Qānūn-i-Islām*, Chap. VIII.

Karvā—a measure = half a *śr*.

Karvāl—one-sixteenth part of an *anna*.

Kānvar—[acc. to Platts *Skt. kampha* = a bamboo] (*kāvar*)—baskets attached to the ends of a bamboo in which holy water is brought from places of pilgrimage.

Kānvarthī—[*kānvar*] (*kamārthī, kavārthī, kāvriyā*)—a man who brings holy water from places of pilgrimage.

Kanyā—(1) a maiden; (2) the constellation or sign Virgo: known in the hills as *Asoj* or *Khajaru*,—from the people gathering hay or fuel on that day. Bonfires are made of part of this by children (*saṅkrānt*).

Kanyādān—[*kanyā* = maiden; *dān* = giving]—the ceremony of giving away the bride at marriage. "At the exact time fixed for giving away the girl, the bride's father turns his face to the north, whilst the bride looks towards the east. The father then extends his hand, and the girl places her hand, palm upwards, in her father's hand, with fingers closed and thumb extended, and holding in the palm *kusha* grass, *sesamum*, barley, and gold. The boy takes hold of the girl's thumb, whilst the mother of the girl pours water on the three hands during the recital of the dedication by the celebrant. This portion of the rite concludes with the formal bestowal of the girl, generally called the *kanyādān*. When this is concluded the girl leaves her father's side of the hall and joins her husband, when the *dānavākyā* is read, and the father of the bride addresses her and prays that if any error has been committed in bringing her up he may be forgiven. Next an address with offerings is made by the bridegroom to his father-in-law, thanking him for the gift of his well-cared-for daughter. In return the father declares the girl's dowry, and the clothes of the two are knotted together" (see *gāñh*, *bandhan*).—Atkinson, *Himalayan Gaz.*, II, 909.

Kanyūrā—field stacks of rice. Hill districts.

Kapāl kriyā—} [*Skt. kapāla* = the skull; *kriyā*

Kapāl kriyā—} = doing]—the ceremony of breaking the skull when the corpse of a Hindū is burnt, performed by the person who undertakes the cremation rite (*kriyā karm*).

Kaparmittī—a cook's word = yellow earth sprinkled over roots such as *samīqand*, when being roasted in the ashes.

Kapās—[*Skt. karpasā*; *Gk. Kάρπας* = flax]—the cotton crop; uncleaned cotton (*rūf*).

Kapās chatakānā—} [*chatakānā* = to crackle;

Kapās khilnā—} *khilnā* = to open]—to open out—of the stage in cotton when the capsule bursts.

Kaphā—see *kafā*.

Kapilā—} [*Skt. kapilā*]
—milk white—of cattle. The *kapilādan* is the dedication of a cow of this colour to a Brahman while a person is dying.

Kapnī—the cover of a vessel, etc. (*ghakkan*).

Kapōtā bashish—small pieces of burnt bone from a corpse. Kumaon.

Kapra—[*Skt. karpasā* = old clothes] (*bānā, bastar, bastri, bhā, jhīgura, latā, lāvā, lāgar, lugr, libds, naukūti, pārchā, poshāk*)—clothes.

Bādhā bail bisvātē, aur jānā kapra lēh,

Hārē vā nar jānigē jo payē pahā dē.

[He that buys an old ox and thin clothes is ruined, like him who lies down when he is on guard.]

Kapraō kī pūjā—is the ceremony of making the bridegroom worship his clothes when he takes them off before assuming the wedding garment.

Kapsā—[see *gapsā*]—a sort of clay soil. In the East districts it is applied to mud made up for building walls. In the Central Duāb it means a reddish subsoil which appears a short distance below the surface, and which the cultivator tries to avoid disturbing with the plough. In Pilibhīt it is applied to a kind of clay imported from the east and used in making toys. *Kapsā doras* is in West Oudh a loamy soil with an excess of sticky clay, and *kapsā maṣṣār* (*khalār*) is a clay soil found in the beds of tanks in West Oudh.

Kapsēntā—[*kapsā*]—land under cotton cultivation in the past season. Rohilkhand (*bar-kharā*).

Kaptā—} (1) an insect which attacks young rice.

Kapṭī—} East districts; (2) a grey mildew which attacks tobacco. Azamgarh: cf. *chingurān, korhī*.

Kar—the breadth of a field, as opposed to *dāp* = the breadth. East districts.

Kar—[*Skt. kara*]—tax; cesses; import duty (*ab-vāb*).

Kar—(*karh, karr*)—the seed of the safflower. Duāb (kusum).

Tulsi jāhān bibēk nahīn takānā vā kījē dā:

Sēt sēt vāb ēkē kar kar kaprē kapsā.

[*Tulsi* dwell not where there is no discrimination—where safflower seeds (which are cheap) and camphor and cotton (which are valuable) are all considered of the same value merely because all three are white.]

Karā—[*Skt. karāka*]—(1) a ring, bangle, etc.; (2) the arched piece of iron over the mouth of the well-bucket. Central Duāb.

Karab—} [*Skt. karāmba, kalamba* = the stalk

Karab—} of pot-herbs]—stems of millets, etc., cut up for cattle fodder. Duāb.

Karāh—} [*Skt. karāha*] (*dukannā, pakvān,*

Karāhā—} *parchhiyā*)—an iron pan with

Karāhī—} handles used in sugar-boiling or

Karāhiyā—} cooking vegetables. *Karāhī kī*

mahurat is the lucky time for beginning the cooking of sweetmeats, etc., for a wedding. Generally the sweetmeats called *gūndāra* are made first and distributed to the assembled kinsmen. *Pānchōn unṣṭiyān ghī mēn, sir karāhī mēn* = said of a lucky person—all five fingers in the butter and head in the pot.

Karāī—[*kāld* = black]—the chaff of the *arhar* pulse. East districts.

Karail—[*kāld* = black]—a black soil found where tanks have subsided or in old

Karailā—river-beds, containing more organic matter than *mañiyār*. It is

Karailā—the best land for sugarcane. East

Karail—districts.

Karail—[Skt. *karāvalī*]—the bitter gourd

Karail—(*Momordica charantia*).

Karāin—[*kāld* = black]—old thatch. East districts.

Kārah—see *kālah*.

Kārahā—see *kalikhā*.

Karam kallā—[Pers. *karam* = cabbage; *kallā* = sprout] (*bandhī gobhī*)—a kind of cabbage

(*Brassica spicata* or *oleracea*).

Karāñjā—[Skt. *karāñja*]—(1) a shoot

Karāñja—springing from the root of the

sugarcane, injurious to the plant. Upper

Duāb; (2) amut in barley. Upper Duāb, Rohilkhand.

Karāñhūl—[Skt. *karna* = ear; *phāl* = flower]—a woman's ear ornament: it has

generally a round centre with a hanging tassel

shaped like a fuchsia flower.

Karāo—[*karānā* = to cause to make] (*dharanā*, *dharanva*)—an irregular form of marriage

of a Hindū widow. The woman herself is

known as *kārī hūi* and the phrase is *baith jānā*.

Her second husband is *dharēlā*, *dharichā*, and in

Kumaun *dhānā*. The children of such a marriage

are in the Duāb *kadhēlār*, *kadhēlārā*; in

Rohilkhand, *gailār*, *chahorā*; in Bundelkhand,

lārārā or *lārārā*. The woman so married is to

the east *madākhilā* or *madkhilā*. "The term

is properly applied to the remarriage of a widow

or deserted wife, who has been previously

married by the full ceremonial of a caste

marriage (*shādī*) and is therefore disqualified

from being again married by that form. The

only ceremonies performed at a *karāo* are that

before the assembled kindred the woman and

her next husband announce their intention of

living together as man and wife, and a red sheet

(*chādar*) such as only married woman whose

husbands are alive wear is put on her, and

she has bangles (*chāpī*) put on her wrists, and

thereafter lives with her new husband: but even

this amount of ceremony is not necessary

where, as in the commonest case when a widow

marries her husband's brother, consent and

cohabitation are all that is required, and the

outer world know of the marriage only by seeing

the widow again assume the red sheet and

bangles which are not worn by widows. Children

of such a marriage are legitimate; even a child

born before marriage, if acknowledged, is legitimate.

A widow should not marry for a year

after her husband's death, but this is not essential.

To the west the Hindū tribes who do not

practise *karāo* are the Brahman, Tagā, Rājput,

Dhōsar, Kāyasth, and Banyā. The Ahir, Jāt,

Gaurvā, Mallāh, Agrī, and Gūjār practise it.

Some Brahmins who allow the practice are

practically outcasts, and known as *Dharākṛd*.

Those of the Tagā tribe who allow it are known

as *Dāsā* or half-blood. On the other hand, some Ahir families do not allow remarriage of widows and keep themselves apart from other Ahirs. So with some Jāt families, while other Jāt families allow widows to remarry, but not with their husband's relatives. Among tribes which practise *karāo* the Ahir and Gaurvā do not allow a widow to marry her husband's elder brother, but she may marry her husband's younger brother, or, with the consent of the husband's relatives, a stranger. Among the Jāts, Gūjars, and Mallāhs a widow may marry her husband's elder brother, but it is considered more proper for her to marry the younger brother. A widow cannot be compelled to remarry." (*Panjab Customary Law*, 131 f.)

Karārā—[cf. *kgadrā*] (*dhād*)—a high river

Karārā—bluff.

Karauliyā—[*karāo*]—a woman married by an irregular form. Rohilkhand (dharī).

Karāñchhā—[*kāld* = black]—black—of cattle.

East districts (*kālā*).

Karaut—see *karauliyā*.

Karautā—[*kāld* = black]—a stiff blackish clay

used by potters.

Karbā—[Skt. *karāka*]—a ring fixed to the

Karbā—share of a plough to prevent it from

going too deep (hal).

Karbach—bags for pack-animals. Kumaun

(kharjī).

Karbi—see *karab*.

Karchhā—

Karchhal—

Karchhalā—

Karchhl—

Karchhū—

Karchhul—

Karchhulā—

Karchhul—

Kārchob—[Pers. *kār* = work; *chob* = a frame]

—an embroiderer. The frame on which he

works is *chob*.

Kardā—[see. to Platts, P Skt. *kara* = tax; *dāna*

= giving]—(1) a handful of grain, etc., given

in to make up for the dust (*khākīnā*); (2) a

deduction made by Baniyas in purchasing

grain.

Kārdāt kl pattal—the ceremonious feeding of the

bridegroom at a wedding. West districts (basī-

aurā khānā).

Kardhan—[Skt. *kaśī* = the hips; *dhāra* =

Kardhan—holding]—a chain worn round

the waist. The chain to which merchants tie

their keys. Hence in the East districts *kar-*

dhan fājab = to fall into poverty.

Kardhar—brad made from the fruit of the ma-

huā (*Bassia latifolia*). East districts (mahuā).

Karētā—[Skt. *kāravellā*]—the bitter melon

Karēll—(*Momordica charantia*).

Sāvan mēn karēll phālā,

Nānī dēkh, navāsā bhūllā.

[In Sāvan the bitter melon with its yellow flowers

looks as gay as is the grandson on seeing his

grandmother.]

Ek to karēll, dūsrē nīm chāhā = the melon is

bitter enough of itself, and it must climb the

bitter nīm as well (said of a bad man getting

into as bad or worse society).

Karēvā—an irregular form of widow marriage—see *karāo*.

Kargah—[Pers. *kārgāh* = working place] (*gārā, māngo, tānā, tāntā, tāntī*)—the ordinary weaver's loom. The carpet loom is *tānd*.

Kargah chhōr tamākhā jāā,

Nāhag chōi Jūdhā khāā.

[Those who in quarrels interpose, must often wipe a bloody nose.]

Its parts are—

(a) the shuttle, *dharkī, dharnī*; the moving of the shuttle backwards and forwards is to the east *khāvā*: the needle inside the shuttle on which the thread is wound up is *nālī, nālī, nār, nārī*: the carpet weaver's shuttle needle is *tahrī*;

(b) the wooden frame suspended from the roof which is moved backwards and forwards as the shuttle passes and drives the thread home—*kākhā, kakhā, kakhā*, and in parts of Oudh *sanjok*;

(c) the comb of reeds or bamboo which keeps the threads of the warp apart, *bai*, and in parts of Rohilkhand *koñch*;

(d) the heddles which alternately raise and depress the threads of the warp—*rākhā, rackhā*. The heddles are sometimes called *bai* and the comb *rākhā*;

(e) the reeds placed in front of the heddles to keep the two sets of threads of the woof apart—*salāī, sarāī*;

(f) the elastic bow which keeps the woven cloth stretched in front of the weaver—*panik, kakhēl*, and in parts of Rohilkhand *pankhaṣ*;

(g) the wooden roller behind which the weaver sits, and on which the cloth is wound up as fast as it is made—*lapētan*, and in some of the East districts, *tūr*;

(h) the treadle which the weaver works with his foot—*bēlan, pānsār, paunsār*;

(i) the upper levers—to the east, *wachnī*; in parts of Rohilkhand, *kākhā*; in the Upper Duāb, *kākhā*;

(j) the pieces of cane on which the thread is stretched before weaving—to the east, *pāī*; to the west, *tikhi, ādā, ādā*; in parts of Rohilkhand, *nirārā, bīndī*, in the Central Duāb, *pariyā*: to the east *karā* is the stretching out of thread by weavers.

(k) the brush for cleaning the thread—*kūñch, kāñchā, kūñchī, tūlī, tūlī*: the spreading out and cleaning of the thread is to the west *risān*.

(l) the bank of thread after being cleaned—*lūñgī, lachkhā, biñdī*;

(m) the thread ready for the loom—*dhānj*;

(n) the warp—*tānd, tannd*;

(o) the woof—*bāndā, bannā*: the thread of the woof is *dharnī*, or to the east *ghā*;

(p) the wooden drum on which the thread is reeled off after leaving the spinning-wheel—*charkhā*; and the second drum, *parāṭā*—cf. *gathuā*.

Kargāhā—[*kargā*]—a cess levied by landlords on weavers' looms. Oudh.

Kargatā—[Skt. *kāṣī* = the hips; *grāh* = to hold]—a man's silver waistchain—cf. *kardhan*.

Kargī—the scraper for collecting the cleaned sugar in a refinery. Rohilkhand (*khañṣāl*).

Kargo—the bamboo frame-work in a sugar refinery. Rohilkhand (*khañṣāl*).

Karh—see *kar*.

Kārḥ— } [*kārḥā* = to drag; Skt. *krish*]—(1) a

Kārḥā— } bamboo supporting the pestle = a sugarcane mill. East districts (*kolhā*); (2) a debt.

Karḥā—(1) the pot for removing the sugarcane juice to the boiler. Rohilkhand; (2) an instrument for making irrigation beds (*jandrā*)—cf. *kārḥ*.

Karḥāo—see *karāh*.

Karḥērā—[*kārḥā* = to drag]—(1) a cotton-carder; (2) a reed mat. North Oudh.

Karḥī—a mess of pulse or gram flour (*bāsan*) boiled with spices in curds (*daḥṣ*) or sour milk (*maṭṭhā*).

Karḥniyā—[*kārḥā* = to drag]—the rope by which the chura is twisted. Bundelkhand (*nēṭā*).

Karḥuā—food kept from supper for the children's breakfasts. East districts (*bāṣī*).

Karī—[*karā*]—(1) a small ring or bracelet; the links of a chain; (2) a square house-rafter—see *ballā*.

Kārī—(*kariyā*)—dry stalks of the *arhar* pulse.

Karīmattī—[*karā* = bard (*moṭī dhartī*)]—bard stiff clay soil.

Kārīmattī—[*kāṭā* = black]—black soil: in some places dark clay (*maṭiyār*); in others black rich compost used as manure.

Kārīhak—(?) the blacksmith's fee for mending implements (*kharhak*).

Karīkhā—see *kālikhā*.

Kariyā—[*kālā* = black]—(1) black—of cattle, etc.; (2) a disease in sugarcane which dries up the juice and blackens the plant. Oudh.

Kariyā—[cf. *karā*]—the instrument for making irrigation beds. North Oudh (*jandrā*).

Kariyā—[*karā*]—(1) a small ring; (2) see *kārī*.

Kark— } [Skt. *karka*]—the constellation of the

Karkā— } Crab (Cancer) the entrance of the

sun into that constellation. In the hills it is known as the *Harēlā, Hariyālo, or Harydō Sankrānt*; because on 24th Ārāḥ they sow barley, pulse, maize or mustard in a basket of earth, and on the last day of the month they place among the new aprons small clay images of Mahādev and Pārvatī, and worship them in remembrance of the marriage of these deities. On the following day, or the *Kark Sankrānt*, they cut down the green stems and wear them in their head-dresses, and hence the name *Harēlā* [*harā* = green]—cf. *jayī*.

Kark jo bhinaī kākri, Singh bhīno jāā,

Aisai holtī Bhaddāṭī, kīrī phir phir khāā.

[If in the constellation of Kark there is as much rain as will moisten the pebbles and none in Singh; says Bhaddāṭī, insects will wander about and find nothing to eat.]

Karkā—[*karakā* = to crackle]—a long twig broom for sweeping up leaves, rubbish, etc. Upper Duāb (*kharhar*).

Karkāndhā—[*kālā* = black; *kāndhā* = shoulder]—black on the shoulders of cattle (*kan-kāndhā*).

Karkarāb— } (1) to crackle; (2) to drive crows
Kaykarānā— } off a crop; (3) to boil—of clar-
ified butter.

Karkaṭ—[Skt. *kurkuṭa*] (*karkuṭ*)—rubbish,
sweepings (khāt).

Karkhā—[*kālakh*]—soot.

Karkhai hañḍiyā—[*kālakh* = soot; *hañḍi* = a
pot]—a black pot put up in a field to scare
birds or keep off the evil eye (toṭṭā).

Karkuṭ—see karkaṭ.

Karnbēdh— } [Skt. *karna* = ear; *vēdhā* = pierce-
Karnchhēd— } ing; *chhēd* = a hole]—the cere-
mony of piercing the ears of a child. It takes
place any time between the third and seventh year.

"The father rises early, performs the *Ganēsha*
pūjā, and states precisely the object by giving
place, time, name, etc., and declaring that it is for
the increase in length of life, strength, wisdom
and good fortune of his son whose name is given.
He then goes through the usual *pūjā*. The
mother takes the child in her lap, and gives
him sweetmeats while the operation of piercing
the ear is performed: first the right, then the
left ear, with appropriate verses (*mantra*). Then
follows the aspersion (*abhiśhāṭ*) and the pre-
sentation of flowers and the great purification
(*maḥā nīrājana*), in which the family barber
appears with a brazen tray, bearing five lamps
made of dough—four at the corners of a square,
and one in the centre—in which the wick floats
in melted clarified butter. These are waved in
the manner of a censer in front of the assem-
bly, who each make an offering to the barber
according to his ability." (Atkinson, *Himalayan*
Gaz., 11, 892.)

Karni—[*rt. kar* = to make]—the mason's trowel
(rāj).

Karolā—the bitter melon—see *kareḷā*.

Karōndhanī—see *kardhanī*.

Karorā— } a vessel made of alloy with a spout
Karori— } (*gēruā*).

Karos—[*kālakh*]—soot, lampblack.

Karr—the seeds of the safflower—see *kar*.

Karsl—see *kalal*.

Karsl—pieces of cow-dung fael.

Karsingl—[*kālā* = black; *siṅg* = horn]—a
buffalo—Sunār's slang (*bhaiās*).

Karīā—[*karṇā* = to do]—the chief mourner at
the cremation of a corpse; the managing mem-
ber of a Hindū joint family.

Kartab—[*karṇā* = to do]—(1) performance,
skill; (2) magical influence. East districts.

Kārtik—[Skt. *kārttika* = when the moon is full
in the sign of *kṛttikā* or the Pleiades]—the
seventh month or the Hindū luni-solar year
(October-November).

Kārtik māvas dēkhē joṣ;

Baṭi Shari Bhaṇvār jo hōi :

Sodhē nakshatr Ayukh jogai,

Kāl parē, aru nāsi jogai.

[If the new moon of Kārtik fall on Sunday, Satur-
day, or Thursday, in the lunar asterism of Svātī,
and in the Ayukh (life-giving) planetary con-
junction—then there will be famine, and the
people will perish.]

Kārtik shudh panyōn dinas, jo Kṛttikā rikh
joḍ,

Tāmai bādāl bēḷē, jo sanyog nakshatr rāḥ hōd,

Chār māṣ bārkhā tab hōi,
Bhalo bhāntē yōn bhāḳai joṣ;
Kārtikvārās mēgha darsai,
So mēgha Āshāḥī bārkhai.

[If there be clouds and lightning on the day of
the full moon in the light half of Kārtik
in the Kṛttika asterism with a conjunction
of male and female asterisms, the astrologers
declare there will be rain for the four months of
the rainy season, and if you see clouds on 12th
light half of Kārtik there will be rain in Āsārh.]
Kārtik—[*kārtik*]—(1) the full moon in October-
November; (2) the indigo sowings in October.
East districts.

Kartū—[*karṇā* = to do]—the wooden handle
which attaches the rope to the irrigation bucket.
Duāb (charas).

Karuā— } [*karā*]—the ring fixed on the share of
Karuā— } a plough to prevent ■ from going
too deep (hal).

Karuā—[Skt. *karuka*]—(1) bitter—of water, etc.
(pān); (2) bitter, inferior—of tobacco (*tam-
bākū*).

Karuā—[Skt. *karka*] (*karā*)—(1) a vessel with
a spout for drinking and making votive offer-
ings; (2) a small pot made of sugar sent by
the father of the bride to the bridegroom with
some money and clothes. The sugar is distri-
buted among the relations of the family.

Karuā chauth— } [*karuā, karvā*]—the fourth of
Karuā gaur— } the dark half of Kārtik (Oc-
tober-November), when women fast in honour
of Ganēsha till the moon rises, with the object
of bringing prosperity on their husbands and
sons. They offer an earthen pot (*karuā*) filled
with sweets and some money to Brahmins—
whence the name—see *gaur*.

Karuār—[Skt. *kara-pāla* = protecting the hand]
—the oar or paddle of a boat. To the east,
karuāran pāni bā = that the water is too deep
to punt in, and the paddle must be used.

Karuār—pulse flour enclosed in a wheaten cake
(bārhai).

Karvā—see *karuā*.

Karvā chauth— } see *karuā chauth*.

Karvā gaur— }

Karvāl—

Karvālā—

Karvār— } see *karuār*.

Karvārā—

Karvār— } [*cf. karvā*]—the earthen pots used
Karvārā— } with the Persian wheel or irri-
gation lever (*arhat, ghēkāl*).

Karvaṇi—[*karvaṭ* = lying on one side; Skt. *kāṣi*
= the bipe]—the day on which Vishnu turns in
his four months' sleep on 11th light half of
Bhādon (*Bhādon sudi śhādaski*)—see *dēoḥān*.

Karvi—see *karab*.

Karyā—[*karṇā* = to do]—notches on the beam of
the plough by which the adjustment is altered.
Harēli (hal).

Kas—[*kaṣṇā* = to pull tight] (*hīlī, guṇḍā,
kassan, lurti, purbāndhāṣi*)—the rope which
fastens the iron ring round the neck of the irri-
gation leather-bag. Duāb (*rassā*).

Kas—[Skt. *krishaka, krishika* = a plough]—a
small wattlecock, such as is used in hoeing sugar-
cane fields. West districts.

Kās—a destructive grass—see kāñs.

Kasahāñḍ—[*kāñya* = bell-metal; *hāñḍa* = vessel]—broken pieces of metal vessels. East districts.

Kasaill—[*kashya* = astringent]—the betel-nut: a term used by Muhammadans (supārl).

Kasar—} a coarse kind of pulse (*Lathyrus sativus*)—see kāsārl.

Kasāhārā—[*kāñya* = bell-metal; *hārā* = to fill]—a brass-founder (kasārā).

Kasāñḍhl—[*kāñya* = bell-metal; *hāñḍ* = a vessel]—a cooking-vessel made of bell-metal (baṭulā).

Kasārā—[Skt. *kāñya* = *kārd*] (*kasbhard*)—a brass-founder; a worker in bell-metal.

Kashidās—a popular village god in the East districts. He is supposed to be a deified Ahir and is worshipped by all castes except Brahmans, Chhattars, Kāyasths, and Agnervālā Baniyas. In Sāran the various lower castes make a contribution among themselves and fix a day on which every one goes out into a field near the village. There they eat parched grain, sweet-meats, etc., purchased out of the common fund, and stay out all night singing and dancing. This is known as *ujjayanā pūjā* = victorious worship.

Kashiddār—[Pers. *kashidan* = to draw]—a distiller of liquor (ābkār).

Kashināth—one of the local village gods (dihvār).

Kashī phal—[*Kāshī* = Benares; *phal* = fruit] (*koñhāṛ, sitaphal*)—the bottle gourd (*Lagenaria vulgaris*) (kaddū). Others identify it with the sweet pumpkin (*Anona squamosa*). It is unlucky to eat it on the 9th day of the month.

Kāshṭ—[Pers. *kāshṭan* = to sow seed]—cultivation; a holding.

Kashṭl—(1) a boat (nāo); (2) a large tray (khuān).

Kashṭkār—[*kāshṭ*]—a cultivator—see maurūḡl, ghair maurūḡl, dakhṭkār, sāqitūlmāl (asām).

Kashṭkār dēhl—a resident cultivator (chhappar-band).

Kasl—[Skt. *karṣa*]—the double pace: used in North Oudh in rough measurement of land = 49½ inches. ■ is known as the *jamās kasī* or measure for land paying a money rent.

Kaskuṭ—[Skt. *kāñya kūṭa*]—an alloy of copper and zinc in equal parts (phōl).

Kasā—[*kas*]—a small hoe or spade with a Kasil—} narrow blade—cf. phāorā, phāorl.

Kāsnl—ondive (*Ochrorium intybus*).

Kassan—[*kasnā* = to tie]—the rope which fastens the iron ring to the neck of the irrigation leather-bag. Duāb (kas).

Kasulā—[*kas*]—a kind of hoe or mattock used in the bills.

Kasṭ—pulse soup—a Maharāshtra term—see jhor.

Kajāl—[*kāñd* = to cut]—(1) reaping, harvest time. East districts (lāl); (2) dues paid to the landlord for the right to cut stone. Agra.

Kajaiyā—[*kāñd* = to cut]—(1) a reaper; (2) a man who cuts up large pieces of crystal (hakkāk).

Kātanhārl—[*kātina* = to spin; *kārā* = doing]

Katanhārl—} —a woman who lives by spinning thread.

Kaṭanvārī—[*kāñd* = to cut; *vāṭa* = enclosure]—a forest reserved for fire-wood cutting. Gorakhpur.

Kātar—[Skt. *kṛti* = to cut] (*kattar*)—small slips of cloth.

Kajār—[Skt. *kajṣṭra*]—a dagger.

Kajārā—the fruit of the tamarind (iml).

Kajārā—[*kajhāṛ, kajhārā*]—a male buffalo calf—see kaṭiyā.

Katarnl—[Skt. *kartari, kartana* = cutting]—a nipping or cutting instrument like a pair of scissors.

Kajāro—[? *kāñd*]—pegs fixing the shafts of a cart. Bundelkhand (gār).

Katarvāh—[*kāñd* = to cut]—the man who cuts the sugarcane for the mill. East districts.

Katāḍ—[*kāñd* = to cut]—a ravine or water-course. West districts (nāl).

Katautā—[*kāñd* = to cut]—rents paid in lump: Katautl—} not by fixed rates or by individual fields. West districts (bilmuqtā).

Katēsarl—one of the local gods (dihvār).

Kāth—[Skt. *kāṣṭhika*]—(1) wood; (2) the stocks. Phūlē phūlē phirat hain—“*Āj hamārā biyāh!*”

Tulsi gāl bajāḷē, diyo kāṣṭh mēn pāl.

[Merrily he goes about singing “This is my wedding day.” But Tulsi says he is only putting his feet in the stocks to the accompaniment of music and singing.]

Kath—[Skt. *khadira*] (*kathā, khair*)—the astringent prepared from the *Mimosa catechu* eaten with betel (pān).

Kathā—[Skt. *kathā*]—a recitation of sacred books. Kathā satnārāyan—a recital of the book so called.

Kathal—[Skt. *konṭak phala* = thorny fruit]—the jack fruit. It should not be eaten on the *dāj* or second day of the lunar fortnight.

Kathāñhl—[*kāṣṭh*]—wooden sandals. East districts (paulā).

Kāthar—[*kāṣṭh*]—the driving beam of the sugarcane mill. East districts (kolhū).

Kathārā—a male buffalo calf—see kaṭiyā.

Katharl—[Skt. *kunika* = a rag]—bedding made of old rags. Central Duāb (gudrl).

Kathārl—[*kathari*]—a bag for a pack-animal. Bundelkhand (kharj).

Katharl—[*kāṣṭh*]—a wooden water-bottle—a word used by Hindū ascetics.

Katharvāh—[*kāṣṭh*]—the driver of the sugarmill. East districts (kolhū).

Kathauā—[*kāṣṭh*] (*kathiyā, kajhār, kajhār, kajhār*)—*kathvat, pālā*—a flat wooden

platter used for bread-making, etc.

Kathautā—} The *lagan* is shaped like this, but usually made of copper. A little wooden platter

is *arhiyā, phurūā*. *Kackhuā kā kāṣṭh kajhauṭi sē qarē* = he that has been bitten by a tortoise is afraid of the platter: a burnt child dreads the fire.

Kathbāp—[*kāṣṭh* = wood; *bāp* = father]—

Kathbapūā—} a step-father.

Kathbapvā—} —a step-father.

Kaṣṭh pālo—[*kāṣṭh* = wood; *pālnā* = to throw]—

sticks thrown on the pyre by friends during the cremation of a corpse (pañch kathiyā).

Kathēl—[kāṭh = wood]—the elastic bow of the loon (kargah).

Kathēll—[kāṭh = wood]—a little wooden platter for scraps.

Kathgarh—[kāṭh = wood; garh = protection]—the wooden frame-work at the mouth of a well (jaṅgā).

Kāthi—[kāṭh = wood]—a saddle with a wooden frame: opposed to *ān*, which is made only of padded cloth.

Kathlā—[kāṭh = wood] (koñchā)—a piece of stick or thorns tied to a calf's nose to prevent it from sucking its mother. West districts. This was used in Italy in the time of Virgil (*Georg.*, III, 308).

Multi jam excretos prohibent a matribus hædos, Primaque ferratis præfigunt ora capistris.

[Many separate the kid from its dam when first dropped, and at once front its mouth with an iron-pointed muzzle (Conington, Trans.).]

Kathiyā—[kāṭh = wood]—(1) a female buffalo calf—see *kaṭiyā*; (2) (*latiyā*) a hard red variety of wheat (gēhūn); (3) a wooden platter (kaṭhauā).

Kathkill—[kāṭh = wood; kīl = nail]—a wooden spike.

Kāthkūān—[kāṭh = wood; kūān = well]—a clay well with a timber lining. Duāb.

Kathlā—a wooden platter—see *kaṭhauā*.

Kathnahi—[kāṭh = wood]—wooden sandals. East districts (paulā).

Kathni—[kāṭh = wood]—a box for keeping carded cotton, etc.

Kathoa—a wooden platter, such as is used for baling out a boat—see *kaṭhauā*.

Katholiyā—a little wooden dish for scraps (kaṭhēll).

Kathpattiyā—[kāṭh = wood; pattiyā = slabs of stone]—a pile of wood and stones raised by travellers to propitiate the local deities—see Atkinson, *Himalayan Gaz.*, II, 832.

Kathphānri—[kāṭh = wood; phāorā = a spade] (*chhasakā, daniyāḍi, jāndrā, laggi, pachānglā, phāorā*)—a scraper or rude rake used for collecting manure chaff, etc. Central Duāb. For other rakes see *jēll, jērl, jēriyā, pañchāngurā, lānkri*.

Kathrā—[kāṭh = wood]—(1) a wooden platter in which dough is kneaded (kaṭhauā); (2) a male buffalo calf (kaṭarā).

Kathri—[kaṭhrā]—(1) a wooden platter (kaṭhauā); (2) refuse straw and other rubbish on a threshing-floor. East districts (ganthā); (3) the driving beam in a sugarcane mill. East districts (kolhū).

Kathri—see *kathari*.

Kathvat—[kaṭhauā]—a wooden platter (kaṭhauā).

Kaṭh—land left fallow to recover its strength. Hill districts (bañjar).

Kāṭinhār—[kāṭnā = to cut]—a reaper. East districts (lahārā).

Kāṭiyā—[kāṭnā = to spin]—a weaver. Bundelkhand.

Kāṭiyā—[kāṭnā = to cut]—(1) reaping, harvest time. East districts (lāl); (2) stems of mil.

lets, etc., cut up for fodder. West districts (chārā); (3) the stalks of *gharberi* (*Zizyphus jujuba*) given as food to cattle (chārā); (4) a kind of bamboo cut in the forest.

Kāṭiyā—[said to be der. from *kāṭh* = wood, because it generally has a log on its neck] (*kaṭhiyā*)—a female buffalo calf (pariyā). *Sold kā kaṭarā, jāgē kī kaṭiyā* = be that sleeper gets the male calf, he that keeps awake gets the female (which is of course much the more valuable of the two). The early bird catches the worm.

Kaṭkanā—[a sub-lease; *kaṭkanāddār, kaṭkan*—*kaṭkanah*—*āhār* = a sub-lease.

Kaṭkhanā—[kāṭ-khānā]—of an animal—given to biting.

Kāṭnā—[Skt. *kṛit* = to spin]—to spin.

Kāṭnā—[Skt. *karṭana* = cutting]—(1) to cut; (2) to reap grain: for the times of cutting various crops see under *bhadahar*: for various cognate terms see *lāl, chholnā, chholā, lahārā, bahjvaṭ*; (3) to make a reduction in anything.

Kāṭni—[*kāṭnā*]—a small straw basket.

Kāṭni—[*kāṭnā*]—(1) a cutting instrument used in bookbinding, etc.; (2) cutting of grain, harvest time. East districts (lāl).

Kaṭorā—[Skt. *kaṭora* = a shallow cup] (*bēld, bēlud, bēlud, kharā*)—a metal vessel, shallow, with a rounded bottom, for eating from. The *tastari, tashtari*, is like it, but flat-bottomed.

Kaṭordān—[*kaṭorā-dān* = holding]—a brass box (gibbā).

Kaṭori—[*kaṭorā*] (*bēld, bēliyā, biliyā, kha*—*kaṭoriyā*—*riyā*)—a small vessel—see *kaṭorā*.

Kāṭrā—[said to be from *kāṭh* = wood, as it usually has a log round its neck] (*kaṭarā, parāṭ*)—a male buffalo calf. West districts.

Bhainsā jāyē kaṭrā, bahud jāi dhi, Samān kulakkshan jāniyā, jo Kārtik barāḍ mēh.

[If you: buffalo give birth to a male calf and your wife to a daughter, and if it rain in Kārtik, it will be a very unlucky season.]

Kāṭran—[kāṭnā = to cut]—clippings of leather, etc.

Kāṭri—[said to be from *kaṭnā* = to be cut away]—(1) land, usually low and marshy, and covered with reeds and tamarisk near large rivers; (2) a disease in rice.

Kattal—[Skt. *kṛit* = to cut]—small pieces, cuttings, splinters of stone. *Kattal*

kā chānā = lime made of broken pieces of limestone, not kankar.

Katthā—[Skt. *khadira*] (*kath, khair*)—catechu eaten with betel (pān).

Kāṭhā—[Skt. *kāṣṭha* = a stick]—the twentieth part of a bighā. East districts (gaṭhā).

Kaṭuā—[kāṭnā = to cut]—(1) bush irrigation carried out by cutting the bank of the distributory and letting the water flow; (2) a water-beetle which attacks rice. East districts (bānkā).

Kaṭudahi—[*kāṭnā*] (*markāḍ*)—curdled milk with the cream removed. East districts.

Katvānī—[*kāṭnā* = a thorn; *bān* = bamboo]—a bamboo with knots (bāns).

Kapvā—rubbish; sweepings (khāt).

Kāū—the pegs for the ropes of a harrow. Central Duāb and Oudh (hēngā).

Kauā phakān— } see kavvā phakān.

Kauā lukān— }

Kauhā—a truss to support the ridge-pole of a house. East districts (gainchī).

Kaul—[Skt. *kavala* = a mouthful]—the handful of grain poured on the grindstone at one time. West districts (chakkt).

Kaulā—charcoal—see koēlā.

Kaulā } [Skt. *kola*, *kroda* = the lap; embrace]—a Kaulī } handful or arinful of cut grain to village servants at harvest time (akvār, kakhiyāl).

Kaul—wooden rings at the mouth of the irrigation leather-bug. Duāb (charas).

Kaulī—[corr. of *gaulī*; Arabic *gaul* = agreement]—the intermediate belt of fields in a village. East Oudh (mañjhā).

Kauliyā—see kaulā, kaulī.

Kauñchā—[corr. of Pers. *kafchah*]—the hook used by a grain-parcher for drawing out the grain; a large stirrer used by confectioners (bharbhūñjā, halvā).

Kaunī—[kāngnī]—a small millet (*Panicum italicum*). Bundelkhand and Kumaun. See kāngnī.

■aunīk—[Skt. *kañika* = grain]—wheat-flour. Hill districts (ātā).

Kaurī—[cf. *kaulā*, *kaulī*]—packet of fifty leaves of betel. East districts (pān).

Kaur—see kaul.

Kaur—posts to support a well pulley. Western Duāb (khambh).

Kaurā—[kādū]—pegs for the ropes in a plank burrow. Central Duāb and Oudh (hēngā).

Kaurā—[P Skt. *kurkuta* = rubbish]—weeds collected and burnt. East districts (alāo).

Kaupenā— } [kaurī]—a measure of weight: one Kaurenā— } rattī (qv.). East districts.

Kaurī—the plant *Cyamopsis peoraloides*—see gavār, guār.

Kaurī—the projecting knob on the upper part of the yoke. East Oudh (hal).

Kaurī—[Skt. *kaparda*] (*hārākī*)—a cowry, a shell used as currency; generally counted by fours (*ganā*). A broken cowry is *jhinjhi*, *jhāñjhā*, *kāñi*, *phāñi*. *Kaurī kē vāññ māñjīd dhātē hain* = they knock down a mosque for the sake of a shell. *Kaurī nahīñ gāññ māñ, chālō hāññ kī sair* = not a penny in his pocket, and he says come and stroll in the garden: of. Scottics—The sillerless man gangs fast through the market.

Kauriāñ— } [kaurī]—a system of doing earth-Kauriñāt— } work by which the labourers get a certain number of cowries per basket of earth delivered.

Kaurī-jūfā—[kaurī; *jūfā* = to be attached]—a woman's ornament for the forehead.

Kauvā—a truss to support the ridge-pole of a house. East districts (gainchī).

Kaval— } [Skt. *kavala* = a mouthful]—a little Kavalī— } of the crop cut for parching before it is quite ripe. Duāb (arvan).

Kaval kaktī—[Skt. *kalama* = lotus, and *kaktī*] (*bhāññi*, *bhāñ*)—the edible root of the lotus.

Kavar—[Skt. *kola*, *kroda* = the lap]—the space in front of a house. East districts (chauk).

Kāvar—see kāñvar.

Kavar— } see kaval, kavall.

Kavari—[*kāñvar*]—a man who brings holy water from places of pilgrimage (*kañvrāthī*).

Kavvā phakān— } [kavvā; Skt. *kāka* = a crow; Kavvā lukān— } *phakāñ*, *lukāñ* = to be

Kavvā lukār— } concealed]—crops when they come to be high enough to cover a crow, at which stage the millets have a plough run through them. East districts. See gūrab.

Kēhri—a kind of housewife used by a felt-maker, etc. (namdā sāz).

Kēñ—[P Skt. *krēñi* = buying]—small quantities of grain given in exchange for other things. East districts.

Kēñrā—(1) a standard; (2) of an animal that has one ear erect and the other hanging down: for a proverb see bhāñs.

Kēñuchhī— } (1) small shoots of trees, East Kēñuchi— } districts; (2) young pods of peas. East districts.

Kēñā—[P Skt. *karira* = a bamboo shoot]—(1) a twig; (2) a small bundle of grass or cut corn. East districts.

Kēñāo—[Skt. *kalāya*]—the small field-pea. East districts (mañar).

Kēñvārī—[*kēñā*; Skt. *vāñ* = enclosure]—a Kēñvārī— } grove of young trees. East districts (naurāññ).

Kēñar—saffron.

Kesārī—[*kasar*, *kasāri*, *khisāri*, *latrī*, *tsurā*, *tsurī*]—a coarse kind of pulses (*Lathyrus sativus*). Its use produces a kind of paralysis—see Chevers' *Medical Jurisprudence*, p. 304 ff.

Kēsariyā bhāt—[*kēsar*]—rice boiled with saffron (chāñval).

Kēsū—[Skt. *kēsara*]—flowers of the *phāk* (qv.): used to colour the powder and water thrown about at the Holi.

Kēvār—[Skt. *kapāñ*]—one side of a door or shutter (*kiwār*).

Khābhar-khūbhar—[*kharbar*, *khārbar*]—rough, uneven—of ground. East districts (akhoh).

Khabish—a malignant ghost which haunts burial-grounds. Kumaun. See Atkinson, *Himalayan Gaz.* II, 820.

Khachchar—a mule.

Khachiyā— } [*khāñchā*]—a small wicker basket. Khacholi— }

Khād—[Skt. *khād* = to eat]—manure.

Khadāñ— } [P Skt. *khan* = to dig]—a *kāñkar* Khadāñā— } pit; a pit from which potters dig clay.

Khādar—[said to be Skt. *khād* = to eat, from its productiveness, but more properly connected with *khāñ* = excavation; vt. *khan* = to dig as it is subject to fluvial action]—(1) (*kādd*, *kādo*, *kāmp*, *khādrā*, *naulēvā*, *pāngo*) alluvial deposit left by rivers; (2) (*bardā*, *chakoriyā*, *chaur*, *divārā*, *ghār*, *jhilaur*) low lands in river-valleys: opposed to *bāñgar*, *pañārā*.

Khad bīdar—[*khādar*]—uneven ground. East districts (akhoh).

Khaddī—the knot in the upper part of the yoke. Benares (hal).

Khadgor— } [*khād*]—manured land. Khādī— }

Khadrā—see khādar.

Khadrā—an ox unbroken to work. Rohilkhand (adhār).

Khadukā—[P Skt. *khād* = to eat]—a debtor; a man who trades on another's capital (rinihā).

Khāḍā—a woman's arm ornament: a pendant that hangs from the elbow.

Khaguriyā—[*khāg* = a boar's tusk]—a woman's silver necklet, thick in the middle and thin at the ends. Central Duāb.

Khāl—[Skt. *khāṭikā*; rt. *khan* = to dig]—(1) a ditch, a sunk fence. A common charm is—

Lankā kā kot, samundar kī khāl,

Hanumān jodhā tērī duhāl.

[The fort of Lanka (Ceylon), the moat of the ocean. Warrior Hanumān! I seek thy protection.]

(2) a ridge for potatoes, &c.

Khāibā—[*khānd* = to eat]—food kept from supper for the children's breakfast. East districts (bās).

Khāihān—[*khānd* = to eat]—food advanced to labourers. East districts (khāiyān).

Khāikā—[*khānd* = to eat]—prepared food. East districts.

Khāikār—an occupancy tenant. Kumaun (maurūṣ).

Khāl—[*khāl* = play, movement; Skt. *krād*]—a piece of iron for stirring up the sugarcane as it is being crushed. West districts (kolhū).

Khālā—[*khāl*]—a calf. West districts (khāirā, labārā).

Khāilar—[*khāl*]—the stirrer or stick in a churn. East districts (rai).

Khāinchi—[*khānchā* = to drag]—(1) a sugar refinery. Rohilkhand (khānchāl); (2) the rope supporting the upright beam in a sugarcane mill. West districts (kolhū).

Khaint—[*khānd* = to eat]—chewing tobacco (surtl).

Khair—[Skt. *khāṭira*]—catechu used with betel (katthā, pān).

Khāirā—see khālā.

Khāirā—see khālā.

Khāirā—[*khair*, lit. catechu colour]—(1) yellowish grey—in cattle, etc. (sokhan); (2) a blight which attacks transplanted rice and, turning the ears a yellow colour, destroys them. East districts: cf. charkā, kusvā.

Khāiyān—[*khānd* = to eat (*khāihān*)]—advances of food to tenants. East districts (taqāvil).

Khāj—[Skt. *kharija* = scratching]—itch, mange in animals—

Kuttē khāj, bilaiyā khōṛ,

Chār āṅk bin Kāyath baurā;

Darjī kāthān bātēn karē;

Bhāt kā pūt māunī rahē;

Kuparā parohit, tīngṛā nāl—

Inkī bāt sadā bigarān.

[A mangy dog, an itchy cat, a fool of a Kāyath

who can't write four letters, a tailor who can do nothing but talk with his hands, a genealogist whose son can't say a word for himself, an ignorant family priest, a dissolute barber—these always come to trouble.]

Khājā—[Skt. *khād* = to eat]—a sweet

Khājālā—} cake, made of fine flour (*maidā*),

Khājā—} butter, and sugar: considered one of the best native sweetmeats.

Khājīyār—[P Skt. *khādya* = food]—a class of cultivators in Cawnpur who rent home farm

(*sir*) lands or hold under occupancy tenants.

Khājuḥā—[P Skt. *khādya* = food]—a kind of pulse. Rohilkhand (bhatmāṅs).

Khājūr—[Skt. *khayjūra*]—(1) the date tree (*Phoenix dactylifera*). *Amān sē girā, khājūr meṅ aṭkē* = falling down from heaven and getting stuck in a date tree! (2) a sweetmeat in the form of a date, made of wheat-flour.

Khājūrā—(*gajaurā, silli, silā*)—grain winnowed only once. Rohilkhand.

Khāk—dust. *Khāk dāin sē chānd nahīn ohhiptā* = you cannot hide the moon by throwing dust at her.

Khakhrā—a large vessel for water. Oudh.

Khākī—[*khāk*] (*astohā, bārānī, dhuriyā, uprān*)—unirrigated land: opposed to *chāhī, nahīn, tālābī*.

Khāknā—[*khāk*] (*kardā*)—a handful of grain thrown in when it is being sold, to make up for dust. Rohilkhand (mutthiyā).

Khāl—[Skt. *khālā*] (*khālā*)—(1) a drain for conveying water to a field. Upper Duāb (barhā); (2) (*jhot*) a ravine; (3) (*ghāt, ghāṭī*) a mountain pass in the hills; (4) the skin of an animal; (5) a leather bellows used by a tinner.

Khal—[Skt. *khala* = dregs] (*khālī, khar, kharī, piṇḍ, pinḍ*)—oil-cake.

Khal—[Skt. *khala* = a mill] (*khālbattā, khālbattī*)—a pestle and mortar (*hāvandastā*).

Khālā—} see khāl.

Khālā—} see khāl.

Khālā—an aunt on the mother's side (*māost*).

Najān na pahchān

Barē khālā nālām.

[I don't know him from Adam, and he says "Good morning, dear aunt"!]

Khālā kā pēt kṛṇḍālā,

Sāt chāhōn kā āk nivālā.

[My aunt's stomach is like a washing-basin: seven rats make but one mouthful to her!]

Khālānt—[*khāl* = leather]—the pipe of the blacksmith's bellows. East districts (lohār).

Khālāk—see alkhālāq.

Khālāngā—see khālāngā.

Khālānt—see khālānt.

Khālānvān—the blacksmith's iron poker. Rohilkhand (lohār).

Khālār—[*khāl*]—(1) low lands in river-valleys (*kachhār*); (2) a clay soil found in the beds of tanks. Oudh and Rohilkhand (*kapsā maṭiyār*).

Khālaur—an umbrella made of leaves (*chhatrī*).

Khālbattā—} see khāl.

Khālbattī—} see khāl.

Khāldī—[P—*khālītāh, kharītāh*]—a woman's pocket (jēb).

Khālērā bhāi—[*khālā*]—a mother's sister's son (*mauserā*).



Khailar.

Khalvā—the upright posts forming the siding of a cart. West districts (gār).

Khal—[*khal*]¹—oil-cake.

śāb mēn nahān khalī ■ *gālī*,
Chhāid phirēn gālī gālī.

[He has not in his pocket as much as a lump of oil-cake and he struts through the streets like a swell.]

Khal—a frame on which thread is reeled off (aṣṭān).

Khalihān—[Skt. *khalā*] (*āphar*, *khaliyān*, *khalo*, *kharikhān*, *kharīyan*, *khirmangāl*, *pair*, *pharvār*)—a threshing-floor. *Kahēn khēt kī, sunē khālkhān kī* = we speak of the field and you hear ■ the threshing-floor. To the east of the province the threshing-floor ceremony is carried out as follows: After the grain (*ṛā*) is collected, they bring in the evening to the place a little flour, sugar, hemp (*bhaṅg*), a lamp, a mud image of a horse or elephant, a woman's forehead spangle (*tikūṭī*), vermilion (*śāndur*), glass bangles (*churī*), and a woman's earring (*larkī*): these things are known as *pūjard* (qv.). Then they make a lump of cow-dung and put it on the piled grain with a cloth over it. They then plaster a space with mud and mark out a square with lines of flour. Inside this they put the mud horse or elephant, and, offering up the gifts, light a lamp. The flour, hemp, and sugar are for the male local ghosts (*dāo*, *jāt*, *bhūt*, *dāno*) and the other things for the female ghost (*bhānī*, *jāknī*). Then they take three handfuls out of the pile of grain—(1) that which is known as *paṛd* (qv.), and is put near the mud image: ■ is supposed to be the ghost's share, but really goes to the village watchman; (2) *Vishnān* (qv.) or Vishnu's share, which goes to the Brahman and family priest (*parohit*); (3) *Shivān* (qv.) or Shiva's share, which goes to the ascetic (*faqīr*, *atī*). In some places the grain is heaped by the cultivator in the form of the figure 8, its head towards the Ganges, and a sickle or hoe and a branch of the *madr* (*Azclepias gigantea*) are placed on it in honour of *Madr Shāh*, one of the local godlings. In Bareilly "the winnower with his basket in his right hand goes from the south towards the west, and then towards the north, till he reaches the pole to which the treading cattle have been fastened. He then returns the same way, goes to the east till he reaches the pole, and back again to the south: then places his basket on the ground and utters some pious ejaculations. Then an iron sickle, a stick of *kusa* grass, *madr* flowers, and a cake of cow-dung (*uplā*) in a cleft stick are placed on the heap and four cow-dung cakes at the four corners, and a line is traced round it with cow-dung. A burnt offering (*hom*) is then offered, and some butter and sugar offered in sacrifice. Water is then thrown round the piled grain and the remainder of the sugar distributed to those present." (S. M. Meens, Bareilly Sett. Rep., p. 78.) "The entire ceremony is gone through in perfect silence for fear lest evil spirits or ghosts (*bāds*) should injure the corn if any talking or inattention takes place. There is supposed to be less danger from goblins if the heap is made exactly at midday or just after midnight. If

the work is begun in the day-time and not over by sunset, the party retire from the threshing-ground and do not recommence operations till starlight. In the West districts, when the corn is ready to be formed into a heap, a man seats himself down with a ploughshare in his hand, which he digs into the ground, and which is supported on each side by some *kusa* grass and cow-dung. Another person from behind then throws some corn over the head of the man sitting on the ground, who employs himself carefully adjusting it round the ploughshare, taking care at the same time ■ keep it as much as possible concealed from the gaze of inquisitive persons. When it is well covered he gets up and every one assists in forming the heap." (Sir H. M. Elliot, Supplemental Gloss.—sv. (angaṅgā).)

Khalihān—[*khalikhān*]¹—allowances of grain given to village servants, etc., at harvest (aṣṭul).

Khalitā—} corr. of *khariṭāh* (*khalid*)—a

Khalitāh—} pocket.

Khalit—[*khalitā*]¹—a housewife for holding thread, needles, etc. (tillāṭān).

Khaliyā—resident artisans and traders in a village. Kumaon (parjā).

Khaliyān—see *khalihān*.

Khaliyān—[see *khalihān*]¹—the unclaimed grain and straw left on the threshing floor after division of crops, which is usually the landlord's perquisite, but is sometimes shared with the tenant.

Khalkhaldar—[Arabic *khalkhala* = loose]—of drawers—loose, with pieces let in along the thighs (*kallidār pāṣjāmā*).

Khalā—[*kālī*]¹—low land in depressions of the ground. Pilibhit.

Khallar—an old, worn-out buffalo (*kholā*).

Khallar—[Skt. *khalā* = a mill]¹—a pestle and mortar (*nāvandastā*).

Khalīgā—[*khalīnā* = to play] (*khalāṅgā*)—a place for amusement; a reception place near the house for male guests. East districts (baīṭhak).

Khalnī—a rounded chisel for embossing circular ornaments (*sunār*).

Khalo—[*khalikhān*]¹—a threshing floor. Kumaon.

Khaltā—corr. of *khalitāh*—a parae. Robil-khand (thailā).

Khālū—a maternal uncle (*māosā*).

Khālū—[Skt. *khalāya* = being on the threshing floor]¹—corn left in the ear after threshing: usually a perquisite of the landlord, but sometimes given to the tenant. Kheri, Oudh.

Khalvā—} upright posts forming the siding of a

Khalvā—} cart. West districts (gār).

Khām—unripe, gross: *kham amadān*, *kham nikān* = the gross receipts of an estate; *kham tāṭī* = sequestration of profits for a certain time.

Khām—} [Skt. *stambhā*]¹—a pillar, post (kham-

Kham—} bā).

Khāmas—[*kham*]¹—a place where animals stand; miry filth. East districts (khāt).

Khamb—} [*kham*] (*kham*, *kham*)—a pillar,

Khambā—} post; a detached pillar, as con-

Khambh—} trasted with *ālān*, an attached

Khambhā—} pillar or pilaster.

Khamhiyā—[*kādm*](1) a low verandah. East districts; (2) a thick beam for supporting a roof (*thūn*).

Khamir—barm.

Khamirâ - a kind of tobacco, so called because it is allowed to ferment for some time (tambâkû).

Khamorjā—foot-rot in cattle. Bundelkhand (khurpakā).

Khāmsab—to thresh corn thoroughly. East districts.

Khan—[Skt. *khan* = to dig]—a mine. Hill districts.

Khāndā—[Skt. *kāda* = to eat] (*bhojan*)—food, dinner. For the various meals see *kalāḥ*, *skor*, *anajh* *bēla*, *biyālū*. The midday meal is in the Duāb *khānd*, *chādk*, *chādk*; in the Central Duāb and Bundelkhand *khānd*; in Gorakhpur *dopahariyā*; in the Central and Lower Duāb *raṭi*; in Rnhilkhand *dopaharkā* *khānd*; in Azamgarh *charband*.

Khānchā—(bhaud, chhābā, chhābrā, chhāvā, chhāḍ, ḡaliyā, daurā, galud, galvā, jhāl, jhālā, jhālaurī, jhāvā, jhāvā, pailā, pailā, fokrā)—a large coarse basket usually made of the stems of the tamarisk (jhāl) or the stalks of the arhar (*cytius cajan*).

Khānchi— [*khānchā*] (*khawki*, *dhoghāyā*,
Khāncholl— [*khābā*, *chhabā*, *chhabāyā*,
chhāyā, *chhānī*, *chhānī*, *dawri*, *ghaukā*, *jhālī*,
kātnī, *khachiya*, *khacholi*, *maund*, *sikhaulā*,
tokri, *topri*)—a small wicker basket.

Khānd—[Skt. *khaṇḍa* = a piece] (*būrd, khāṇṛ*)—dry brown sugar. In Benares and other Eastern districts it is usually applied to dry brown sugar; in the Western districts it is white sugar. This latter when refined is *būrd*.

Khānd—a room in a house. Kumaon (kamrā).
Khāndan—(1) the inside washer of a cart wheel:

(2) the block on which fodder is cut. Upper Duab (nisuhâ).

Khandaq—a ditch or dyke.

Khāṇḍar— } [Skt. *khāṇḍa* = broken]—(1)
 Khāṇḍahar— } (*dhūnd, khāṇḍhar, khāṇḍar*)

a ruined house or enclosure; (3) brushwood.
Central Duáb (jârh).

Khaṇḍi—[Skt. *khaṇḍa* = a piece] (*ḍan*, *jāḍi*, *ghaṇḍ*, *rakhiyā*)—a grove of trees near a village; (2) an instalment of rent or revenue: *bāḍi kī khaṇḍī karnā* = to make arrangements to pay an arrear by instalments.

Khaṇḍiṃ—[Skt. *khaṇḍu* = a piece]—the man who cuts up the sugarcane for the mill. Bareli (gandkat).

Khāṇḍśāl— } [*khāṇḍ*, *śāla* = 100m] (*chīnī kā*
Khāṇḍśār— } *kār khāṇḍ*, *khāṇḍī* *gāṇī*)—

—sugar refinery. The refining room is to the east *bhaṭṭhī*; and in Rohilkhand and Upper Duah *khaśinā*. The parts of the factory are—the vat *phariyā*; its outlet *nālī*, *nārī*; the reservoir *qubhā*, *nāl*, *nānd*; the treading floor *pātā*, *paṭā*; the bamboo framework—to the east *dhar*; in Rohilkhand *aqdā*, *kargo*. The utensils used are—(a) the weights of dried clay for pressing the bags—to the east *bhīrā*; in Rohilkhand *thād*; (b) the iron boiler *kaṛḍā*; (c) the skimming ladle to the east *chhanna*; in Rohilkhand *paund*; (d) the earthen pot with holes in the bottom, used as a filter—*nānd*; (e) the filter of

river grass—to the east *sodr*, *sōdr*; in Rohilkhand *gujā*, *joak*, *sivāl*; (f) the metal ladle—to the east *tābī*; in Rohilkhand *chāinī*; (g) the large ladle *tābā*, *chānā*; (h) the wooden ladle *mūsā* in Rohilkhand; (i) the earthen jar for pouring the syrup into the boiler—to the east *jumani*; in Rohilkhand *dohri*; (j) a larger jug of the same kind—*nibārā*; (k) the wooden supports of the filter—to the east *sirhī*; in Rohilkhand *tīpā*, *tīkīkī*; (l) the spoon for stirring the syrup—to the east *gurdami*; in Rohilkhand *laundī*, *dohri*; (m) the matting on which the sugar is dried—*pā*, *chafā*; (n) the skimming spoon—to the east *chhandānā*, *chhānauā*; in Rohilkhand *chānā*; (o) the scraper for collecting the cleaned sugar—to the east *situhā*, *sitūd*; in Rohilkhand *pachhīā*, *khurpi*, *kargi*; (p) the wooden pans for cooling the syrup—*kāthwat*; (q) the rags put inside the bags to prevent the sugar dropping out—*lōthā*; (r) the iron gauge for testing the sugar in the bags—*bonba*; (s) the cloth bags used for pressing the sugar—*muffhri*, *thāid*.

Khandua—[Skt. *khandā* = a piece]—(1) a kind of wells in Agra in which the shaft is built of loose stone work and which fills by percolation: as contrasted with the *indārā*, in which the shaft is built of lime masonry and goes down to the spring; (2) smut in cereals: the ears of wheat and barley are distorted and thickly covered with a brown or black dust: in millets it means the fungus known as "bunt" or "ergot" = England which fills the ears with a greasy black powder leaving the plant and even the grain itself externally perfectly healthy-looking (see Field and Garden Crops, N.-W. P., I. 5).

Kháng— } [*khand* = to eat; *ang* = body]—
Khánguā— } foot and mouth disease in cattle.

Khāngvā- } foot and mouth disease in cattle.
 Khāngvā- } East districts (khurpakkā).
 Khankor- [Skt. *khaṇ* = to dig; *korad* = to dig]

—digging. East districts (khodât).
Khân—see khân.

Khañṇ—see khāṇḍ.
Khañṇhar—see khāṇḍar.
Khañṇhar—see khāṇḍar.

Khānsi—[Skt. *kāsa*, *kāśikā*] (*dāks*)—coughing
in men and animals.

Khāntā—[*khānd* = to eat]—advances to tenants or labourers to buy food (*taqāvl*).

Khantā— } [Skt. *khālikā*; rt. *kāan* = to dig]—
 Khānvān— } a ditch, dyke. East districts

(khâl). *Khânâ* also means a spade.
Khào—[khât]—manure.

Khāpab—[*khapānd* = to fit into]—to transplant
rice. *Azhangark* (ropnā).

Khapachchi—a skewer of bamboo used in cooking.

Khāpar—[cf. *kāḍḍhaṭ*]—(1) uneven ground (akhoh); (2) (*ṛḍhaṭ*) an unproductive clay soil.

Khaparivā—[kʰapɐrɪvɑː]—(1) a small tile or pipe
Rohilkhand.

khapariya—[*khaprā*]= (1) a small tile or piece of an earthen vessel (*khaprā*); (2) an insect which injures stored grain and young grain

(khaprá).

Khapat—[lit. old, decayed]—a whitish heavy clay with traces of iron. "It is difficult to work."

rendered pasty by rain, and as hard as iron by heat. It absorbs moisture only on its surface

which rapidly dries, but it imbibes rapidly the

rain water, and retains it by so strong an affinity that it remains till it stagnates and rots the roots of the plants. It is a very unproductive soil, growing as a rule only the poorest kinds of rice." (S. M. Moens, Bareilly Sett. Rep., p. 65.) Rohilkhand.

Khapat—the wooden sides of the blacksmith's bellows. Rohilkhand (lohār).

Khapatā—cut up kernel of mangoes, etc.; = cook's word.

Khaphār—twigs or splinters of bamboo (bāns).

Khappar—[*lit.* a skull, Skt. *khappara*]—a dish

Khappar—} in which fire is carried at the Holi festival; in which the food of elephants is cooked; used by ascetics for begging. *Jogi jogī laṭh khapparān kā nuggān* = when two Jogis fight the begging pots come to grief. Another version is *jogiyon kī laṭhī mēn khapparān kī hān*, meaning the rains.

Khappar-jār—[*khappar-jārā* = to burn]—ceremonies at the first pressing of the sugarcane. East districts (rasvāl).

Khaprā—[*khappar*]—(1) (*khapariyā*) a flat tile: as opposed to *nariyā* = a semi-circular tile; (2) the flat reservoir into which the sugar syrup is poured to cool. East districts (kolhār); (3) (*khapariyā*) a grub which attacks stored grain and injures young gram; (4) pieces of earthen vessels; (5) land in the bed of tanks. Mathura (kl).

Khaprail—[*khappar*] (*khaprā*, *thapā*)—a flat tile: the semi-circular tiles are *nariyā*, *ghuriyā*: in Azamgarh *onhau* is a rough mode of tiling a house when only flat tiles are used. For broken tiles see *inṅarā* and for the tile kiln *pazāvā*.

Khār—a thorn; a horse spur.

Khār—[Skt. *kshāra* = caustic]—impure carbonate of potash.

Khār—clay found in low places where water lies (khāl).

Khar—[*khal*]—oil-cake.

Khar—[Skt. *khāra*, *khārī*]—a measure of grain and land. Dehra Dūn. See *pāthā*.

Khār kī bhāns—} a buffalo that has calved for

Khār kī jhot—} the first time.

Khārā—[*khāl*, *khālā*]—a field drain. Central Duāb.

Khārā—[*lit.* standing upright]—(1) ploughing with a straight furrow; (2) payment of rents in cash. Kumaun (naqḍ).

Khārā—[Skt. *khāḍaraka*]—(1) a net for chaff or grass. East districts (pāns); (2) saltish—of water, etc.

Khārād

Khārādī—[Arabic *kharrādī*]—a lathe.

Khārairā—[*khāḍar*]—a ruined house or enclosure. Bundelkhand.

Khārairā—[Skt. *khāra* = bareh] (*khārharā*)—a currycomb for horses or cattle: *na dānah na ghās*, *khārairā tīn tīn hār* = his horse gets no gram nor grass but the currycomb three times a day!

Khārairī—[*khārairā*]—a bed without any mat-trees or bedding.

Khārak—[Skt. *khadukikā* = a private or back door]—(1) a hurdle used instead of a door. West districts (chānchar); (2) a place for tying up cattle at night. Duāb, Kumaun (ghér).

Kharal—[Skt. *kāḷā*]—a pestle and mortar (*hāvandastā*).

Kharanjā—[Skt. *khaṇḍa* = a piece]—(1) (*khān-jār*, *khānjhar*) over-burnt bricks (*jhānvān*); (2) a pavement for carrying of water built of bricks set on edge.

Kharāūn—[Skt. *kāṣṭha* = wood; *pādu* = foot] (*khārāvan*)—wooden sandals (*paṇḍā*).

Pahir khārāūn har jo jolā, rukhan pahir nīrāv;

Kāhēn Ghāgh yē tīnōn bhakhuā, bojā dhavē aur gāv.

[Ghāgh says "there are three fools in the world—one that ploughs in sandals, one that weeds in trousers, and one that sings with a load on his head."]

Kharaujī—a hole in the wall for keeping small articles. East districts (gharauhch).

Kharāvan—see *khārāūn*.

Khārbūz—} [Pers. *khur* = sun; *pur* = ripen-

Khārbūzā—} ed]—the musk melon (*Cucumis*

Khārbūzah—} *utilitatisimus*). *Khārbūzah chāhē dhūp, ān chāhē mēh* = the melon wants sun and the mango rain. *Khārbūzah kō dekhkhē khārbūzah rang pakartē hai* = one melon ripens by looking at another (evil communications corrupt good manners).

Kharch—[Arabic *khārja* = went forth]—(1) expenditure, expenses; (2) the debit side of an account-book (*bah*).

Kharcharāl—} fees paid to owners of land for

Kharcharī—} grazing.

Khārēnth—crops nearly ripe. East districts.

Khārēruā—the upright posts forming the siding of a cart. Bundelkhand (gār).

Khārē—[*khāl*]—a ravine (*khārēh*).

Khārē—[*khār* = grass]—(1) the animal that lives in the grass, a hare; (2) an ox unbroken to work. Oudh (adhā 'l).

Khārēhak—(?) (*auphar*, *jēvā*, *kārēhak*, *khariyak*, *lēhnd*, *nēg*, *phārkhuḍī*, *pharpiḍī*)—fees paid to a village blacksmith for work done = marriages, repairs of implements, etc. Duāb.

Khārhar—} [*khārharā* = to sweep]—(1)

Khārharā—} (*karā*, *kucharā*) a long broom

Khārharī—} made of twigs used for sweeping

up leaves, rubbish, etc. East districts; (2) a currycomb—see *khārairā*.

Khārēh—[*khāl*]—a ravine (*khārēh*).

Khārēh—[*khār* = grass]—a stack of grass or straw.

Khārē—[Skt. *kshāra* = caustic]—dyes strained for the last time (*raṅgrāz*).

Khārē—[*khārā*]—sulphate of soda: water impregnated with sulphate of soda (*rāh*). *Khārē lon* = a kind of sulphate of soda. In salt manufacture nitre of the first evaporation is *ras*; of the second *kāhī*; of the third *tāhī*; of the fourth *jarāhī*. Common marketable nitre is *galamī*. The brine receptacle in a *khārī* factory is *haus*, *haud*, *haudā*; the shallow masonry pit *kiyārī*; saltpetre when produced by artificial heat is *aliyā*, *jarīyā*; the brine is *kuchchā ras*; the liquor *pakkā ras*; the mother liquor *tor*; the scum *papri*.

Khārē—[*khal*]—oil-cake.

Khārē—[Skt. *khāṇī* = chalk]—(1) (*chāḍhī*)

Khārē—} a whitish chalky earth: one kind

known as *khari*, *khariyā* is soft, and the other *edikharī* is hard and used for making pottery; (2) (*raḍḍiyā*) red sandstone. Agra.

Khariddār—[Pers. *khariḍān* = to buy] (*bāḍ dār*)—a proprietor by purchase.

Kharif—[*edvanī*, *siydrī*]—the autumn harvest: popularly taken to mean the months of Āṣāḥ, Śāvan, Bhāḍoṇ, Kār, Kārtik and half Aḡhan.

Kharihān—see *khalihān*.

Kharihānī—see *khalihānī*.

Kharik—sugarcane sown after an autumn crop of rice or pulse; opposed to *pardī*, *purāḍ* = that sown after a fallow.

Khariḥ—mange, itch, in animals (*khujī*).

Khariyā—} see *khari*, *khari*.

Khariyā—} see *khari*, *khari*.

Khariyā—[*kharāḍ*]—a net for grass or chaff (*pāṇṣ*).

Khariyā—(1) beams for pressing the green indigo in the vats (*nīl kī koṭhī*); (2) cow-dung ashes. East districts (*rākh*).

Khariyak—(?) see *kharhak*.

Khariyān—see *khalihān*.

Kharkauṭ—} a hole in the wall for holding

Kharkauṭ—} small articles. East districts (*gharauṇchī*).

Kharkharā—[*kharkharāḍ* = to rattle]—(1) a scarecrow rattled by pulling a string (*dhokhā*); (2) a break for training horses.

Kharkhariyā—[*kharkharāḍ*]—a palanquin with four bearers. East districts (*pāḍkī*).

Kharkī—a young female buffalo.

Kharkuch—a splinter of wood used in roofing (*chailā*).

Kharmitāo—[*P khar* = sharp; *mitāḍ* = to relieve]—breakfast. East districts. See *khānā*.

Kharog—sugarcane sown without a preceding fallow (*ikh*).

Kharoh—a ravine (*khāl*).

Kharonch—[*kharonchā*, *khurachāḍ* = to scrape a pot]—a dish made of urad pulse boiled down with spices, mixed with shred leaves of betel, arum, etc. East districts.

Kharori—a bamboo frame put in the bottom of a cart (*gārī*).

Kharrā—[Skt. *khara* = harsh]—(1) the stretching out of thread. East districts. See *kargah*; (2) a currycomb (*kharrāirā*).

Kharrnā—to copulate—of goats. West districts.

Kharāḍ—[*P* Skt. *khara* = harsh]—the hot season. West districts (*mausim*). *Kharāḍ gadhē kī, bārḍḍī bhāinē kī* = the ass likes the hot weather and the buffalo the rains: i.e., the scanty grass of the hot season is enough for the ass, while he cannot eat the coarse grass in the rains. The reverse is the case with the buffalo.

Kharuā—(1) the circular anvil for shaping the mouth of a vessel (*ṭhāthērā*); (2) the upright posts forming the siding of a cart. West districts (*gārī*).

Khārūā—} [acc. to Platts Skt. *khara* = rough]

Khārūā—} —a dark red dye produced from

Khārūā—} the *āl*; a coarse kind of cotton

Khārūā—} cloth dyed in this colour.

Kharyāḍ—the period in the year in which no ceremonies but those of the first shaving (*māṣṭraṇ*) of a child are performed. East districts.

Khas—} (*khaskhas*, *khaskhas*)—a sweet scent-

Khas—} ed grass root (*Andropogon muricatum*) used for making screens (*ṭaffī*) in the hot weather.

Khās—(1) a square cut bag of cotton cloth in which sugar or salt is packed; (2) an underground pit for storing grain. Central Duāb (*khāt*).

Khāṣā—[*khāṣ* = select]—a kind of fine cloth.

Khāsar—show—of cattle.

Khāsdān—[*khāṣ* = special; *dān* = holding] (*bildhārā*)—a vessel with a cover used by Muhammadans for holding betel (*pāndān*).

Khaskhās—} [Skt. *khaskhasa* = the poppy]

Khaskhāsh—} (*dānahpostā*)—opium seed.

Khaskhas—} see *khas*, *khas*.

Khāṣiā—[Arabic *khāṣi* = castrated]—of animals—castrated: the hermaphrodite hemp plant (*gārijā*).

Khāṣlāl—[*khāṣ* = special]—a variety of the mustard. Kumann (*lāhī*).

Khāṣī—} [*khāṣiā*]—(1) a castrated animal:

Khāṣī—} used particularly of goats; (2) a water-course along a wall.

Khastā—} very crisp: a variety of cakes: *khā-*

Khastah—} *rāb khastā*, *nimāḥ sūstā* = bad raised cakes and salt cheap!

Khāsū—[*khāṇḍ* = to eat]—a heavy feeder—of cattle. Upper Duāb.

Khāt—[Skt. *khāṭa*]—a bed, cot (*chārpāl*).

Āyē Muṭrā lidarin basī,
Dekh samārī khil khil hasī;
Samā kī roṭī, mērā khāt,
Muṭrā kahē, bichhāḍē khāt.
Jamaḥ maiyā hērē bāt,
Kab āyē Muṭrā kī khāt.

[Here comes Muṭrā who lives in the filth: when he sees the autumn grains he bursts out laughing. Bread made of Śāvan millet and a radish in his hands. Says he "spread a bed for me! Mother Jamna is watching the road till the bed comes (with Muṭrā's corpse on it)"—i.e., Muṭrā in the impersonation of fever which is promoted by filth, eating the autumn grains and radishes.]

Another version is—

Āyē Gopāl kachariyān basī,
Dekh samārī ghar ghar hasī,
Jab aiyē bārīn ko rēho,
Gopāl tōṅk nigāro dēho.

[Here comes Gopāl (fever and ague) who lives amidst the cucumbers (which cause fever) and laughs all over the place when he sees the grains of the autumn harvest, and when the small fish (which are deadly food) come into the channels, then he strikes his drum.]

Khāt—[*P khād* = to eat] (*giṇḍaurā*, *khād*, *khāo*, *pān*, *purso*, *sār*)—manure. *Karm laṭ jād, khād na laṭ* = Fortune may fail, but manure does never! *Qismat sē zād khāt sor kartā* = manure is stronger than fate.

Khāt pānī! khāt pānī!

Ghul mat karo—sab sukḥ gayā.

[Going about shouting "manure and water"! when your field is dried up. (Locking the stable door when the steed is stolen.)]

Khāt—[Skt. *khāta*; rt. *khan* = to dig] (*bhāṇḍ*).

chahbachchā, chaurā, garh, khās, khātā, khātā, khātā, khātā, khātā—an underground pit for storing grain.

Khāt—[*P khāt* = manure] (*khātā*)—a cattle station in the forests highly manured from cattle excrement and used for tobacco-planting. Bijnor.

Khātā—(1) an abstract account under the head of each creditor (*bahī*); (2) the ultimate undivided unit in a village: a cultivating or proprietary holding. Central Duāb.

Khātā—[see *khāt*]—(1) an underground pit for grain; (2) a pit in which the sugarcane slips are kept for planting. Central Duāb.

Khātābāhī—[*khātā*]—the account-book which shows an abstract of each cultivator's account (*bahī*).

Khātāl—[Skt. *śhaṭa* = sour]—acid.

Khātānā—[*khāt*] (*bhāṭrānā, hīrānā, hīrānā, hīrānā, hīrānā, hīrānā*)—to manure land by folding cattle upon it.

Khātānā—[*khātā*]—to abstract accounts.

Khātārī—see *khātārī*.

Khātārūvā—a name in the Hills for the constellation Kanya or Virgo—see *Kanya Sankrānt*.

Khātāunī—[*khātā*] (*khātāunī*)—the abstract of an account (*bahī*).

Khātāunīyā—a refiner of iron ore. Hill districts.

Khātī—[*khāt*]—an underground pit for grain.

Khātāunī—see *khātāunī*.

Khātīyā—[*khāt*]—a small bed or cot (*chārpāṭ*).

Kuch kaṭ khātīyā, bat kaṭ jod,

Morē nāhīn, to adhmārā hōē.

[If you have your bed so short that your ankles hang over the foot and a wife who interrupts you when you speak, if you are not a dead man you are half dead.]

Khāṭkā—[*lit.* a knock] (*khāṭkhāṭā*)—a scare-crow rattled by pulling a string (*dhokā*).

Khāṭkan—[*khāṭkā*]—a buffalo that has a habit of knocking its head against a peg: considered a very bad class of animal—see the proverb under *bhāṭnā*.

Khāṭkhāṭā—see *khāṭkā*.

Khātānā—[*Arabic khātān*]—circumcision among Muhammadans—see *kanūrl*.

Khājōlā—[*khaj*]—(1) a small bed or cot (*chārpāṭ*). *Nām Bhānuvātī sōnē khājōlā par* = she is called Mrs. Beautiful and sleeps on a small cot; (2) the frame forming the seat of the ox cart (*bahīl*).

Khātārī—(*khātārī, khātārī, khātārī*)—a layer of silt in a river bed along the Ganges. Central Duāb.

Khātāṭā—[Skt. *khāṭa* = a bed; *khāṭa* = a house]—the holes in the legs of a bed irregularly placed (*chārpāṭ*).

Khātāṭā—[*khāt*]—a small bed or couch (*chārpāṭ*).

Khātāṭā—[*khāt*]—an underground pit for grain.

Parhīl banaj, sandēś khātī,

Bē bar dēkhē bīyāhā bēhī,

Bīrānē bār jo gārē khātī

Yē chārōn mīl pītēnē chātī.

[He who gets another to trade for him, to farm for him, who marries his daughter without seeing the bridegroom, and who buries his grain at another's door—all four will beat their breasts.]

Khātī—[*khātī* = a letter]—rents fixed on spe-

cial crops; sometimes rents fixed by contract, not custom. North Oudh.

Khātārī—[*khāt*, Skt. *vāṭa* = enclosure]—a Khātārī] manure pit (*kūrī*).

Khānā—[*khānā* = to eat]—the midday meal. Central Duāb and Rohilkhand (*khānā*).

Khābūbīr—[*khānā* = to eat; Skt. *śrā* = a horn] (*avaliyā*)—a defaulting debtor; a man who borrows with the intention of never paying his debts.

Khauhā—[*khōi* = refuse sugarcane]—the man who removes the crushed sugarcane from the mill; corrupted in some places into *kavēd* = crow (*koṭhū*).

Khauhaṭ—[*khānā* = to eat]—advances of grain for food to cultivators. East districts (*taṭāṭ*).

Khauhn—an underground pit for grain. Oudh (*khāt*).

Khaur—[*khōr* = the wrath or curse of a Khaur—} god] (*daṭṭār, daṭṭār, daṭṭār,*

khājīyā)—a ceremony usually performed on the 10th day after a death for men and on the 9th for women. The *piṇḍādān* (qv.) ceremony is done 10 times and the 10 juices (*pāṇḍ-ras*), sugar (*gur*), butter (*ghī*), oil (*tēl*), curds (*dahi*), salt (*lon*) are offered. The relatives then bathe and all the clothes and other property of the deceased are given to the officiating priest (*achārāj, mahābrahman*).

Khaur—(1) the crescent-shaped mark on the forehead worn by Shaivites; (2) a woman's ornament for the forehead.

Khaur—[Skt. *kuhara* = a pit]—a funnel-shaped fishing net. Central Duāb (*jāl*).

Khavāl—[*khānā* = to eat]—advances to purchase food for cultivators. East districts (*taṭāṭ*).

Khavai—[*P khēnā* = to row]—the socket for the mast in a boat (*nāo*).

Khāvand—see *khāvind*.

Khavid—} green wheat or barley stalks cut for

Khavid—} fodder.

Khāvind—[corr. of *khuddvand*] (*bāhal, bālam, bar, bhātār, gharvāṭ, kanth, khāvand, manu-śādā, mard, mardā, pālī, pī, pih, pītam, piyā, pritam, purakh, sājān, shauhar*)—a husband.

Khazānā—} [corr. of *khizānā*]—(1) a treasure-

Khazānā—} ry; (2) the water reservoir in an indigo factory (*nīl kī kōṭhī*).

Khāyākār—an occupancy tenant. Kumaun (*maurūṭ*).

Khēdkē lājānā—} (*bōṭhānā*)—to drive off cattle,

Khēd lājānā—} etc., by force.

Khēdnā—

Khēh—ashes, dust (*khāk, rākh*).

Khēlā—[*khēlnā* = to play]—calves nearly full grown. Upper Duāb (*birkānkānī*).

Khēlab—} [Skt. *krīṣ*]—(1) to play; (2) to shake

Khēlnā—} the body as if possessed by the divine affatus (*abhuāṭ*).

Khelār—[cf. *khāl*]—low lands in river valleys (*kachhār*).

Khēlaunā—[*khēlnā*]—a scape-goat (*pujāpā*).

Khēp—[Skt. *kehip* = to throw; *khēpa* = throwing]—a trip in carrying a load of any kind.

Khērā—[Skt. *khēra* = a village]—(1) the mound forming the site of a deserted village: *khērā kī rānī* = a miserable old woman.

Gāne gānvāran sau bātēn, khōṛd utrē pānīk.
Jāṇ pāṛd dārbdār mōn—Miyān kaho so dānīk.

[The poor has a hundred arguments at home: only five when he has left his village mound: but when he gets into Court all he has to say is "whatever Your Honour says is true."] "*Khōṛd*, used as a termination of village names, invariably implies a state of comparative deprivation, which may be either of people or land, according as it arises either from the emigration of the greater part of its inhabitants to some entirely different locality or by the formation of a number of subordinate hamlets in the neighbourhood, which divide among themselves all the culturable area, and leave the *bāṛd* merely as a central spot for common meeting." (Grower, Mathura, p. 315.)

(2) a cultivator's house in the fields. Oudh (ch-hānī); (3) another term for *Bhūmīyā* (qv.). West districts (dihvār).

Khērāpat—{ [*khōṛd*, Skt. *pati* = master]—(1) **Khērāpatī**—the headman of a village; (2) the hereditary priest (*parohit*) of the village entitled by custom to certain dues and privileges. This man lights the fire at the *Holi* festival.

Khēri—[Skt. *khara* = hard; *ayas* = iron]—country steel (faulād).

Khēri—[Skt. *kehar* = ■ flow]—the after birth (ānvar).

Khēs—A white sheet of cloth chiefly made at Rāmpur (dopaijā).

Khēsārī—{ [*khisāri*]—a coarse kind of pulse (*Lathyrus sativus*)—see *kēsārī*. Mr. Grierson quotes the proverb (certainly made by a Kāyath).

Turak tāri, bail khēsārī;
Bāman ān, Kāyath kām.

[Toddy for a Mussalman; *khēsārī* for an ox, mangoes for a Brahman; work for a Kāyath.]

Khēt—[Skt. *keṣṭra*]—(1) (*hār, takṣṭā*) a field. For various kinds of fields see Chundaribāṭ, dhāp, kar, gātā, khētbaṭ, kiyaṛ, lānā, paṭiyā; (2) the outer belt of fields in a village. Kumaon (barhā); (3) a measure = 100 cubits. Bundelkhand; (4) the place where horses, etc., are bred; the locality in which money is lent.

Khētār—[*khēt*]—cultivated land (ābād).

Khētbaṭ—[*khēt-bāṭ*]—to divide—a disposition of fields in a village in which the lands of one proprietor are mixed up with those of another.

Khētī—[*khēt*]—cultivation, farming.
Uttam khētī, maddam bān,
Nikhad chākārī, bhik niddān.

[The best occupation is farming; trade is middling; service bad; but begging is worst of all.]

Khētī khāsam sūt,
Adhē kā kī?

Jo dēkhē aṅṅ tātī.

Bigrē kā kī?

Jo ghar bāṭhē pūchhē tātī.

[He only prospers in husbandry who works himself. Who gets half? He who only takes a look about now and then. Who is ruined? He who sits at home, and only asks "how are things going on?"]

Khētī bahut kārē, so aur kō,
Thōri kārē, so āp kō.

[Take up too much land and another will benefit: take up little and you will benefit yourself.]

Khētī to thōṛī, mīhnat kārē sardī,
Mām chādē ruk mīhnas kō tobah kabhē na dī.

[The man who takes a little land and works hard, if God will—he will never repent.]

Khētī to inkī, jo kārē āhād āhād;

Aur unki hūd khētī, jo dēkhē ānṅ sūbhād?

[His farm thrives who is always saying "gee-up!" to his oxen. How can his thrive who looks at it only morning and evening?]

Khētī Bhavānī—the field goddess worshipped by the gardener caste (*Kāchhī, Kōṛī*; on the day they plant or cut vegetables. They make cakes (*pāṛī*) and cook vegetables in the field. Some of these they offer to the goddess and eat the rest themselves. The caste who sell vegetables (*kunjār*) who are Muhammadans instead of doing this take sweetmeats to the field, and facing the west recite the *fatīha* or opening chapter of the Qurān.

Khētīj—see *akhētīj*.

Khētīyā—[*khēt*]—a kind of mustard (*Brassica campestris*). Dehrā Dūn (toṛī).

Khētīpāl—[Skt. *keṣṭra, pāl* = guardian of fields]—the tutelary deity of fields and boundaries—see *bhūmīyā*.

Khētīvāh—[*khēt, bahād* = to cause to flow]—the man who distributes water in the field. East districts (hatvaiyā).

Khēvā—[*khēnd* = to row]—the moving of the shuttle backwards and forwards in the loom. East districts (kargah).

Khēvā—a large bundle of thorns. West districts (chāp).

Khēvāl—(1) a pile of sweetmeats in a shop (*hāl-vāṭ*); (2) a pile of bricks.

Khēvaṭ—(1) in a coparcenary village—the record of the shares of the proprietary community; (2) the amount of revenue payable by each member of the proprietary body. Upper Duāb.

Khēvaṭdār—[*khēvaṭ*]—a member of the proprietary body.

Khēchnā—{ [*khēchnā* = to drag]—the rope

Khēchnī—{ for turning the churn. East districts (nētā).

Khēchīrī—[Skt. *kyasara*]—(1) rice and pulse boiled in equal proportion and spiced. *Khēchīrī khētē panuchā tūt* = to get your wrist broken eating *khēchīrī*; (2) the Hūdā festival on the last day of Māgh when *khēchīrī* is eaten and distributed. East districts.

Khēchīrī khavāl—[*khēchīrī-khād* = to eat]—the ceremonial feeding of the bridegroom at a wedding. East districts (basaurā khānā).

Khējīvā—the short fibres of hemp. East districts (sān).

Khīl—{ [*khīl* = to swell] (*khīr, lāi, lājā,*

Khīlā—{ *lājī, lāvā, marmarā, pormal*)—maize or rice damped and parched (*chabānā*).

Khīl—{ [Skt. *khīla* = desert]—(1) newly

Khīlā—{ broken up waste land. Azamgarh (nautor); (2) land left fallow to recover its strength. Garhwal (bājār); (3) temporary cultivation of jungle after burning it. Kumaon (dāhiyā).

Khil—[Skt. *kīla*]—(1) a nail or spike; (2) the wooden handle at the mouth of the irrigation bucket. Bundelkhand (charas).
Khikl rāt—[*khiṇḍ* to swell]—a bright starry night. West districts.

Khilpah—[Skt. *kṣīla* = desert]—land the second year after it has been broken up. Azamgarh.
Khilud—[*khiṇḍ* = to expand]—a woman's sheet. East districts (sār).

Khinchul—[*khiṇḍ* = to drag]—(1) the tightening of the strings of a bed, etc. (chārpāi); (2) the string used for working the stirrer in a churn. East districts (nētā).
Khīr—see *khil*.

Khīr—[Skt. *kṣhīra* = milk] (*jāur*)—rice milk & *ekajāṇak* (one ounce) of boiled rice is added to each *seer* of milk: then boiled and sweetened with brown sugar. *Ghar khīr* to *bāhar khīr* = if you have rice milk in the house you have it outside the house.

Sāvan na khāḍ khīr, na Bhāḍon khāḍ pād;

Arā! main to khāḍ ho khāḍ!

[Why was I born that I ate no rice milk in Sāvan nor gram pudding in Bhāḍon?]

Aisē karam kē baliyā,

Rāndhī khīr ho gayāḍ daligā,

[So unlucky is he, I cooked rice milk for him but it turned out meal.]

Khīrā—[Skt. *kṣhīraka* = milky]—the cucumber (*Cucumis sativus*). The *kakri* is a large variety.

Khīrak—[Skt. *kṣhāḍakikā* = a private door]—(1) a hurdle used as a door. Upper Duāb (chānchar); (2) an enclosure in which cattle are kept at night—see *ghēr*.

Khīrkā—(*kharanjā*)—masonry made of bricks set on edge.

Khīrkī—[*khīrak*]—a little side door or window.

Khīrlā—[*kāīr*]—clarified butter; Katthak's slang (ghl).

Khīrlāl—[*kāīr*]—cakes cooked in clarified butter; Katthak's slang.

Khīrmangāh—[Pers. *khīrman* = corn; *gāh* = place]—a threshing-floor. West districts (khalān).

Khīrsā—[Skt. *kṣhīra* = milk]—curds made of the beistyn or milk given by a cow for the first few days after the birth of her calf. East districts (pēush).

Khīrvā—[*kṣhīrā*]—fields near the homestead. Bundelkhand (gauhān).

Khīs—[Skt. *kṣhīra* = milk]—beistyn or milk given by a cow immediately after calving. Upper Duāb (pēush).

Khīsā—[Pers. *kīsāh*]—a bag or pocket. West districts (thailā): *khōl khīs kād karīsāh* = open the bag and eat wheat pottage.

Khīsārī—see *khīsārī*.

Khītarī—see *khītarī*.

Khītrī—see *khītrī*.

Khītvāh—see *khītvāh*.

Khīvayā—[*khiṇḍ* = to row]—a man who rows a boat (nāo).

Khizānah—see *khazānā*.

Khōḍ—[Skt. *kṣhoda* = pounding]—(1) pounded bricks; (2) (*khōyā*, *māḍ*) milk thickened by boiling used in making sweetmeats.

Khōḍā—[*kṣhōḍ* = to pierce]—a wooden beater or mallet for consolidating plaster (rāj).

Khobār—[Skt. *kroḍa* = a hog; *oḍa* = enclosure] (*bhāt, bhāṭṭā, bhāt, bhīḍ, khobār*)—*khubār, khubārā, khubārā*—a pig sty—see *sūar*.

Khobrā—refuse straw, etc., on the threshing-floor. East districts (gāṇthā).

Khōḍ—[*kṣhōḍ* = to dig]—(1) digging; (2) the sole of a plough. East districts (hal).

Khōḍāl—[*kṣhōḍ*]—(1) (*gōḍā, khankor, kōḍā, khuddā*) digging; (2) wages for digging.

Khōḍnā—[Skt. *kṣhān* (*gōḍnā, gōḍnā, kōḍnā*)—to dig. *Jō khōḍgā so girēḍā* = he that digs a pit shall fall into it himself.

Khogīr—the stuffed part of the saddle used with the pony cart, etc. (*ekkā*).

Khōl—[*kṣhōl*] (*chhōi, chhūchh, chhānchh, khōiyā, pād, pādī*)—the refuse sugarcane after the juice is expressed.

Khōlchhā—(1) the bark of a tree. East districts; (2) the side pocket in a woman's sheet. East districts (girah).

Khōlnī—the gram-parcher's poker. East districts (*bharbhūñjā*).

Khōiyā—see *khōl*.

Khokhā—[lit. hollow, unsubstantial]—of a bill of exchange—paid and discharged (*hundl*).

Khōl—[*kṣhōl* = to open]—an outer sheet worn by men and women: it differs from the *dohar* (qv.) in not being hemmed all round (*dopattā*).

Khōlā—[*kṣhōl*]—a ravine or water-course. West districts (nāl).

Khōlā—[*khallār*]—an old buffalo (*bhainās*).

Khōlā—[? corr. of *agaulā* (qv.)]—the upper part of the sugarcane. West districts (āg).

Khōlārā—[*kṣhōl* = to open]—the poppy capsule.

Khōlī—[*kṣhōl* = to open]—a gate, an open door. Kumaun (*darvāzāh*).

Khōlo—[*kṣhōl*]—a row of houses close together. Kumaun (*bākhāl*).

Khōlud—[*kṣhōl* = to open]—hollow—of ornaments.

Khōm—an evil omen connected with certain days and places.

Khōnch—[*kṣhōnch* = to thrust]—(1) a cattle muzzle. Lower Duāb and Benares; (2) a stick covered with bird lime (*lāsā*) for catching birds; (3) a basket for catching fish. West districts (*gāñjā*); (4) a handful of anything dry (*chuñgāl*); (5) an earthen dish.

Khōncht—[*kṣhōnch*, Skt. *kara* = tax]—a portion of the grain to be *Khōnchkar*—paroled given to the grain parcher.

Khōnḍar—[ef. *ghūnḍar*]—leavings or gleanings on the threshing-floor after the bulk of the grain is removed (*gharvā*).

Khōṇpā—(1) the sole of the plough. East districts (hal); (2) the outside

Khōṇpiyā—corner of a house. East districts (nok); (3) a shed for chaff. East districts (*bhusallī*); (4) a leaf platter for betel. East districts.

Khōṇrā—an enclosure for cattle. Bundelkhand (*gausālā*).

Khōṇrhar—the ring round the neck of the irrigation bag. Bundelkhand (*charas*).

Khoṇṭā—(1) a cattle muzzle. Lower Duāb and Benares (chhīnkā); (2) a bird's nest (ghoṇṭā).
Khoṇṭab—} to nip off the flowers or upper stalks
Khoṇṭā—} as in tobacco (badhiyānā).

Khopā—}
Khopī—} see khoṇṭā.
Khopiyā—}

Khoprā—} [lit. the skull; Skt. *kharpara*—(1)
Khoprī—} the head of the poppy. Kumsan (ḍoṇḍā); (2) the kernel of the coconut (nāriyal).

Khor—[*kholud* = to open]—a man or woman's sheet—see *khol*.

Uṇḍ pāno parāriyā jīnt lambī khor = stretch out your feet only to the length of your sheet (cut your coat according to your cloth).

Khor—[P Skt. *kāda* = to eat]—a vessel fixed in a cattle manger. Upper Duāb (lārāmṇ).

Khorā—} [*dhkhorā*]—a metal vessel from
Khorī—} which food is eaten, like the
Khoriya—} *kaṭorā* (qv.).

Khoriyā—[P Skt. *kriyā* = play]—the women's feast held on the night of the departure of the marriage procession, when they wear masks and dance.

Khorsi—[P *khour*: Pandit Kāshināth takes it to be Skt. *shoḍasha* = sixteen?—the ceremony on the 10th or 11th day after a death (*kriyā karm*).

Khoṭṭā—tobacco ashes. East districts (jaṭṭhā).
Khoṭā—see *khōā*.

Khshai mās—[Skt. *Kshaya* = lost]—a month in which there are two conjunctions (*sankrānt*).

Khshētrpāl—see *khētrpāl*.

Khuān—} a wooden tray: *khuānchā*
Khuānchā—} *farosh* = a huckster who
Khuānchah—} carries about articles for sale on a tray.

Khūbār—}
Khūbārā—}
Khubārā—} a pigsty—see *khobār*.
Khūbārī—}
Khubārī—}

Khūbhar—[*kāūbār*]—a net for quail, fish, or pig. East districts (jal).

Khūḍ—see *khūr*.

Khūd—see *khavid*.

Khudāl—see *khodāl*.

Khudāl—compartments in a privy (*paikhānah*).

Khudāl—[P Skt. *khandā* = a piece] (*kāūḍī*)—small pieces of grain (*kankī*).

Khūdhār—rags, refuse of grain. East districts.

Khūḍī—see *khuddī*.

Khūdkāsh—[*kāud* = own; *kāsh* = cultivation]—lands cultivated by the proprietor from time to time, as contrasted with *śr* which implies permanent occupation; but in the Upper Duāb the distinction is often not carefully observed.

Khudnī—[*khodnā* = to dig]—a wooden poker used by a grain-parcher, sugar-boiler, etc. (bharbhūjā, kolhār).

Khūhā—[cf. *khōī*]—(1) (*paṭvārā*) the sheath of the maize cob. East districts (makkā); (2) the empty dry ears of the *maṇṇud* millet. East districts (balurī).

Khujī—[Skt. *kūrjā*]—mange or itch in animals (*khāriṣh*).

Khukhānī—} a wooden poker used in a sugar-
Khukhānī—} boiling house, etc. Rohilkhand (kolhār).

Khūkhī—an insect which injures cold weather crops (*kūḍ*).

Khūkhū—a pig. East districts (sār).

Khukhuri—} [*kāukhāl* = hollow]—the empty
Khukhuri—} cob of maize before the seed
 falls or after it has fallen off. East districts (gāḷ).

Khukhuri—the billman's short sword.

Khull—a thick club. Rohilkhand (lath).

Khūnbahā—[*kāda* = blood; *bahā* = value]—a grant of land to the heirs of a person killed in battle.

Khūnch—}
Khūnchā—} see *khōāch*.

Khūnchī—[Pers. *kāda*, *kādaṇchā* = a tray]—a stand for sweetmeats. Rohilkhand (hāval).

Khūād—see *khūd*, *khavid*.

Khuāḍ—a small field. East districts (gāṭ).

Khūāḍnā—} to mix up clay with the feet for
Khūāḍnā—} making pottery (*kumhār*).

Khūāt—a share in a village. Azamgarh (hīppah).

Khūāṭ—} a spike or peg.

Khūāṭāhar—} [*kāūṭā* = a peg; *hāl* = a
Khūāṭāharā—} plough]—a plough of which the block is worn: contrasted with *naukar* (qv.): the ploughing with such a plough is *śo* (qv.) (*hāl*).

Khūāṭait—} [*kāūṭā*]—a tenure in which the
Khūāṭait—} shares are expressed in fractions
Khūāṭait—} of a given unit. Azamgarh.

Khūāṭārā—} [*kāūṭā*]—various spikes and props
Khūāṭārī—} in a cart. East districts (gāṭ).

Khūāṭī—[*kāūṭā*]—(1) a small peg or spike; (2) (*ḍurḍī*) the second crop of indigo growing from the roots of the previous year (*nī*); (3) stubble.
Khūāṭnā—[*kāūṭā*]—(1) (*kāūṭnā*) to roughen a grindstone (*rāhnā*); (2) to nip off the upper shoots of plants (*khōṭnā*).

Khuprā—[cf. *khop*, *khop*]—a light plough with a horizontal body. East districts (*hāl*).

Khūr—[Skt. *kāhur* = to dig] (*kāūḍ*)—(1) a furrow (*guṇḍ*); (2) sowing in a furrow after the plough (*bonā*).

Khur—} [Skt. *kshura*; rt. *kāhur* = to dig] (*kāu*—
Khurā—} *rī*)—the cloven foot of an animal.

Khūrā—notches on the beam of a plough by which the adjustment is altered. Benares (*hāl*).

Khūrā—[*kāur*]—a rope for fastening an animal to a peg. West districts (*khurān*).

Khurā—[*kāur*]—the spike which goes into the handle of the fodder cutter, etc. (*gāḍās*).

Khurāl—[*kāur*] (*ḍāḍn*, *gīḍn*, *gīḍn*, *gīḍn*, *gorḍn*, *khūrā*, *khurḍn*, *khurḍn*)—a rope for tethering an animal to a peg. East districts.

Khurānt—} [*kāur*]—land trodden up by the
Khurānt—} hoof of animals.

Khurāntā—[*kāur*]—foot rot in animals. Bundelkhand (*khurpakā*).

Khurān—see *khurāl*.

Khurchan—} [*khurochā* = to scrape; Skt.
Khurchanā—} *kāura* = a razor]—(1) an
Khurchanī—} iron scraper or poker (*kurādni*); (2) the scrapings of opium pots, etc.

Khurcharāl—[*khar* = hoof; *charnd* = to graze]—sees paid to the owner of grazing lands for allowing cattle to pasture (charl).

Khurchajak—[*khar* = hoof; *chajaknd* = to crack]—an ox or buffalo with the two parts of the hoof separated: considered a great fault in an animal.

Khurdāēh—[*khurd* = small]—the second threshing out of grain. Duāb (dāēh).

Khurdfaroshi—[*Pers. khurd* = small; *fa-*

Khurdfaroshi—[*rokhān* = to sell]—retail sale.

Khurd nokā—[*khurd* = small; *nok* = a corner]—shoes short in front (salāmshāhl).

Khurēl karnā—[*Skt. khar* = to dig]—to plough a field for the first time. Central Duāb (ēk-bāh).

Khurhuā—a mode of tying the blanket over the head to keep off rain. Oudh. See *kammal*.

Khurfā—

Khurfah—[*Pers. khurfah* = purslane (*Portulaca oleracea*).

Khurhā—[*khar* = a hoof]—foot-and-mouth disease in cattle. Oudh (khurpakkā).

Khurhuri—[*khar* = a hoof]—little knobs of silver or gold attached to a nose-ring: Suār's slang. East districts.

Khuri—[*khar*]—the cloven hoof of an animal.

Khurji—[*Arabic khurjīn*] (*akkhā, chhānī, goṭhiyā, gaun, gon, gun*)—panniers or packs for a pack animal: they are usually made of gunny (tāt) and are used by potters for carrying mud or bricks on asses. Similar bags are called *karbach* in Kumaon and *phānchā* in Garhwāl.

Khurka—a weed injurious to opium. East districts.

Khurma—a date: a sweetmeat made of wheat flour and sugar, so called from its shape.

Khurpā—[*Skt. kharapra*; *khura* = a razor]—a sort of spud used for weeding, rooting up grass, and softening the earth round young trees and plants. A smaller implement of the same kind is *khurpi, khurpiyā*: the iron blade is *khurpā*: the handle *bēnī, bēnī, bēnī, bēnī, bēnī*: the iron ring fastening the blade in the handle *shām, sām, muṇḍrī*: the spike of the blade which goes into the handle *nār, dānī, dānī*: and in the Upper Duāb *gūnchhā*.

Khurpālā—[*khar* = hoof; *palānd* = to barter]—a cattle dealer: properly a thievish class of cattle "coopers" who "doctor up" broken-down beasts and exchange them for sound animals (byopārī).

Khurpakā—[*khar* = hoof; *pak-*

Khurphajā—[*khar* = hoof; *pak-*

khāṅgū, khāraṅṅ, khurhā, khurhī, mūh-pakkā, pakkā, sikhā]—foot-and-mouth disease in cattle. West districts. *Khurphajā* is also used of an ox or buffalo with the two parts of the hoof separated, which is considered a great fault in an animal—see *khurchajak*.



Khurpi—[*khurpā*]—a small

Khurpiyā—[*spud* used in weeding, grass cutting, etc.; a scraper used in making sweetmeats, working leather, etc. *Khurpiyā* is used in the Central Duāb in the special sense of a cultivator who has no cattle and depends on spade husbandry. The opposite of this is *baileddā*.

Khurpiyāl—[*khurpi*]—the hoeing of crops.

Khursīfā—see *khurpakkā*.

Khuruhrī—[*Pers. khar* = hoof]—a pathway (pagṇāṇḍl).

Khuruhrī—a hole in the wall or a bracket for holding a light. East districts (dēorakhā).

Khurvāns—[*khar* = a hoof]—a rope for tethering an animal to a peg. East districts (khurān).

Khurpi.

Khushkā—[*khushk* = dry]—plain boiled rice among Muhammadans: corresponding to *bhāt* among Hindūs: *gadhe ko khushk* = boiled rice for an ass; throwing pearls before swine.

Khushkharid—[*khushk* = willing; *khariḍnā* = to buy]—indigo or other produce purchased direct from cultivators at market rates and not supplied under bond: private sale as contrasted with a public auction—see *badnl*.

Khūskhās—road sweepings, rubbish (kōrā).

Khushkī—[*khushk* = dry]—(1) dry weather, drought (akāl); (2) dry flour sprinkled over cakes: a Muhammadan term (parthan).

Khushksāl—[*khushk* = dry; *sāl* = year]—a year of drought (akāl).

Khujahan—[*khūntā* = a spike] (*khūfīhān*)—land after a crop of arhar (*Cytisus cajan*) of which the stumps are left in the ground after harvest until the land is ploughed for the next crop.

Khujahar boab—[*khūntā* = a spike; *hal* = plough]—to sow seed in the furrow left by the share of the plough. East districts (bonā).

Khujaharā—[*khujahar*]—a light plough with *Khujaharā*—[*a horizontal body*: an old worn-out plough. East districts (hal).

Khujānā—[*khūntā* = a spike]—(1) to sharpen a ploughshare. East districts (chāṇḍvānā); (2) to get a flour mill roughened (rāhnā).

Khujīhan—see *khujahan*.

Khutthā—[*bhūṇīpārā, shunh*]—the knotty

Khutthī—[*stump of a tree*.

Khwājā khizr—(*baran*)—the god of water and woods. "He is properly one of the great Muhammadan saints to whom the care of travellers is confided. He is the Hindū god of water (not actually a member of the Hindū pantheon, but Hindūs do not object to worship him) and is worshipped by burning lamps and feeding



Khurpā.

kh = inflamed: *phatnd* = to crack] (*aschū, bātān, bekān, chhapkā, chhaprā, gorkhor, kamkhor, khamorjā, kuṣū, khāṅg, khāṅgū,*

Brahmans at the well and by setting afloat in the village pond a little raft of sacred grass with a lighted lamp upon it. (Ibbetson, *Panjab Ethnography*, p. 114.) "Muslim women fast in his honour on every Tuesday in the month of Bhādon (August-September) and call the fast *Khājē kidar kā rojā*." (Grierson, *Bihar Peasant Life*.) "He is a prophet who, according to oriental tradition, was prime minister and general to an ancient king of Persia called Alexander, or to Kaikobād (not Alexander of Macedon). They say that he discovered and drank of the fountain of life, and that, in consequence, he will not die till the last trumpet. He is by some confounded with the Prophet Elias." (Herklot, *Qānūn-i-Islām*, p. 87.) Also see Chap. XXVII for further details regarding him and the honour paid to him by Muhammadans.

Khwēntar—a sling for scaring birds. Kamaun (gophanā).

Kibārgān—[*kivār*]—the lintel of a door. Bundelkhand (sardai).

Kich—[Skt. *kachcha* = a marsh]—mud, swampy ground. *Aglē pāni pich-kich* = first comes the rain, then the mud.

Jaiso sē tuiso milo, milē nēch sē nēch;

Pāni mēn pāni milē, milē kich mēn kich.

[Like should mix with like: the mean with the mean, water with water, and mud with mud.]

Kil—[Skt. *kila*]—a spike, peg, nail.

Kilā—[Skt. *khila* = desert]—forest land taken up for temporary cultivation. Kumaun (ijhar).

Kilā—beistyn or milk given by a cow immediately after calving. Central Duāb (pēusf).

Kilānā—[*kil*] (*kirānā*)—to winnow grain with a fan—see *usānā*.

Kilī—[*kil*]—(1) a small peg, nail, spike; (2) the system of working a well with two pairs of oxen which are changed alternately by taking out a spike in the yoke: the opposite is *nāgaur* (qv.). Central Duāb; (3) the handle or stilt of a plough (hal).

Kiliyā—[*kilī*]—the man who drives the two pair of oxen at a well. Central Duāb (pairhā).

Kilkeyā—[*kilī*]—a sort of guineaworm which attacks the feet of cattle. Central Duāb (nāharuā).

Killā—

Killī—

Killo—see *kil*.

Kilri—

Kilri—

Killī—[*killī*]—a sort of tick which clings to cattle.

Kilvā—[*kil*]—a large hoe or mattock.

Kilvāi—[*kilvā*] (*gānā*)—a heavy wooden rake used for collecting weeds, and softening the surface of a field which has been baked by the sun after rain or irrigation. Rohilkhand.

Kilvānā—[*kil* = a nail]—*lit.* to have nails driven into anything: hence to bring a person under magical influence: nails or wooden pegs are driven into a house to keep off evil spirits (see Herklot's *Qānūn-i-Islām*, p. 225, etc.)

Kilmā—pieces of sheep's head cut up for frying: a cook's word.

Kimukht—[*kirkin*]—prepared horse, ass or mule skin.

Kimukhtī—[*kirkin*]—shoes made of the leather known as *kimukht*.

Kināri—[*kinārā* = a border]—a kind of lace used as edging (*gotā*).

Kinkhl—[Skt. *kanika* = a grain of wheat]

Kinkl—[*kanki*]—small broken grains.

Kirā—[Skt. *kīṭa*] (*kīṭi*)—an insect, worm, etc. *Admī anāj kā kīṭā hai* = man is but a grain worm: *gū kā kīṭā gū hi mēn rahē* = the dung insect lives in dung—i.e., every one likes his own element.

Haṇṣē bājā, bān muskyāḍ.

Junhārī ṭērī kahān pīṛē?

Kā karān bhūyā, kā karān bīr?

Kīṛā kā mārā bhay fagīr.

[The bajra laughs, the cotton smiles; why art thou in pain juār? What can I do brethren, what can I do brother? He whose field worms attack becomes a beggar.]

Kirā—[*kīl*]—a silversmith's mould (*sunār*).

Kirānā—[*kirā*]—of a man or animal—to be attacked with worms.

Kirānā—[Skt. *kṛayana* = purchasing]—various kinds of spices and groceries.

Kirānā—[*kilānā*]—to winnow grain by throwing it about in a fan: not throwing it in the air which is *phatakānā* (*usānā*).

Kirānchl—[prob. Port. *carraugem*]—a two-wheeled covered cart, used for conveying goods and passengers.

Kirāo—[Skt. *kalāya*] (*kēṛāo*)—the small pea. East districts (maṭar).

Kirayiyā—[? corr. of *kīyārī*]—a small field. Duāb (gātā).

Kirhir—the mat put in the bottom of a cart. Oudh (gārī).

Kirī—see *kirā*.

Kirī—a seed used in weighing: a *Sunār's* word. East districts: cf. *ghuṇṅchl*.

Kirihā—[*kīṭhī*]—a grass or straw mat.

Kirihri—East districts (tarai).

Kiriya—[*kiruyiyā*]—(1) a small field. Duāb (gātā); (2) the irrigation beds in a field. Duāb (kīyārī).

Kirkhl *nirāb*—to weed a field. East districts (*nirāi*).

Kirkin—[supposed to be a corr. of *kharkā*, as made of donkey hide]—ahagreen leather (*kimukht*).

Kirsān—see *kisān*.

Kirvārā—[*kirvār*]—wedges for fixing the pots in the Persian wheel. Bundelkhand (arhā).

Kirvaṭ—[*kirvā*]—laud after a crop of peas. East districts.

Kisān—[Skt. *kṛishāna* = a ploughman; rt. *kṛish* = to drag] (*kirsān*)—a husbandman, farmer.

Ninā ālas kirsān ko khovē,

Jār ko khovē hānsī

Gahūā byāj sahākkār ko khovē

Chor ko khovē khānsī.

[Sleep and indolence ruin the husbandman: a laugh betrays a lover; pawn-broking ruins the merchant, and a cough the thief.]

Another version is—

Ālas ninā kirsān khovē, chorē khovē

khānsī;

Hañsi muskurī sūdhā khovē, Brahman khovē dūsi.

[Indolence and sleep ruin a cultivator, coughing a thief: laughing and flirtation are the ruin of an ascetic, and a slave girl of a Brahman.]

Kisbat—[Arabic *kisat* = dress]—a case in which a barber carries razors, etc. (thailā).

Kishtī—[corr. of *kashī*]—a bout (nāo).

Kisnai—[*kisān*]—husbandry, farming. *Khēt chaphē kisnai jāniyē* = know a man to be a farmer when his crop is ripe.

Kisvat—see kisbat.

Kiṭkīrā—moulds used by a goldsmith (sunār).

Kivār—

Kivārā—} [Skt. *kapāṭa*] (*kāvār*)—the leaf of a

Kivārī—} door (pallā).

Gūjar Rāngar do, kutā billi do;

Yē chār na ho, khulī kivārī so.

[The Gūjar and the Rāngar (well-known thieving tribes) are two, the cat and the dog two more—were it not for these four, you might sleep with open doors.]

Chalo sakhi Rājān darbār!

Ham sukhi ki tum sukhar?

Ek sukhi utā bolī yon.

Pavan tagē to jivē kyon?

Imli mēn sē utā patāng.

Pavan lāgē mērā aṅg.

Jo nahīn dēti jhapat kīndr,

Uṛjāti main kos hajār.

[Come, comrade, to the king's court. Am I happy or are you? One comrade spoke thus—“If the wind strike me, how can I live? A kite flew down from the tamarind and the wind struck my body. Had I not shut the door quick, I would have been carried off a thousand miles” (from the native nonsense book).]

Kiyār—[Skt. *kēdāra*]—land under rice. East districts (dhankar).

Kiyārī—[*kiyār*]—(1) (*barahī, bigahī, kiriyā, purā*) the beds or subdivisions made in a field for the purposes of irrigation. The smallest beds are those in a fenugreek field—see *mēthī*; (2) the crop of transplanted rice in the Hills (*dhān*); (3) the evaporating pans in which salt is made—see *khārī*; (4) rice land. Azamgarh (dhankar).

Kiyūfārī—rings of wood at the mouth of the irrigation leather bag. Duāb (charas).

Kolā—[Skt. *koṣha*]—(1) the fruit of the *maḥuā*, (qv.) tree; (2) the pulp covering the seed of the jack fruit (*kathal*); the silk cocoon.

Kobā—} [Pers. *kob* = striking]—the mallet or

Kobah—} pounder used by a shoe-maker or book-binder to join the edges of leather which he has previously smeared with paste (*jildsāz, machi*).

Kochnā—[Skt. *kuch* = to mark with lines]—an instrument for making ornamental lines on papyrus (*nānbāf*).

Kodo—[Skt. *kodrava*] (*kodrá, kodram, kuduvān*)—a small millet (*Paspalum serobiculatum* or *frumentaceum*). “Kodo is regarded as an inferior grain. It is not used in the *hom* or other religious ceremonies of the Hindūs, and in some parts of the district the people have a fable that hell (*naraka*) is the fate of any one who dies within 21 days of eating it. It is husked

with great difficulty and *kodo darad* is used figuratively for *to harass*” (J. R. Reid, Azamgarh Sett. Rep., p. 115). It is also said to be the resort of snakes and therefore poisonous.

Kāśē kuduvān, urī bhusi,

Naulā margayo apni khusi.

[When the kodo is threshed and the chaff flies about the weaver dies straight off.]

Kolā—[Skt. *kokila*] (*kaulā*)—charcoal. *Kolān kī dallālī hāch kāśē* = bargaining in charcoal means dirty bands; *asharfī lufē kolē par mohr* = your gold mohurs are robbed and you are sealing up your charcoal, i.e., penny wise pound foolish.

Kolēr—see koir.

Kolērār—land held by the *Kolērs* or market gardeners: land under garden vegetables. East districts (bārī).

Koftā—} [Pers. *koftān* = to pound]—meat

Koftah—} pounded up and cooked in balls.

Kohā—(1) divisions in a sugarcane field. East districts (*mēhā*); (2) a small flat earthen vessel used for mixing flour and cooking pulses and vegetables.

Kohār—(1) the frame at the mouth of a well (*jaṅglā*); (2) the beam of the irrigation lever. Upper and Central Duāb (*dhēnkīl*).

Kohē phūṭnā—of sugarcane, to sprout. Rohilkhand (*kultā*).

Kohēs—

Kohil—

Kohilā—} [Skt. *kūhēlikā, kuhēlikā*]—a fog

Kohirā—} (*ṭusār*).

Kohr—

Kohrā—

Koilī kī roṭī—[*koḍ*]—bread made of the berries of

the *maḥuā* (qv.). East districts.

Koinā—

Koindā—} [*koḍ*]—the seed or fruit of the

Koindi—} *maḥuā* (qv.).

Koinl—

Koir—[*koēr*]—green chopped fodder. East districts: cf. *lēhnā*.

Koirār—} see *koērār*.

Koirār—

Kokh—[Skt. *kukhi*]—the belly of an animal.

Kol—} [Skt. *kūla* = a slope, a heap]—(1) a ra-

Kolā—} vine. Hill districts; (2) a grain measure. Gahwal. See *muṭṭhī*; (3) a small field;

properly a field near a house or one closed on two or three sides with water. East districts (*gāṭā*).

Kolhār—} [*kolhā*; Skt. *vāta* = enclosure]—

Kolhārā—} the sugar factory, comprising the

Kolhaur—} sugarcane mill and boiling

Kolhaurā—} house. East districts (*kolhvār*).

Kolhāvan—[*kolhā*]—fees given to carpenters for repairing sugarcane mills.

Kolhū—[*kolū*]—the country sugarcane mill.

Sunday is the proper day to start pressing. Its parts are as follows:—

(a) the hollowed block forming the bed of the mill, *kolhū*, throughout the Province. The hollow cavity in this in which the pieces of cane are placed—in Azamgarh *kundī*; in Gorakhpur *koṭhī*; in the Upper Duāb *mohan*; in Rohilkhand and West Oudh *ghān, mohan, haṛīgā*; in Benares *ghagrā*; in Kumaun *Kunī*,

ghānī; in the Central Duāb *gāndā*. Round this a rim of mud *pār*, *piṇḍ*, is placed to prevent the cane slips from falling off. In Rohilkhand, when this cavity is large, the mill is called *ghānā*; when small *picchāriyā*. The iron ring fixed round the block to strengthen it is in the Upper Duāb *kuṇḍāl*; in Rohilkhand *kuṇḍrā*, *koṛar*, *taurik*, *taug*. The iron ring round the cavity to prevent the edge from being worn away is in the Central Duāb *muḥār*; in the East districts *moreḍr*. The bevelled side of the cavity is to the East *sirvā*, *pāvāt*; the saucer-shaped cavity for the cane slips *chīṣī*. The upper rim of the block is *pachkar*, *pachhran*; *bhaun* in Rohilkhand; *roṛā* in the Western districts; in other places *pā-char* are small pieces of wood put in the cavity to help in crushing the cane. The drain for the juice cut in the bottom of the block is usually *nērud*; in Benares *ghānā*, *ghandā*; in Rohilkhand *ghol*, *ghull*, *muṛā*; in the Upper Duāb *nārā*. The wooden spout through which the juice drops is generally *par-nārī*; in East Oudh *panārī*; in the Eastern districts *paṇḍā*, *paṇārī*; in Rohilkhand *nālī*; in the Upper Duāb *nalud*; in Farrukhābād *parakhiyā*. In the base of the block a groove is cut, in which the shaft of the driving gear works. This is usually *rah*, *ghagrā*.

- (b) The horizontal beam to which the oxen are yoked is in Rohilkhand and the Upper Duāb *pāt*; to the East *kāthri*, *kāthar*; in the Central Duāb and Oudh *kāntar*; in North Oudh *paṭiyārā*.
- (c) The upright beam or pestle which works in the hollow of the mill and crushes the cane is in the West districts and Rohilkhand *lāṭh*, *chūran*; to the East *jāṭh*, *pāt*, *mohan*; in Kumaun *muṣṭ*. The ball at the end is *āṇrī* in Rohilkhand; the end cut to a point in the Upper Duāb *chāliyā*, *chāṭiyā*; more generally *mūṇḍī*, *mūṇrī*, *mūṅgar*, *mūṅorī*. The twisted piece of wood joined to this is generally *chīriyā*, *beliyā*; in the East districts *ṭaran*, *ḍhōṅkā*; in the Upper Duāb *ḍhabkā*, *ḍhabkī*.
- (d) The upright post fixed to the horizontal beam is in the Upper Duāb *mānak*, *kambhā*; in parts of the Upper Duāb, Rohilkhand, and Oudh *malikham*; in the Central and Lower Duāb *khūṇṭā*; in the East districts *malikham*, *markham*, *mirkham*.
- (e) The piece of wood which keeps the beam of the driving gear in the channel at the base of the block, *jibhā*, *jibheilā*, *jibhēlā*, *jibhā*. A second piece of wood, sometimes known as *kanail*, is sometimes added.
- (f) The rope of straw, etc., supporting the pestle by fastening it to the upright beam—to the East *kanmāṇṭrā*; to the

West *khainchī*, *qainchī*. A bamboo known to the East as *kārha*, and to the West *ḍandilā*, is attached to the horizontal driving beam by a piece of rope *audlī* or *divdlī* *pachhaudhī*; and the other end is fastened by a piece of rope known as *audlī* or *divdlī* *agaundī* or *nādhā*; and to the West *tanai*.

- (g) The driver's seat on the horizontal beam is—to the East *harsā*, *harsaudhā*; in the Upper Duāb *pāt*; in Kumaun *pāṭh*.
- (h) The thong by which the horizontal beam is connected with the yoke is generally *nār*, *nārī*; in Kumaun *nārō*; or, if made of flax, *jotiṅorō*.
- (i) The circle in which the oxen move is in the Upper Duāb *pair*; in Rohilkhand *pairhā*, *pārā*; in the Central Duāb *pāṛī*; in the East districts *paudar*; in South Oudh *bhavan*. In the Duāb the inner ox is *dhīṭard*; the outer *pāgur*.
- (j) The receptacle for the cane before it is cut—see *gāndrā*.
- (k) The wooden mallet for pressing the pieces of cane under the crusher is usually *thāpī*. In the West districts the cane as it is being crushed is stirred with a piece of iron *khail*, *phal*; and the man who does this work uses a leather gauntlet *thapki*, *kāthī*, *kaṭhikī*, *kaṭharkā*.
- (l) The pot into which the juice drops is usually *ṭhiliyā*, *hāndī*; in the Duāb and parts of Rohilkhand *bojhā*; in Oudh and East Rohilkhand *māt*, *maṭor*, *maṭā*, *kūnchī*, *kuṇḍī*; in the Upper Duāb *kachhālī*, *nichānī*; in other places *nānā*, *chāṭā*, *kuṇḍā*. The strainer for the juice as it falls into the pot is *chhīlā*, *chhīpā*, *raschhannī*.
- (m) The pot for removing the juice to the boiler is in the Upper Duāb *bāhnī*; in Rohilkhand *karkā*, *ḍorī*, *sāyā*; in parts of Oudh *koṛāḥ*; in parts of Bundelkhand *chāinkā*.
- (n) The block on which the cane is cut—in the Upper Duāb *nēhī*, *baḍḍī*; in Rohilkhand *oṭ*, *oṭā*; in the Central Duāb *oṭ*, *kuṭrā*; in the East districts *niruhā*; in South Oudh *roḍā*.
- (o) The apparatus for lifting out the crusher in order to clean the mill—in the Upper Duāb *chānṛī*; in the East districts *lamisāḥ*, *lamasā*, *ḍhokā*.
- (p) The basket from which the mill is fed. In the Upper Duāb *jhāl*, *jhallā*; in the Duāb and Rohilkhand the large basket is *orā*, *khānchā*; the small basket *orī*, *oriyā*, *khachiyā*; in Bareilly *jhaudā*; in Rae Bareilly *jhaunī*.
- (q) Among miscellaneous terms,—for the pieces of cane cut up ready for the mill see *gāndērī*. As much chopped cane as can go into the mill at one time is *ghān*, *ghandā*, *ghanī*. As much juice as can be boiled at one time is *tāo*. For the cane after the juice is expressed see

(akor); (2) the first watering of the spring crops. West districts.

Maṅgair mēn nahā dī thī kor;

Kyā! tērē bailōn ko lēgāyā chor?

[What did a thief steal your oxen that you did not (do such an urgent duty as) water your crops in Aghun?]

Kor—[Skt. *koṣṭi*]=the sides or edges of cloth.

Korā—[see. to Platts Skt. *kapardaka* = knotted like hair]—a horse whip (chābuk).

Korā—[P Skt. *kṛnala*] any thing unused such as cloth, vessels, etc.

Korā—[*kor*]=the first watering of sugarcane or the spring crops (kor).

Korāf—[*korāf*]=digging (khodāf).

Korāṅgā—[*pālā*]=a basket plastered with mud and crowding in which rice is stored. Hill districts: cf. bakhār.

Korānjā—[*kaur*; Skt. *karala* = a mouthful; *andj* = grain] (*savaiyā*)—an allowance to a labourer who only gets his food from his master. East districts (mazdūr).

Korār—} land held by the caste of *Korār* or
Korār—} market gardener, and used for growing vegetables. East districts (bār).

Korār—[Skt. *kundala*]=an iron ring to strengthen the block of the sugarcane mill. Rohilkhand (kolhū).

Korā—} the roasted ears of maize. Upper Duāb
Korē—} (*gadā*).

Korhā baithano—[P *korā* = leprosy]=the room in which a woman is delivered. Kumān (obar).

Korh—} [*korā* = leprosy]=a leprosy-

Korhiyā—} looking disease of a fungoid

Korhiyān—} nature which attacks tobacco.

East districts: cf. kāpti, chīngurān.

Korā—to dig; to hoe (khodnā).

Tin kiṅārī, tērāh kor,

Tab baṅhē ūkh kī por.

[Give three waterings and thirteen hoeings, then the knots of your sugarcane will grow.]

Koro—(1) the rafter of a house, usually of bamboo—see ballā; (2) the long stalks of the castor oil plant used for roofing.

Kos—[Skt. *koshā*=properly the range of the voice in shouting; rt. *krush* = to cry out]=a measure of length; “the variation in its length in Upper India depends, according to Sir H. M. Elliot, upon the valuation of the *gaz*: for the *kos* consists of either 100 cords (*ṇandā*) or 50 *gaz* each, or of 400 poles (*bāns*), each of 12½ *gaz*, making in either case the *kos* = 5,000 *gaz*; and the value depends therefore on that of the *gaz*; the actual measurement of the distance between the *kos* pillars (*minār*) still standing in the Upper Provinces makes the *kos* = 2 miles, 4 furlongs, 168 yards, at which rate the *gaz* is = 32½ inches, approaching the 33 inches assumed by the British Government as the standard.” (Prof. Wilson.)

Kosā—[Skt. *koshā* = a sheath]—(1) the pod of peas *arhar* and other pulses. West districts; (2) a large earthen lamp saucer. East districts.

Kosaḥ jēonār—[*kosā*, *jimā* = to seed]=a rural ceremony in the Eastern districts. On the day the grain is being cut they worship the local ghosts (*bhūt*, *jāk*, etc.). They take a large lamp saucer (*kosā*) to the field with milk and cow-

dung fuel. They boil some rice and milk in the saucer, and when the rice swells give it to a crow, Chamār, or ploughman.

Koṣ—[Skt. *kūṣa*]=a peaked crest of a hill. Hill districts (būngā).

Koṣ—[Skt. *koṣṭa*]=a fort: a house surrounded by a wall.

Koṣar—[Skt. *koṣara* = the hollow of a tree] (*kānd*)=sugarcane hollowed out by the *sāṅr* (qv.) insect. West districts.

Koṣh—}[Skt. *koshā* = a store-room]—(1)

Koṣhā—} the upper storey of a house on which people sit and sleep: *nikti hūṇṣā*, *chārhi kothān* = when a word leaves the lips it is proclaimed from the house tops; (2) a house with a flat roof made of beams and earth. West districts; (3) (*koṣhī*, *koṣhīlā*, *koṣhvār*, *kuṣhīlā*) a house granary (bakhār).

Koṣh Anē lagnā—[Skt. *koshā* or *koshīṣa*]=of cereals—to be in the stage at which the ear forms. Upper Duāb.

Koṣhālā—}[Skt. *koshīṣa*]=a sack, a bag.

Koṣhāl—} *Hing kī koṣhālī, bās ās hās* = the asafoetida bag never loses its smell (You may break, you may chatter, the vase if you will, but the scent of the roses will cling to it still).

Koṣh bāns—[*koṣh*] (*bāns*, *bānsvārī*, *bānsvārī bāsvārī*, *bāsvārī*, *ghārī*)=a clump of bamboos. East districts.

Koṣhār—}

Koṣhārā—}[*koṣh*]=a grain store, a store-room.

Koṣhārī—}

Koṣhārī—[*koṣhār*]=the man in charge of a store-room.

Koṣhī—[*koṣh*]= (1) a house roofed with beams; (2) a bank, a merchant's office; (3) a wooden cylinder to support the side of a clay well (*garāvārī*); (4) the cavity in the block of the sugarcane mill. East districts (kolhū); (5) a closet, a house granary. *Chor kī mā koṣhī mē sar dēkh roṣ* = the thief's mother through shame hides her head in the closet and weeps: *koṣhī dhoiyē kich hāth lagī* = when you wash out a closet you get mud on your hands.

Koṣhīlā—[*koṣh*]=a house granary.

Koṣhīyā—[Skt. *koshīṣa*]=an ox whose horns project in front. East districts (jhuṅgā).

Koṣhīlā—}

Koṣhīlā—} see kothālā.

Koṣhīlā—}[*koṣh*] (*obā*)=a closet or inner room in a house.

Koṣvāl—[Skt. *koshīṣa pāl* = guardian of a house]—(1) the chief police officer of a town; (2) (*ghokand*, *jhukand*, *jhukhand*, *piṅkar*) a wooden poker.

Koṣā—[*koṣ*]=the *makāl* (qv.) tree. Lower Duāb.

Krishnā paksh—[Skt. *kriṣhṇa* = dark; *pakṣa* = fortnight]=the dark half of the month (paksh).

Krittikā—[Skt. *kṛittika*; rt. *kṛit* = to cut]=the third lunar asterism (nakshatra). The cultivators towards Allahābād have an idea that the word has some connection with *kṛid* = an insect, as rain in that asterism brings them.

Krittikā to korī gai, Ardrā mē, na bānd,

To yōn jāno Bhaddālī kāl machāvē dūd.

[The *Kṛittika* asterism has passed without rain, and not a drop in *Ārdrā*. Then says Bhaddali, be sure famine will give trouble.]

Kriyā—[Skt. *kriyā* = doing, performance]—(1) a solemn oath (halaf); (2) a funeral rite.

Kriyā baithnā—to sit mourning for the period of impurity after a death in the family.

Kriyā karm—[*kriyā*, Skt. *karma* = act]—the regular funeral ceremonies for a Hindū: contrasted with *jalparvāh* (qv.). For an elaborate account of the ritual see Atkinson's *Himalayan Gazetteer*, II., 917 ff. For some of the death ceremonies see *barsā*, *chaubarsā*, *chhamāhī*, *chitāpindā*, *dīpdān*, *ghaṇṭ*, *kapāl kriyā*, *karṭā*, *khaur*, *khorsā*, *mātampursā*, *pañc kathiā*, *pindā*, *pitrapakṣā*, *satrahvin*, *tērhlīn*, *tillājul*. For the burning see *dāh kriyā*; the bier *arhī*; the shroud *kafan*; the cremation place *ghāt*, *marghaṭ*, *masān*, *smashān*: the pyre *chitā*.

Kūān—[Skt. *kūpa*] (*chāh*, *najoharī*)—a well.

For the various kinds of wells see *kachchā*, *pakkā*, *indārā*, *bāoli*, *pālā kūān*, *choā*; for a clay well fallen in *jhērā*; a well that does not hold water *jhānjh*; the excavation for a masonry well *dhalā*; the spring sot; the hole for spring bam; a percolation well *barhāt*; the masonry cylinder *golā*; the earthenware hoops used to support the sides *gāñ*; the wooden cylinder to support the sides *garāvārī*; wells so supported *budhjār*; wells with two cylinders *doband*; the wooden support of the cylinder *jākhan*; a well which works two buckets *do-āddā*; three buckets *tiāddā*; four *chauāddā*; a well-sinker *kuiyāhā*; rushes at the mouth of a well *chik*; the wooden frame-work at the mouth *jaṅglā*; the beam across the mouth *sardar*; the masonry platform *mañd*: the place where the water is poured out of the bucket *chauñphā*; posts to support the pulley *khambh*; mud pillars used for the same purpose *thūhl*; the cross-beam resting on the posts *miyār*; the spikes or pegs to support the pulley *axlē gūriyā*; the axle of the pulley *akhautā*; the pulley *charkh*; the sloping pathway for the oxen *naichī*; the place where the oxen are turned *moñrā*; wells worked with two pairs of oxen yoked alternately *khl*; those worked with one pair *nāgaur*.

Ghar ghar duniyā bāori: *kahān chām sē Rām*:

Bardhan thūstē kātā mēn, karē āpno kām:

Karē āpno kām, jhāñh sabb koi ālāp;

Aid kahā voh Rām jāun ghar ghar mēn tāp:

Kahī Girāhar Kavirāt. Rām kī yāh mahimānī.

Rāt ko dhuan khd, dīx ko ghovē pānī.

[All the world is so mad as to call leather Rām. They push the oxen into wooden yokes and take work from them! What sort of Rām is he who warms himself in every house. Says Girāhar the poet: "this is the hospitality shown to Rām—to be smoked all night and lift water all day. (This is a satire on the well man who cries 'Rām' as the bucket rises. He illtreats his cattle and takes the leather home and dries it over the smoke at night.)"]

Āyē Rām dhanuā dhārī!

Bolāh phulkā lāī, dāl nīyārī!

[A joke. The man at the well calls out "Rām has come who bears the bow!" (but looking round he sees his wife with his breakfast, and goes on) "She has brought sixteen cakes not to speak of the pulse!"]

Hal harē, koihā karē,

Kuāntā madhurī chāl:

Dī pur bhārē bhārē!

[Drive your plough evenly without stopping, the cane mill hard, the well cattle at a medium pace, and bring two full buckets every time!]

Asī lāl, unāsī kūān

Tā par Rāo piyād mād

[A local proverb about Unasiya in Pargana Khairābād of the Sitapur district = in spite of 80 lakes and 79 wells the Rāo died of thirst (see Oudh Gazetteer, II., 122).]

Kūān khētī, tupak hatiyār;

Jab jōrogē tabhī tayār.

[A well is for cultivation what the musket is among weapons—always ready when you put it in gear]—*Hari dyē andar gyānī* = God has come who knows the inmost heart—(the cry of the man at the well as the bucket rises).—*Gāfī kī muskurāī, kūān Rām Rām* = use "chaff" when driving a cart! but "Rām Rām!" when you work the well. "Digging a well should commence on Sunday. On Saturday night little bowls of water are set round the proposed site and the one which dries up least marks the exact site for the well. The circumference is then marked and they begin to dig leaving the centre lump of earth intact. They cut out this clod and call it *khawājā jā*, and worship it and feed Brahmans. If it breaks it is a bad omen and a new site will be chosen a week after" (Ibbetson, *Panjab Ethnograph*, 119).

Kūānbāndī—[*kūān*, band = fastened]—an assessment on wells.

Kuār—[Skt. *kumāra* = a boy] (*āsin*, *asauj*, *asoj*)

—the 6th Hindū month—September-October, *Kuār jāpē kā dūr* = *Kuār* is the gate (opening) of the cold weather.

Asojā badi māusā jo deai Shanivár,
Samyo hovai kirvoro; josi karo bichdr.

[If the last day of the dark fortnight of Asoj fall on a Saturday it will be an average season—so say the prophets.]

Kuārā—[*kuār*]—(1) an unmarried man, a bachelor; (2) a kind of pulse (*Cyamopsis psoralioides*) (gavār, guār).

Kuārī—[Skt. *kumārī*]—(1) an unmarried girl; (2) rice sown with the first fall of rain and cut in the month of *Kuār* (September-October).

Kuār lahrā—the short heavy showers and broken weather at the close of the rains.

Kubrī—[*kubrā* = humpbacked]—a walking stick with a curved head (*chharl*).

Kūchā—[Skt. *kūchā* = a bundle of grass]

Kūcharā—[Skt. *kūchā*]—a long twig broom used for sweeping up leaves and rubbish. East districts (*kharhar*).

Kūchl—[*kūchā*]—(1) a brush or broom used for cleaning thread; (2) a wisp of grass for cleaning a pot. West districts (*jūnā*).

Kūchnā—[*kūchā*]—(1) a grass rope. Rohilkhand (jūn); (2) a wisp of straw for cleaning a pot. West districts (jūnā).
Kūcho—see kūchā, kūchī.



Kudhiya.

known as *kudkhyo* and *halukhyo* (qv.) take place. The *kudkhyo* takes place in the morning or evening, and begins by lighting a lamp before the household deity and offering rice, flowers, and balls made of turmeric, borax, and lemon-juice known as *pityā*. The conch then sounded, and the owner of the field or relative whose lucky day it is takes 3 or 4 lb of seed from a basin and carries it to the edge of the field prepared for its reception. He then scrapes a portion of the earth with a *kutālā* (whence the name *kudkhyo*) and sows a portion. One to five lamps are then placed on the ground and the surplus seed is given away." (Atkinson, *Himalayan Gaz.* II. 856.) See *halāḥṭā*.

Kudrā—see kudāl.

Kuduvān—see kodo.

Kudvārā—[*kudv*]—a stretch of water produced by percolation from the soil of land springs situated below the surface.

Kuhās—

Kuhāsā—

Kuhil—

Kuhilā—

Kuhir—

Kuhirā—

Kuhrā—

Kührā—

Kuidar—[*kūdn*] (*kuidar*)—a hollow that marks the existence of a well. Lower Duāb.

Kuill—[P Skt. *kundala*]—wooden rings at the mouth of the irrigation bucket. Duāb (charas).

Kuidar—see kuidar.

Kuiyar—[Skt. *kūpākāra* = well-maker] (*gāo*—*Kuiyā*)—*takḥḥor*, *ēhā*, *sēhānā*)—a well-sinker.

Kujiyā—[corr. of Pers. *kūzah*]—a porous earthen pitcher with a long neck for holding water: for similar metal vessels cf. *afābā*.

Kūktī—[*kūkhāḥ*]—an insect which injures cold weather crops.

Kūknī—[*kāngnī*]—the *kāngnī* (qv.) millet. Bijoor.

Kukri—[*kūkā* = to wind]—(1) spun thread.

Kūkri—Upper Duāb; (2) the cob of maize.

Kulā—[corr. of Pers. *qulāh* = the top of any thing]—a large cap (topi).

Kulai—the English field pea (*Pisum arvense*).

Kumaun (mafar).

Kulēono—irrigation. Kumaun (ābpāsh).

Kulfā—[corr. of Pers. *kūrfah*]—paralane (*kūrfā*).

Kulhā—[cf. *kullā*]—sugarcane, etc., at the sprouting stage: *kulhā*, *poṭ*, *sāi* are used for the blades of wheat, etc., as they come overground. Central Duāb.

Kulhārā—[Skt. *kūhāra*, *kūhārika*]—a carpenter's adze.

Kulhārī—[*kūhārā*]—a small adze.

Kulhiyā—[Skt. *kufikā*]—a small earthen cup; *kulhiyā divālī ki* = a cup with rice nicely arranged in it, offered at the *Divālī*, and hence is proverbial for anything nicely decorated.

Kulhrā—[Skt. *kūṭa*]—an earthen drinking vessel shaped like the *dhāḥorā*, which is of metal. East districts.

Kuliyārī—a hobble for cattle. West districts (chhān).

Kulkhar—alloyed, impure silver—Sunār's

Kulkhār—slang. East districts. (*talahā māl*).

Kulki—a pipe bowl. Katthak's slang (chilam).

Kullā—[cf. *kulhārā*]—a kind of hoe used in the hills (jandrā).

Kullā—(1) (*koḥā phāṇā*, *kulhā*, *kurd*, *poṭ*)—the sprouts of young crops. West districts; (2) a light watering given to sugarcane when the young sprouts appear all over the field. Azamgarh.

Kulhar—[Skt. *kūṭa*]—a little earthen vessel used for serving out spirits.

Kulo—a water distributory. Dehra Dūn (barhā).

Kulon—irrigated land. Kumaun (ābpāsh).

Kulsi—[Skt. *kalasha*]—an earthen vessel used in sugar factories, etc.

Kulthī—[Skt. *kulatha*]—a kind of vetch (*Cyamopsis paralioides*)—see *gavār*, *kurthī*.

Kuluf—[corr. of *quff*]—a lock for a door, etc. (tāl).

Kūmal—see kūmbhāl.

Kumār—[Skt. *kumāra*]—an unmarried boy.

Kumargarhā—[*kumār-garhā* = to bury]—a piece of ground set apart for the burial of children who die in infancy before they have been initiated into Hinduism. Central Duāb.

Kumārī—[Skt. *kumārī*]—an unmarried girl: *kumārī bhāt* is the food taken by the relations of the married pair before the marriage; afterwards it is *bihā bhāt*.

Kumbh—[Skt. *kumbha* = a water jar]—the Kumbhā—constellation of Aquarius or the entrance of the sun into that constellation. The great fair at Hardwar which comes round every 12th year when Jupiter is in Aquarius is the *Kumbh mēla* (saṅkrānt).

Kūmbhal—[Skt. *kumbhila* = a burglar]—a hole in the wall of a house made by burglars. Central Duāb: cf. *baghl*, *sēn*.

Kumhār—[Skt. *kumbha kāra*] (*koḥār*)—a potter. He uses the wheel *chāk*, which is turned by a stick *chakaṭh*, *dāṇḍā*, on an axle *gāodum*, *kāṭ*, *killā*: the instrument for mixing the clay is to the East *lēhur*; in Rohilkhand *pāṇā*.

There are three terms used for the preparation of the clay : to work it up with water in the hands is *gāndhā*, to tread it out with the feet is *kāndhā*; to make it finally into lumps for the wheel is *rāndhā*. The rammer for consolidating the clay is *pānī, pānī, thāpī* : in Rohilkhand *kanausi*. The tool for smoothing the pots is *chapā, thappā*. The string for severing the pots *chūrī, sir, chēval, dord*. The kiln is *āḍā, āḍān, dīd* : the clay pit *khadān*. "The potter is a true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthen-ware pots used on the Persian wheel, wherever that form of well gear is in vogue. He and the *Dhobī* also alone keep donkeys, and it is his business to carry grain within the village area : and to bring to the village grain bought elsewhere by his clients for seed or food. But he will not carry grain out of the village without payment. He is the petty carrier of the villages and towns, in which latter he is employed to carry dust, manure, fuel, and the like. His religion appears to follow that of the neighbourhood in which he lives. His social standing is very far below that of the *Lohār*, and not much above that of the *Chamār* : for his hereditary association with that impure beast the doorky—the animal sacred to *Sītālā*, the small-pox goddess—pollutes him, as also his readiness to carry manure and sweepings." (Ibbetson, *Panjab Ethnography*, p. 329.)

Kumuno—cultivated land. Kumaun (ābād).

Kunāo—grain and straw on the threshing-floor. East districts (silt).

Kunarboji—see kurmuṇḍan.

Kunar kalēū—[corr. of *kuṇār, kumār-kalēū*]—the bridegroom's breakfast; the ceremonial feeding of the bridegroom. West districts (basiaurā khānā).

Kunar mandlā—see kurmuṇḍan.

Kūnch— } [Skt. *kūncha*] (*kūchī, kūcho, kūnchā*)— } *chī*—a brush used by weavers for cleaning thread, whitewashing, etc.

Kūnch— } [Skt. *kuñchikā*]—a red and black
Kūnchā— } seed used as a weight (*Abrus precatorius*) (ghuṇḡch).

Kūnch— } [Pers. *kūchāh*] (*gālī kūnchā*)—a
Kūnchā— } narrow lane or street.

Kūnchar—[P *kūnch* = the hough of an animal]—an ox which sits down at work. Bahraich (galiyā).

Kūnchī—see kūnch.

Kūnchī—[Pers. *kūzāh*]—(1) a pot for receiving the juice at a sugarcane mill. Rohilkhand (kolhū); (2) *kūnchī kī chīnī* is sugar crystallized in an earthen bowl (kūzā).

Kunchī dēnā—[*kōnā* = corner]—to plough a field from corner to corner. Rohilkhand (kon).

Kuṇḍ— } [Skt. *kuṇḍa* = a pot]—(1) a tank or
Kūṇḍ— } reservoir; (2) an earthen vessel used
Kūṇḍā— } for kneading dough, making curds,
Kūṇḍā— } etc. *Nau kūṇḍē das nēgi* = ten people to get a dole and only nine pots! cf. athrā, athrī; (3) pots sunk in a manger for feeding cattle (lārāmni).

Kuṇḍā—[P *kuṇḍāla* = a ring]—a staple or hook for fastening a door.

Kuṇḍal— } [Skt. *kuṇḍāla* = a ring]—(1) an
Kuṇḍālā— } iron ring fixed round the block of the sugarcane mill. Upper Duāb (kolhū); (2) the iron ring round the neck of the leather irrigation bucket. Upper Duāb (charas); (3) a ring worn in the ear.

Kuṇḍālī—[*kuṇḍāl*]—the horoscope of a child (janampatr).

Kuṇḍanā—see kuṇḍnā.

Kūṇḍar—[*kuṇḍāl*] (*kuṇḍarkhā*)—a stack of cut corn or fodder. West districts (chaur, pahl).

Kuṇḍar— }
Kuṇḍarā— } see kuṇḍāl.

Kuṇḍarī— } [*kuṇḍāl*]—a circle drawn on the
Kuṇḍariyā— } ground in which a man stands while he takes an oath : or from which he takes a thing claimed : a kind of rustic ordeal. West districts (gururū).

Kuṇḍarkhā—see kūṇḍar.

Kuṇḍēlā—[*kuṇḍ*]—an earthen pot, such as that fixed in a cattle manger (lārāmni).

Kuṇḍēr— the crop of rice which is cut in August. Rohilkhand (dhān).

Kuṇḍērā—see kuṇḍēlā.

Kuṇḍī—see kuṇḍā.

Kuṇḍī—calendering of clothes.

Kuṇḍnā—[*kuṇḍan* = fine gold] (*kuṇḍand*)—a disease— the *bājra* millet when the stalk gets reddish and the seed turns into a black dust.

Kūṇḍrā— }
Kūṇḍrā— } see kuṇḍāl, kūṇḍar.

Kuṇḍvārā—[*kuṇḍ*]—the receptacle for the sugarcane before it is cut up for the mill (gaṇḍrā).

Kuṇī—[*kuṇḍī*]—the cavity in the block of the sugarcane mill. Kumaun (kolhū).

Kuṇj—[Skt. *kuñja* = a bower]—a court or rest-house.

Kūṇjā—[*kūzāh*]—sugar crystallized in an earthen pot or on frames of bamboos.

Kuṇjī—[Skt. *kuñchikā, kūnch* = to be crooked]—a key (tāl).

Kūṇr— } [Skt. *kuṇḍa*]—an earthen vessel used
Kūṇrā— } for kneading dough, holding grain, collecting juice at the sugar mill, etc.

Kūṇrī— } [*kūṇr*]—a smaller vessel than the *kūṇr*
Kūṇrī— } (qv).

Kūṇrī āyī nālā

Tērā bail khārā jugḍāl.

[The pot is nearly full and the ox stands chewing the cud.]

Kūṇrī—[Skt. *kuṇḍāla* = a ring]—a pad for supporting vessels on a woman's head. Bundelkhand (lūghuā).

Kuṇṣī— } [*kon*]—cross or cornerwise ploughing
Kunṣū— } of a field : this is always the way in which the last ploughing for the spring crop is done. Duāb (kon).

Kuṇṣī—[Skt. *kunṣa* = a dart]—a piece of sugar-stick.

Kūṇvārā— the posts which support the thwarts of a boat (nāo).

Kūṇvārā—[Skt. *kumdra* = a boy]—a kind of pulse—see gavār.

Kūp— } a stack of chaff. Upper Duāb (man-
Kūpā— } dal).

Kuphur—the steep and rocky side of a hill. Hill districts.

Kupiyā—[Skt. *kutupa*] (*qabbā, kuppī*)—a Kuppā—leather vessel for oil, clarified butter, etc. (jhabā).

Kuppak—a trangles in horses (ghorā).

Kūr—the body of the plough. Duāb and parts of Oudh (hal).

Kūrā—[Skt. *kurkūṣa*] (*bajhādān*)—sweepings; manure.

Kūrā—[P. Skt. *kora* = a bud]—sprouts of sugarcane and other crops. West districts (akhuā, kullā).

Kūrā—[*kurā*]—ripe, of cereals—see under bha-dahar.

Kurap—[*gārāb*]—ploughing up the millets when they are about a foot high. Central Duāb.

Kurai—[*koro*]—rafters for a roof (ballā).

Kurālā—the sloping side of a hill ending in a precipice. Hill districts.

Kurār—[*kūrā*]—a high, old, manure heap. Upper Duāb (kūrt).

Kurariyā—land enclosed in the windings of a river. Central Duāb.

Kūrayā—a weight of five *sēr*. Bundelkhand.

Kūrchā—pieces of wood fastened to the neck of the irrigation bag. Bundelkhand (charas).

Kurēbhā—a cow that calves twice within a year. East districts (purēbhā).

Kurēdnī—(*khurchani*)—an iron poker.

Kurhā—the body of the plough. Farrukhabād (hal).

Kurhil—(*kēondā*)—land ploughed during the hot weather for the early rice crop (*bhadai*). East districts (dhankar).

Kuri—the millet *Panicum miliaceum*. Central Duāb (chīnā).

Kūrt—[*kūrā*] (*ghār, ghārā, ghārkatvārī, ghārkatār, kurār*)—a manure heap. West districts.

Kuri—[*kūrā*]—pods of the arhar pulse. Duāb (koṣā).

Kūrt—(1) a small pile of anything. East districts; (2) a subdivision of a caste—see pāl.

Kuriyā—[*koro*]—(1) a shed, the threshing-floor shed (*marhā*); (2) rafters for a house (*ballā*); (3) the space behind a house (*pichhvārā*).

Kurkhēt—fallow land prepared for cultivation. Azamgarh.

Kurkūrā—the bare side of a hill, usually with a southern aspect. Hill districts.

Kurkuri—[onomatopœic = rumbling]—oolic or gripes in a horse (ghorā).

Kurkut—[Skt. *kurkūṣa*]—rubbish; sweepings.

Kurmuṇḍan—[*kūrṇā* = a pot; *mūṇḍā* = to close]—the end of the sowing season: so called because a little of the seed-grain is shut up in an earthen pot (*ḍaliyā jhār*).

Kurō—[cf. *kuriyā*]—a dwelling-house. Kumaun (ghar).

Kurorā—the iron bands connecting the blade of the *bākhār* (qv.) plough to the pegs. Bundelkhand.

Kurrā chārā—dry fodder. East districts (chārā).

Kursl—(1) a chair; (2) an ornament worn by women on the breast, especially by Jāt women in the Upper Duāb; (3) the plinth on which a house is built.

Kurtā— } a coat (aṅgā).

Kurtah—[Skt. *kulatiha*] (*kulthi*)—a kind of vetch grown as fodder—see gavār.

Kurti *zanānī*—a woman's bodice; larger than the *chulī* or *aṅgī* which only covers the bosom.

Kurū—(*bohīyā, boiyā, chaṅgēl, chaṅgēlī, choṇī, ḍēlā, maunī, pīḍrī, ṣipārī*)—a small straw basket.

Kus—[Skt. *kusha*]—the sacred grass: a destructive weed (for a full account of the plant see Cadell, *Banda Sett. Rep.*, p. 7).

Kusa—Brahmans collect it on 15th dark half of Bhādoṇ (*Bhādoṇ badi amdvās*), known as *kushavarthī* or *kushgrahantī amdvās*. The pious Hindū, when in Kuār (October) he makes his yearly oblation of water to his deceased relations, wears a ring of *kus* grass on the third finger of each hand—see dāb.

Kusagun—[*ku* = depreciation; *shagun* = an omen] (*kushagun*)—a bad omen (*shagun*).

Kush— } see *kus*.

Kusha— } see *kus*.

Kushagun—see *kusagun*.

Kushāsan—[*kush-dan* = a seat]—a mat made of the sacred *kusha* grass used in a temple, etc.

Kushast—[*kush-hast* = hand]—grants of land under certain ceremonies in which the sacred *kusha* grass is used.

Kushavarthī— } see *kus*.

Kusgrahantī— } see *kus*.

Kusgun— } see *kusagun*.

Kushgun— } see *kusagun*.

Kuson— }

Kussā—an iron spike used by gardeners for stirring the earth round plants, and also by burglars. Central Duāb.

Kusum—[Skt. *kusumbha*]—the safflower plant. For the proverb see *Kusumbhā*—*bijjū. Kavā kī pūṇchh kusum kī phūl* = a safflower blossom on a crow's tail!

Kusvā—a blight in transplanted rice. East districts (khairā).

Kūt—(*ānkāī, bakār, kankāt*)—valuation of crops for division between landlord and tenant (*baṭāl, darkaṭ*).

Kūṭ—[*kūṭnā* = to pound]—vessels beaten out with a hammer: contrasted with *bēdāhā* = those made in a mould (*thathērā*).

Kūtak—[*kutkā*]—a club; a pounder for crushing *bhāṅg* or intoxicating hemp.

Kutalā—an iron hook with a wooden handle used in reaping. Garhwāl.

Kuṭanhārī—[*kūṭnā* = to pound; Skt. *kāra* = door]—a woman who lives by husking grain. East districts.

Kuṭērā—[*kūṭnā* = to pound]—the block on which sugarcane or fodder is cut. Central Duāb (*nisuhā*).

Kuṭhāl—[Skt. *kushārika*] (*ghariyā*)—a crucible for melting metals.

Kuṭhiyā—[Skt. *koṣṭha*] (*kuṭhā*)—a house granary (*koṭh*).

Kuṭī—[Skt. *kūṣī*]—a hut: especially that of a faqir.

Kutkā—[*kūtak*]—(1) a thick club (*lath*); (2) a hemp-grinder.

Prītaj aist kījīyē, jāis kutkā bhāṅg;
Voh torē vakkī pānēlē, voh lipē vakkē aṅg.

[Let your affection be like that of the crusher and the hemp; though the former break the latter's ribs, still do they cling together.]

Kutkā—triangular needlework on cloth.

Kutkī—[Skt. *katuka* = pungent]—(1) a small millet (*Panicum miliare*). Bundelkhand; (2) a bitter herb given as a tonic to horses.

Kūtnā—[*dhāknā*]—to estimate the price of anything: used in particular of valuing crops for division between landlord and tenant.

Kūpnā—(1) to pound, to crush grain; (2) to destroy the sexual power in an animal by macerating the nerves.

Kuṭṭī—[Skt. *kuṭṭ* = to divide]—stalks of millets, etc., cut up for cattle fodder. West districts (*chārā*).

Kuṭṭī, miṭṭī, kāprā, mānj, saṁ aur jāṭ—

Yē chāṅgōṅ chhittē bhālē—aur sātvaṅ Jāt.

[There are seven things the better of a beating—fodder, soil, clothes, hemp, mānj, matting—six—and the seventh is = Jāt.]

Kutvār—[*kūt*]—the man who values crops for division.

Kūzā— } (1) [*kānjā*] a water-ewer, not long-necked like the *gurāhī*; (2) sugar allowed to crystallize in its natural crystals round the sides of a globular earthen vessel, and on threads suspended for the purpose. The vessel is then broken, leaving a globular crust of crystallized candy-sugar. The most esteemed kind is *kūzā Bikāndrī*.

L

Labādah—[Arabic *labādat*; Pers. *labāchāh*]—a long coat worn by respectable people—cf. *choghā*.

Labanā— } [Skt. *labhana* = taking]—an oblong earthen vessel used for collecting palm juice on the trees.

Labārā—[Skt. *lāba kāra* = the erier] (*jāingrā, jāingrā, jāingrī, jāingrī, jāingrā, jāingrā, khailā, khairā, labārā, lāhā, lavārā, lairud, lērud, lichrā*)—a calf. West districts.

Labdā— } (1) a short stick. East districts

Labdī— } (*chharī*); (2) a sort of rake used on the threshing-floor and for covering seed. East districts (*dānt*).

Labērā—see *labārā*.

Labh—[Skt. *lābha*]—profit.

Labh— } the curved part of the blade of a spade.

Labhāo—[*lābh*]—a handsel; something given in a bargain (*ghēlaunī*).

Labhkār barābar— } [*lābh* = profit]—a phrase used by vegetable-sellers in exchanging vegetables for grain.

A little grain is first taken out as profit, and then a weight of vegetables equal to the remaining grain is given.

Labnā— } see *labanā*.

Labnī— } see *labanā*.

Lachchā—(1) a hank of thread, hemp, etc.; (2) a lump of thickened milk.

Lachdār—[*lachnd* = to be bent]—springy—of hamboos, etc.

Lachkā—[*lachnd* = to be bent]—a warp of silver gilt bands worked with a woof of silk thread, in breadth varying from half an inch to an inch. It is like a broad tape of sheet gold, and to enhance its lustre patterns are stamped on it in *repoussé* work in high relief. Having been thus crimped up, it is used as an edging for turbans, for state costumes, and for the dresses worn by dancing-girls.

Lād— } [*ladnd* = to be loaded]—(1) the counterpoise on the irrigation lever. East districts (*ghēnkli*); (2) (*lād, lādd*) indigo refuse after maceration.

Lād— } see *lād*.

Lādā— } see *lād*.

Lādā—[Skt. *lād* = to fondle] (*lādī, lādī, lādī, lādī*)—a lover: a bridegroom (*dūhā*).

Lādan—[*ladnd* = to be loaded]—a pack ox; Kabār's slang (*ladāo*).

Ladāo—[*ladnd* = to be loaded]—(1) a thatch on the top of a wall to save it from rain. Duāb (*parchhatt*); (2) the counterpoise on the irrigation lever (*ghēnkli*); (3) an arched roof without beams; (4) (*lādan*) a pack animal.

Laddū—[Skt. *laddu, ladduka*]—a sweetmeat made in the form of a ball. One kind is yellow and made of gram flour (*bēsan*); the other white and made of fine wheaten flour (*maidd*). The best kind is *motichūr*, which is made by boiling up pease flour (*bēsan*) with four or five times its weight in sugar (*khāṅg*) in butter. The native cookery books mention 17 kinds of *laddū*—the most important of which are *motichūr, māng kī piṭṭī, bēsan, bhūni māng, rājī, chūpiyē kē laddū*, and *gurkhānī kē laddū*.

Rām nām laddū. Gopāl nām ghī;

Hār kē nām miṭṭī, ghōl, ghōl pī.

[Rām's name is as sweet as a laddu, Gopāl's as pleasant as butter, Hari's as sweet as refined sugar; make it into sherbet and drink.]

Sānch kahē so mārā jē,

Jihādī bhayrā laddū khād.

[The man who speaks the truth is ruined, while the lying pimp gets the sweets.]

The phrase for making this sweetmeat is *laddū bhāndhū*.

Lādī—[*ladnd* = to be loaded]—the counterpoise on the irrigation lever (*ghēnkli*).

Lādī— } see *lādā*.

Lādī— } see *lādā*.

Ladohrī— } a scrape to prevent the sugar burn.

Ladohrī— } ing in the bottom of the boiler. Central Duāb (*kolhār*).

Laduā—[*ladnd* = to be loaded]—a pack animal.

Lagan— } (*lagṇ*)—a vessel in which dough is kneaded. It is like the *kaṭhrā* (qv.), but usually of copper.

Lagan—[Skt. *lag* = to be joined]—the sun's entrance into a sign of the zodiac; an auspicious time; the day fixed for a marriage, and the letter announcing the date. The letter should properly contain the date fixed by the Pandit for the marriage itself, and other preliminary ceremonies, as well as a horoscope (*jānampatṭī, zāchāh*) and the names of the ancestors of the pair to be married who are still alive. The sides and letters are sprinkled with a mixture of rice, turmeric, and alum known as *raṭī*. It is sent

with five roots of turmeric (*kaldī kī girāh*), two pieces of betel-nut (*chāhāiyā kī dātī*), some coloured rice, and two pice. It is tied with a coloured string (*kaldvāh*). After it is sent, the girl has to worship Ganēsh and perform what is known as the *lagan kī pūjā*. The letter is thrown into the girl's lap with a cocoanut (*nāriyal*), then the girl's face down to the chin (*phorā, phorā*) is smeared with lines of turmeric mixed with alum and rice known as *roli*, and acid tooth-powder (*missī*). These lines are called *marvaṭ*. Then her maternal uncle (*māmū*) takes her into the women's quarters (*zanānah*) and makes her do obeisance (*daṇḍvut*) to the family gods. After this he brings her back to the men, and the things which had been placed in her lap are given to the family priest (*parohit*) and the barber (*nāī*), who takes them to the house of the boy's father (*samdhīyānā*). When they come the boy's father fixes a lucky time (*lagan lānd kī mahārat*). His priest and barber, in the presence of the brotherhood, bring the marriage cocoanut (*nāriyal laganī*), four rupees, and a packet of betel (*pān kī bīrd*). The boy is sent for and made to sit on a stool (*pīrhā*), and is made to worship Ganēsh and the nine planets (*naugraha*). Then the Pandit makes the sectarian mark (*tikā*) on his forehead, and the marriage cocoanut and rupees are put in his lap, and he is fed with the betel. His maternal uncle (*māmū*) then takes him into the women's quarters. His aunt does the *Arā* (qr.) ceremony over him and the things in his lap are consumed. After this a Brahman on the part of the boy's father opens the letter, reads it, and ties up all the things with it as before, except the money, which he keeps for himself. Then the boy's father distributes betel to the kinsmen and dismisses them. The wedding is said to begin from that day: hence *lagan* = the whole period of the marriage ceremony.

Lagān—[*lagnā* = to be fixed] (*bhēj, dain, dān, fōt, fōtah, lagtā, pot, potā, ogāhī, ogāhī, ugāhī, ugāhī, sirtī*)—rent.

Lagan patrī—[*lagan*; *Skt. patirā* = a lot—*lagan patrī*—ter]—see *lagan*.

Laggā—[*lagnā*; *Skt. lag* = to be fixed]—(1) *laggi*—a sort of rake for removing grass

Lāgi—[*lag* = to be fixed]—(2) a very long, heavy stick (*malhānā*); (3) the propelling pole of a boat (*hān*); (4) a forked stick used for pulling down fruit (*ānkā*).

Lagnā—[*Skt. lag* = to be joined]—(1) (*phālnā*) of a cow—to be covered by a bull; (2) of a cow—to give milk.

Lagni—see *lagan*.

Lagtā—[*lagnā* = to be fixed]—land-rent; cesses (*lagān, abvāb*).

Lagū—[*lagnā* = to be fixed]—deep ploughing. **Lagū**—West districts (*avā*).

Lagvāh—[*lagnā* = to be fixed]—the man who feeds the sugarcane-mill. North Oudh (*muṭ-ṭhiyā*).

Lahalyā—[*lahā*]—a quagmire. Rohilkhand (*bhūs*).

Lahad—the hole made near a Muhammadan grave in which the corpse is placed during

the burial ceremony. "On the 39th day after death they prepare such dishes as the deceased was in the habit of eating during his life, and arrange them on plates with some of the clothes and jewellery of the deceased, which they deposit on the spot where the individual gave up the ghost, and over them suspend to the ceiling a flower garland. This ceremony is denominated *lahad bhāṇā* = to fill up the grave." (Herklot, *Qāṭn-i-lādm*, p. 287.)

Lāhan—[*Skt. lāh, lābha* = profit]—(1) yeast or leaven: sugar and other substances fermented for distilling spirits; (2) drugs given to cows when calving (*chanēṭh*); (3) fees for the conveyance of grain—see *lahnā*.

Lahārā—[*lāh*] (*kaṭinhār, laundhār, launhār, launhār, nānaiyā*)—a reaper. West districts.

Laharā—the *bājra* millet. Central Duāb and Bundelkhand.

*Uṭho laharā yōn uṭh bolō—
Chār mahinā mo ko khād,
Būrhē tē jandān ho jad.*

[Up gets *bajra* and cries out, "If any one eat me for four months he becomes young again."]

Laharū—[dim. of *lahā*]—a light kind of cart used in villages. Rohilkhand (*gārī*).

Lahās—[either *Skt. lāh* = to grasp, or *Lahāsā*—possibly a lascār corr. of English *Lahāsī*—*hawser*]—the main cable of a boat (*nāo*).

Lāhaurī non—[*lāhaur, Lahore*]—Panjāb rock-salt (*lon, sēndhā*).

Lāhī—(1) (*rāī, sarsoī rāī, gohānā rāī, bārī rāī, bārīdī, bāḍhāhī, khās rāī*) mustard (*Brassica juncea, Sinapis dichotoma*); (2) a kind of plant lice; (3) nitre after the third evaporation (*khārī*).

Lahilā—gram. Lower Duāb (*chanā*).

Lahlahl—[*lahlānā* = to bend]—a quagmire **Lahlī**—[*bhās*].

Lahnā—[*Skt. lābha* = gain]—(1) a calf. Rohilkhand (*lahārā*); (2) (*lāhan*) wages allowed to cultivators who bring the grain to the threshing-floor. If employed by the tenant, he is allowed their wages when the crop is being divided. Kheri.

Lahnāḍā—(*gahēn*)—a herd of buffaloes.

Lahnāḡā—[*Skt. lāṅga* = pudenda] (*dāman, dāvan, ghagrā, ghāghrī, kachhauṭā, tukrī*)—a woman's petticoat. If loose it is *dhāblā*: a girl's small petticoat, *ghēnghariyā, phariyā*; to the east *kuchhān* is a mode of tying the petticoat under the leg when the wearer is walking. The waistband is *toī, nēfā, izārband, ijārband*; the string of the bride's petticoat is *nārā*; the skirt, *lāvan*. *Pardē kī bibī, chāṭāī kī lahnāḡā* = a veiled lady with only a mat for a petticoat!

Lahr—[*Skt. lahari*]—(1) a wave; (2) (*nārāḍā*) a herd of cattle.

Lahrā

Lahrā } the bulrush millet (*bājra*)—see *laharā*.

Lahrī

Lahri }

Lahsan—[*Skt. laṣana*]—the leek; garlic. *Kiyārī kari kapūr kī, chandan burhā band, Sīnchē kūṭar gulāb sē, lahsan tajē nuguṇḍh*.

Lahsan tajē nagāndh; Rudra āgar sañjutā,

*Kabhūn hoē gajrdj, kathun sūkar kē putā;
Kahi Girdhar kavirdē—vād bhākhē yeh sārā:*

Bj boyo so hoē: kahā karē uttam ki-yārā.

[Make a field plot of camphor and a water-course of sandal-wood, and irrigate the plot with *kevara* perfume and rose-water: still garlic sown in such a field will never lose its stench: even if the intelligent god Rudra (Mahādeo) were to undertake the task, he could never turn the son of a hog into the prince of elephants: says Girdhar, prince of poets—'This is the truth taught by the Vedas: as is the seed, so will the plant be. The fair field will not be able to alter its nature.']

Lahsanīyā—[*lahsan*]=the cat's-eye stone.

Lahstā—[*lāhā*] [*jaṭiyā, jariyā, laidā*]=the black mustard (*Brassica campestris dichotoma*). Dehra Dūn.

Lāl—mustard—see *lāhi*.

Lāl—[Skt. *lāja* = fried grain]=maize or rice damped and parched (*khlī*).

Lāl—[? Skt. *lā* = to cut] [*kaṭhī, kaṭiyā, kaṭnī, laihā, launī, nūnā*]=reaping; harvest time. West districts. "Reaping should be begun on a Tuesday and finished on a Wednesday—the last bit of crop being left standing till then." (Ibbetson, *Panjab Ethnography*, p. 119.)

Lālā—the winter crop of transplanted rice (*aghañ*).

Lāihā—see *lāl*.

Lāivā—[cf. *lahlī*]=a loose sandy soil in which a well cannot be sunk. Rohikhand (*lāivā*).

Lāin—[*lānā* = to bring] [*chakantā, lāo lagānā, lāvan būdāvan*]=the taking or pledging of an animal or other property in discharge of a debt. East districts.

Lain—a cow just after calving. West districts (*alvāl*).

Lainī—a skin stuffed with straw, or a rude figure of a calf put before a cow that has lost her calf to induce her to give milk. East districts: cf. *akor, sañgharāb*.

Lāipālak—[Skt. *lūya* = affection; *pālana* = to support]=an adopted child (*mutabannā*).

Lairū—[Skt. *lāḍya* = skipping]=a calf. **Lairūā**—East districts (*labāḍā*).

Lāitā—the black mustard (*Brassica campestris dichotoma*). Kumau (*lahstā*).

Lājāhavan—[Skt. *lāja* = parched grain, *harāva* = invocation]=barley offered up during the marriage ceremony.

Lājī—[Skt. *lāja*]=maize or rice damped and parched (*khlī*).

Lājūl—[*lāj*]=a rope used with an earthen vessel at a well. Lower Duāb (*ubhan*).

Lāk—see *lānk*.

Lāk—[Skt. *lāksā*]= (1) gum lac used for making bangles, etc.; (2) reddish—

Lākā—white coloured—of cattle; (3) a disease in wheat: spores fill the plant-tissues and break out when ripe in longitudinal fissures like rust. It is said altogether to prevent a plant from bearing ears—see *Field and Garden Crops*, North-Western Provinces, I, 6.

Lakhaurī—[Skt. *lakṣa* = 10,000]—small country bricks (*nautirahī*).

Lakhērā—[*lākh*]=a man who makes lac bangles (*chōṛthār*).

Lakhphār—[*lakṣa* = 10,000; *phār* = turning]—the netting of a bed made of more than one string (*chārpāl*).

Lakhuā—a disease in wheat—see *lākh*.

Lakkar—[Skt. *lakṣa, laguṣa*] (*lakṛd*)—(1) a thick stick or beam: a log of wood; (2) a cylindrical field roller.

*Asī man kē lakṛd, vepar baishē maṛd,
Rattī rattī khāḍ, to kui dīn mēn khāḍ.*

[There is a log 80 maunds weight. A spider sits on it and eats it at the rate of a *rattī* a day. In how many days will it eat it?]

Lakorā—[*lānk*]=a bundle of cut grass, vetches, etc. Mathura (*bojh*).

Lakṛā—see *lakkar*.

Lakṛī—[*lakkar*]=wood; *lakṛī dēnā* = to burn a corpse (*dāh kriyā*); *lakṛī jalāunī* [*jalanā* = to burn]=firewood.

Lakṛī—[*laggī*]=a forked stick used for pulling down fruit, etc. North Oudh (*aṅkrā*).

Lakṛhā—[*lakkar*]=stalks of arhar or maize. East districts.

Lāl—[? Skt. *lāl* = to play]—(1) (*gorā, laliyā, lchā, lohīyā, loharā, loharā, nari*) red coloured—of cattle: brown, of horses; (2) (*chablā, mirkī*) a disease of the mouth in cattle, when it becomes red and inflamed; (3) (*lālā*) a ruby. *Apnā lālī gaurā ke ghar ghar māngē bhīk* = the spend-thrift wastes his valuables and then goes and begs from house to house.

Lālā sāhi—[? from the man who introduced it] (*sāḍā*)=the commonest tobacco used by the poorest classes.

Laliyā—[*lāl*]= (1) red coloured—of cattle; (2) red cloth used for lining petticoats, etc.; (3) a hard red variety of wheat (*gēhūn*).

Lambardār—[English *number*, the number of a field or holding as recorded in the survey; *dār* = holding]=a village headman; a convict in charge of other convicts.

Lamēśā—[*lamisā*]=an apparatus for removing the pestle in order to clean the sugarcane mill (*kolhū*).

Lamghinchuā—[*lambā* = long; *ghinchā* = neck]=a camel. Lower Duāb (*ūnt*).

Lamisāh—see *lamēśā*.

Lān—[*lānk*]=fresh-cut crops. Upper Duāb.

Lānā—[*lānā, lānā* = to bring]—(1) a long narrow field. Upper Duāb; (2) lands near rivers which have a chance of being left dry in time to sow the spring harvest. Mathura.

Lānādārī—[*lānā-dār* = holding]=a tenure similar to the *bhaiyāchārā* (qv.). Bijnor.

Lānqā—[cf. *lunqā*]=an animal with no hair on its tail, or a very small tail. *Bakhaḥo bibī bilāi chāhā lānqā hī jiēgā* = excuse me, Mrs. Cat, from coming out of the hole: I am better off as a rat even without a tail (*banfā*).

Lānqaurī—[? Skt. *lānqā* = excrement; *vāḍā* = enclosure]=a cattle manger. West districts and Rohilkhand (*farāmni*).

Lāng—[Skt. *linga* = pudenda]—(1) the part of the loin-cloth tied under the legs (*dhōṭī*); (2)

a side pocket in a woman's sheet. West districts (girah).

Laṅgar—[Skt. *lāṅgula* = a tail]—(1) a boat's anchor (*nāo*); (2) a piece of wood tied round the neck of vicious cattle; (3) a foot ornament worn by women; (4) a wrestler's loin-cloth—cf. *laṅgoṣī*; (5) a stone fastened to a stick thrown up for the purpose of knocking down fruit, etc.; (6) part of the rope-twisting machine—see *bānsāz*; (7) among Muhammadans—a special distribution of alms, etc., in gratitude for the attainment of a desire or in discharge of a vow. The phrase is *laṅgar nikāṇā*. For details of the ceremony see Herklot's *Qānūn-i-ʿUldm*, p. 141 f.

Laṅghar—sheds for breeding cattle. Oudh (gausaḥā).

Laṅgot—[*liṅga* = pudenda; *paṣṣaka* = a cloth] (*naṅgoṣī*)—a small waist-cloth worn by ascetics or while bathing (*dhōtī*). *Laṅgoṣī mēn phāḍ khēlo* = when you go to play the Holi wear only a loin-cloth. *Chaltē chor laṅgoṣī lābh* = when the thief clears off you are lucky to save even a loin-cloth.

Laṅgūrī—[Skt. *lāṅgula* = the tail]—(1) black mail paid to a thief for the restoration of stolen cattle, etc. Central Duāb (*panhāl*); (2) [*laṅgūr* = a baboon] the bounding pace allotted to native horses—see *ghorā*.

Lānk—[P Skt. *lā* = to cut] (*lāk, lān*)—fresh-cut crops; green indigo cut for manufacture.

Lānkri—[cf. *laggi*]—a wooden scraper used for removing manure, etc.—cf. *kāthphānvrl*.

Lankurā—one of the local gods (*gihvār*).

Lāo—the main rope of the well (*bart*).

Lāo lagānā—[*lānā* = to bring]—to receive an animal or other property in discharge of a debt (*lain*).

Lāonā—[Skt. *lā* = to cut]—reaping; harvest

Lāonī—time. West districts.

Lapētan—[*lapēṭnā* = to roll up]—the beam in the loom on which the cloth is rolled up as fast as it is made (*kargah*).

Laphā—blight in betel. East districts.

Lapsī—[Skt. *lapsika*]—gruel; slops; to the east the flour of any grain boiled with milk and eaten with sugar. *Ahīr kā kyā fajmān aur lapsī kā kyā pakvān* = the Ahīr is as bad a parishioner as *lapsī* among sweet-meats.

Lapṭā—[*līpaṭnā* = to cling]—molasses (*shīrah*).

Lapuṭ—a strong, hot west wind (*lūh*).

Laqvāh—paralysis in men or animals—see *ghorā*.

Lār—astring, strand of a rope; a line of camels

Lār—} or other animals tethered one to the other.

Lārāmanī—[*lārānā* = to fight; but see *laṅga-*

Lārāmanī—} *urī*]—(1) pasture ground; (2)

Lārāurī—(chāran, *charhī*, *charnī*, *kūṇḍ*,

laṅḍaurī, *lōraurī*) a cattle manger in which

pots are fixed. West districts. The pots are

doṭho, *khōr*, *kūṇḍ*, *kūṇḍā*, *kūṇḍāḍā*, *kūṇḍāḍā*,

nāḍ, *nāḍā*, *nāḍāḍā*.

Lārḥā—[Skt. *raṭha* = a conveyance]—a

Lārḥī—} country cart: usually applied to a

Lārḥā—} small cart made of a few planks

mounted on two wheels, with a large open

wicker-work basket and a wooden axle, used for carting manure (*gārī*).

Lārī—see *lār*.

Lārīhaddrā—*arhar* pulse: Sunār's elang (*arhar*).

Lārīlū—[*lārī*]—a bride (*dulhin*).

Lārḱā—[Skt. *lār* = to be a child] (*korilavā*,

lārḱavā, *lārḱar*)—a boy.

Lārḱanī—

Lārḱī—} a girl.

Lārḱiyā—

Lārḱvā—see *lārḱā*.

Lāsā—[*lāsā*]—bird-lime.

Lāsī—[*lāsā*]—(1) a black louse-like insect

Lāsī—} which attacks wheat, generally brought on by moisture and east wind, and disappearing when the wind turns to the west; (2) a mixture of half milk and half water.

Lāt—[Skt. *yashṭī*]—(1) any post; the axle of the spinning wheel (*charkhā*); (2) a long embankment thrown across a plain in which rice is cultivated, and where there is a flow of surface water. East districts (*bāndh*); (3) a steeple or minaret.

Lāt—} (1) a mess made of *maḥūd* (qv.) and

Lātā—} rice; (2) thin treacle. *Sab gur lāt hō gayā* = all the sugar has turned into poor treacle—utter rain.

Lātā—[Skt. *lata*]—a creeping plant (*latikā*).

Latahā—[*lāt* = a kick]—an ox given to kicking (*bail*).

Latan—[Skt. *lāta* = old, worn-out]—early spring crops (*saonī*).

Latauvā—[*lāt* = a kick]—a kicking ox (*bail*).

Lath—[Skt. *yashṭī*] (*bajarboṅg*, *bāṇḍī*, *bhaṅg ghoṭnā*, *dāṅg*, *dēṅg*, *godhī*, *khulī*, *kutkā*, *paṇḍrī*, *soṇḍī*)—a thick club.

Lāth—see *lāt*.

Lāthī—[*lāth*] (*ḍāṇḍ*, *khētavanī*, *lāṭhī*, *lauṇr*, *lauṇr*)—a long stick or club. For other sticks see *chharī*, *godahā*, *jhaṇṭahā*, *kubṛī*, *laggi*, *lath*, *phāṭhā*: for the butt end see *hūlā*: the metal ring round the end of the stick is to the east *ṭhēk*, and in other places *chhallā*, *sām*. *Paramēshar kī lāṭhī mēn avṛṭ nahīn* = the club of the Almighty makes no noise.

Lāṭhī mēn gun bahut haiṇ, sadā rākhiyē saṅg:

Gahīrī nadī nārā jahan takān bachāvat aṅg:

Takān bachāvat aṅg jhapṛṭh kuttā ko māṛ:

Dushman dāvāḡr hōṭ tikhān ko jhāṛ.

Kahī Girdhar kavīrāḍ—bāt bāndho yeh gāṇṭhī,

Sab hatyār ko chhoro hātḥ mēn rākho lāṭhī.

[Many are the good qualities of a stick—keep it always by you. You can test the depth of a river or brook with it and save your life. You can strike a dog with it, and with it you can dust your adversary's head. Says Girdhar, prince of poets: "Bear this always in mind—leave all other weapons, but keep a stick in your hand."

Laṭkan—[*laṭak* = hanging]—(1) a stand on which one water-pot is hung over another to act as a filter—cf. *paṇḍā*; (2) a woman's ornament which hangs from the nose; (3) a silk tassel worn by girls on the hand.

Laththā—[*lat̪h̪*]—the block of the axle of the cart. Upper Duāb (gārī).

Latikā—[*lat̪ā*] (*lotkā*)—any creeping plant.

Latī—[*lat̪ī*] the small millet—*Lathyrus sativus*. Amn-garh (késārī).

Lat̪ā—see *lat̪ā*.

Lat̪ā—[*lat̪ā*] (*lat̪ā*)—[Skt. *lakṭaka* = a red rag]—clothes.

Tan par nahīn lat̪ā—

Pān khēn albat̪ā.

[He has no clothes on his body to be sure, but he can afford to eat betel all the same.]

Lat̪hā—[*lat̪h̪*]—(1) a measure of length usually one-tenth of a *jarī* (qv.) or $5\frac{1}{2}$ yards; a *hīghā* (qv.) is a square of 20 *lat̪hā*; (2) a thick beam, a rafter; (3) a coarse kind of country cloth; (4) a boundary pillar such as those between British and Native territory. In Gorakhpur Nepāl is known as *lat̪hāpār* = the country beyond the pillars.

Lat̪hā bandī—[*lat̪hā*, *band* = fastening]—a rough method of measuring lands under cultivation with poppy, etc.

Lat̪jīyā san—[*lat̪jī*] the fibre of the plant *Hibiscus cannabinus* (paṭsan).

Lat̪jūdār—[*lat̪jū* = a humming top]—of a turban—with the folds sewn together (paṭrī).

Lat̪jā—[*lat̪jā*] a leathern vessel for holding clarified butter or oil. Upper Duāb (kuppā).

Laud—

Laudrā—[*laud*] a twig: the stalks of *arkhar*, cotton, etc., used for thatching, basket-making, etc. Central Duāb.

Laudrī—

Laukā—[*laukā*] (*laukā*)—the bottle gourd (kad-laukī—*dū*).

Laukhaṇḍ—[*laukhaṇḍ* = iron; *khaṇḍā* = a piece]

Laukhar—[*laukhar*, *laukhar*]—the tools of a carpenter.

Laumnā—[*laumnā* = to hang down]—a rope

Laumnī—[*laumnī*] used for hobbling one fore foot

Launā—[*launā*] and one hind foot of an animal (dhagnā).

Launāhār—[*launā*, *kāra* = doer]—a reaper. West districts (lahārā).

Laund—[*laund*] an intercalary month.

Do Asīnī, do Bhādevī, do Āshvī kṛ māh;

Sonā chāndī bhēkar nāī kīdho nāh.

[Where there are two months of Kṇār, Bhādevī, and Āshvī in the year, sell your gold and silver and buy grain (for it will be an unlucky season).]

Laundā—[*laukhaṇḍ*] (*laukhaṇḍ*, *laukhaṇḍ*, *thāpī*)—a lump of damp mud for building a wall.

Laundī—[*laundī*] the spoon used in stirring the syrup in a sugar factory. Rohilkhand (khaṇḍā).

Laundrā—[*laundrā*, *laundrā*]—a fall of rain in the hot weather preparatory to the rains. East districts.

Laung—[*laukhaṇḍ*] (*laukhaṇḍ*)—(1) a clove; (2) a woman's nose ornament; so called from its shape.

Launhār—[*launhār*] a reaper—see *lahārā*.

Launī—[*launī*] reaping. West districts—see *lāl*.

Launr—[*launr*]—[*launr* = membrum virile]—a cudgel.

Launrīyā—[*launrīyā*] East districts (lāthī).

Laur—

Laut—[*laukhaṇḍ*, *qv.*]—the eaves of a house. West districts.

Lāvā—[*laukhaṇḍ*; *rt. lāv* = to fry]—maize or

Lāvā—[*laukhaṇḍ*] rice damped and parched on heated sand. The sudden heat bursts the husk which

is then removed by rubbing; when mixed with molasses it is known as *murki* in the East districts. Of course it is poor food. Hence the

verse—
Lāvā bhōjam, chor dhan, bhains tarang bh

chān
Āhīr mīthī na karo, chāh mītra mar

jān.

[Parched gram for food, wealth acquired by theft, and your buffalo and horse tied up in the same stall—all these are untrustworthy—but never be friends with an *Āhīr*, though every other friend should die.]

Lāvāk—the winter crop of rice. Allāhābād (agharī).

Lāvan—[*laukhaṇḍ*]—the skirt of a woman's petticoat (lahūgā).

Lāvan butāvan—[*laukhaṇḍ*]—taking an animal or other property in pledge for a debt. East districts (lāin).

Lavand—[*laukhaṇḍ*]—see *lauhārā*.

Lavārā—[*laukhaṇḍ*]—see *lauhārā*.

Lāvārū—[*laukhaṇḍ*] a calf. West districts (labārā).

Lēd—[*laukhaṇḍ*] (*laukhaṇḍ*)—(1) a bundle of

Lēdā—[*laukhaṇḍ*] grass bound round the sole of the

Lēdī—[*laukhaṇḍ*] plough in planting sugarcane for the purpose of making a broad furrow. East districts;

(2) the counterpoise on the lever used for raising water. East districts (dāhīkī).

Lēhāf—[*laukhaṇḍ*]—a heavy quilt (razā).

Lēhārī—[*laukhaṇḍ*] the irrigation swing basket. Duāb, Oudh, and Rohilkhand (dōl).

Lēhī—[*laukhaṇḍ*]—see *lāl*.

Lēhnā—[*laukhaṇḍ*] (*laukhaṇḍ*)—licking]—(1) green chopped millet fodder. East districts (chārā);

(2) fees to a blacksmith (kharhak); (3) (*lēhnā*) a small bundle of cut crops. West districts.

Lēhnī—[*laukhaṇḍ*]—see *lēhnā*.

Lēhsur—[*laukhaṇḍ*]—an instrument for mixing the clay used in pottery. East districts (kumhār).

Lēī—[*laukhaṇḍ*] (*lēī*)—paste.

Lēj—[*laukhaṇḍ*]—see *lāl*.

Lējā—[*laukhaṇḍ*] (*laukhaṇḍ*)—[Skt. *rajju*]—a rope used in drawing

Lējī—[*laukhaṇḍ*] water from a well. West districts

Lējū—[*laukhaṇḍ*] (ubhan).

Lēk. ā—[*laukhaṇḍ* = to write]—an account. *Lēk*

kā hāī = a ledger (bahl); *lēkhā bārbar kar*

nā, lēkhā chukī karā, lēkhā dōphā karā

nā = to liquidate an account.

Lēlvā—[*laukhaṇḍ*]—see *lāl*.

Lēnd—[*laukhaṇḍ*] (*laukhaṇḍ*)—dung of camels, goats,

Lēndā—[*laukhaṇḍ*] etc. (lēnīhī). *Chhauko lēnd, bag*

Lēndh—[*laukhaṇḍ*] *hāro lēnd, phir vohī lēnd kā*

Lēndhā—[*laukhaṇḍ*] *lēnd* = fry dung, stew dung as

much as you will, and still it is dung all the

same.

Lēndēn—[*laukhaṇḍ*] (*laukhaṇḍ*)—[*laukhaṇḍ* = to take; *dēnā* = to give] (*bu*

noī, banī, banī, bēhār, bhūrgat, dād nīd,

maḥjūnī)—trade, money-lending. *Udhō kā*

lōn nā Mādhō kā dēn = neither borrowing

from Udhō nor lending to Mādhō, i.e., living in-

dependently.

Lēndrā—[lēnd] (lēndrā)—the son of a woman by a former husband—see karāo.
Lēni—[lēnd = to take]—the ceremony of weaning a child among Muhammadans—cf. chaṭānā : see Herklot's *Qandān-i-Islām*, p. 22.
Lēnjur— } [lāj]—a rope used for drawing water
Lēnjurā— } from a well. East districts (ub-
Lēnjuri— } han).
Lēndrā—see lēndrā.
Lēndrā [lēnd]—(1) smut in wheat and barley. East districts: cf. gīrvā; (2) a flock of animals—especially sheep and goats. East districts.
Lēndri—see lēndri.
Lēndri—see lēnd.
Lēo—[lēndā] (lēo, lēndā)—(1) (aṣṭan) ashes plastered on a cooking pot to save it from the fire. East districts: cf. tarīfāb; (2) the fluid opium used for fixing the petal covering on the cakes (afiyūn); (3) the flooding of a field preparatory to sowing rice. In the East districts the phrase *lēo lag gayā* means that a field has become muddy enough to admit of rice being planted; (4) one of the rice sowings. The land is ploughed and the rice is sown in standing water—the fields being embanked and the water kept in. Allahābād (dhān).
Lēpārū—see lēndrā, and cf. karāo, kaḥḥālar.
Lēpauri—[lāpārnā]—a cattle manger. West districts.
Lēruā—[Skt. lēlaya = skipping]—a calf. East districts (labārā).
Lēs—[English lace]—lace (gotā).
Lēsāl—[lēnā]—plastering with mud and cow-dung (tisāl).
Lēsā—[Skt. lēp = to smear]—to plaster a wall, floor, etc., with mud or cow-dung (līpnā).
Lēsō—[lēnā]—sixty bundles, each of 200 betel-leaves (pān).
Lēṭā—a grain market.
Lēv— } [lēo]—(1) the planks at the bottom of a
Lēvā— } boat which run from end to end; (2)
 clothes made of scraps of cloth. East districts.
Liautl—a frame used in reeling silk (charkhā).
Lībās—clothes (kaprā). In Arabic the word is properly applied to full drawers of linen or cotton—see Lane—*Modern Egyptians*, I, 36.
Librā— }
Librā— } (litrā, lītrā, lītrī, lītrī)—an old shoe.
Lītrī— } East districts (jūtā).
Lītrī— }
Līchrā— }
Līchrā— } a calf. Robilkhand (labārā).
Līd—dung of horses, elephants, etc. (khāt).
Līfāfā—an envelope: part of the Muhammadan shroud—see kafān.
Līgdi—a little weak pony mare. East districts. See ghōrā.
Līhāf—[corr. of ghāilāf]—a quilt: it contains more cotton stuffing than the razāf (qv).
Līk— } [Skt. līk = to draw a line]—(1) (gail,
Līkh— } garāṛā, garīyārā) a wheel track; (2)
 customary presents to servants and dependants at a marriage, especially to those who bring the signs of betrothal from the girl's house to the boy's—see hathāl, and cf. lagan, jīkā.
Līl—[Skt. nīla = blue]—indigo (nīl).
Līlā—[līl]—blue coloured—of cattle, etc.

Līlārī—[Skt. lalāṭa = the forehead]—the top of a well: the place where the water is poured out of the bucket. East districts (chauṇrhā).
Līlvā—a stratum of sand in a well which is constantly filling in. Central Duāb, Robilkhand (lailvā, lēlvā).
Līne—[English line]—the drying room in an indigo factory (nīl kī koṭhī).
Līng— } [Skt. ling = to go]—the phallic emblem
Līngā— } of Shiva.
Līpāl—[līpnā] (līdāf)—plastering a wall, floor, etc., with mud or cow-dung—cf. dogā.
Līpnā—[Skt. lēp = to smear] (goiṇṭhāb, goiṇṭhāb, lēndā, lēndā)—to plaster a wall, floor, etc., with mud or cow-dung.
Līruā— }
Līrvā— } rice straw (dhān).
Līsāl—see līpāl.
Līsā—see līpnā.
Lītrā— }
Lītrā— } an old shoe. Upper and Central Duāb
Lītrī— } (lītrī).
Lītrī— }
Līṭl—cakes cooked in the ashes: usually made of arhar pulse (bhaurf).
Lobhiyā— } [Skt. lobhya = eagerly desired]
Lobiya— } (chauṇrhā)—a kind of bear (*Dolichus sinensis*, *vigna catiang*) (ravāñs).
Lochanā— } [lochan = the eye]—a custom at the
Lochnā— } birth of the first male child in
 the family. The family barber goes round to the friends to announce the event and marks them on the forehead (jīkā) and gets a present. East districts.
Lodhi— } unrefined sugar. Sunār's slang
Lodhi kārū— } (gur).
Logāi—[Skt. loka = people]—the women-folk; a woman, wife.

Rāṇḍ logāi aru arnā bhāinsā
Jo bigṛān to harē kaisā.

[A widow and a wild buffalo—if they break out or go to the bad, what a business it is!]

Loh— } [Skt. loha = red coloured]—(1) iron:
Lohā— } lohā pakkā is usually steel. Other
 varieties are dhālā or to the East gāñṭhiyā pig iron; gadrā tadvā or tadvā thick plates; pattiyā wheel tires; puttī flat narrow plates used for making pincers, bird cages, etc.; gāñḍā thick bars; sūtar Swedish iron; chāḍār thin plates; kamānī steel for springs; sāng tadvā pieces of cast steel for making tools, etc.; rīkh thin bars. Lohehān or lohā churā is iron filings; (2) red coloured—of cattle (lāl).
Lohā churā—[lohā, chur = powder]—see loh.

Lohār—[Skt. loha kār = worker in iron]—a blacksmith. His tools are—the ordinary anvil aḥran, nīhāt, nīhātī; which is fixed in a block jīhā, jīhī, kumḍā, and in parts of Bundelkhand aḥūṭhan; the perforated anvil over which the piece of iron is placed when being pierced with holes bīṇḍī; the anvil on which the heads of nails are shaped chapraund; the large welding hammer or sledge ghan, rākh; the middle-sized hammer kataurā, hathaurā; the small hammer kataurī, hathaurī, mārtāul; the pincers with rounded tips zambūr, jamūrā; the pincers for taking the hot iron out of the

fire *saṅgi*, *saṅdāst*, *saṅsi*, *saṅdot*, *saṅsi*; the iron poker—to the East *akuri*, in parts of Oudh *aguri*, in Rohilkhand *khalāwān*; the cold chisel *chhēni*; the chisel for piercing holes in iron *sumbhā*, *sumbhā*, *sumbhā*, *summi*; the fixed bellows *bhāthi*, *bhāthi*, *bhāthā*, *dhaunīkni*, *dhaunīkni*, in parts of Bundelkhand *khalānt*; the band bellows *sipdā* *bhāthi* or *bhāthi*; the end of the bellows pipe which goes into the fire *mānr*, *mānrā*, *mānrā*, *mānrā*; the pipe itself *phūnkni*, *dhaunkni*, *khalānt*, *khalānt*; the wooden sides of the bellows *takkā*, in Rohilkhand *khapāt*; the leather sides *pakkā*; the valve *pankhā*; the pivots on which the bellows work *dhuri*; the pillars which support it *khambhā*, *khambhā*; the lever which works it *chhēp*; theawl worked by a bow *barmā*, of which the string is *taṁdā* and the bow *kamāni*; the iron spike of the awl *dān-dā*, *dānrī*; the fixed vice *bānk*; the hand vice *hathkal*, of which the jaws are *kalā* and the socket for the screw *chhārchhā*, *chhārchhā*; the tool for making screws *bādiyā*, of which the female screw is *kutkā*, the tightening screw *chūtki*, and the nut maker *pēnchkas*, *pēchkas*; the nut *dhēbrī*, *dhēbrī*. Among files are the common file *rēti*; the round file *gotak*; the half round file *nīm-gard*, *nīm-gard*; the triangular file *tēn pahā*; the compasses *parkāl*, *parkār*, *kampās*; the moulds *sānchā*; the instrument for drawing wire *jantrī*; the vessel for cooling the hot iron *jalahri*, *jalahri*, *jalahri*, *jalahri*, *kundvārā*, and in Rohilkhand *dhāri*.

Loharā—{ [lohā]—reddish coloured—of cattle
Lohavā—{ (lā).

Lohband—{ [lohā, band = fastened]—an iron-
Lohbandā—{ bound stick or club.

Lohchūn—see lohāchūrā.

Lohiyā—{ [lohā]—(1) reddish coloured—of cattle;
(2) a dealer in iron-ware.

Lohlaṅgar—{ [lohā, laṅgar]—an iron boat anchor

Lohindā—{ [lohā, haṇḍā]—an iron cooking pot

Lohārā—{ without handles. East districts
(bahgunā).

Loi—{ [Skt. loman = wool]—(1) a fine blanket
Loiyā—{ (kammat).

Jab orh lā loi.

Kyā karāgā koi.

[What care I for any one when once I have donned my blanket]; (2) (*pērd*, *pērd*) lumps of dough out of which bread is made.

Lokā—{ [Skt. ulka = a meteor]—lightning
(bijl).

Lokhar—see laukhar.

Lon—{ [Skt. lavana]—(1) (*namak*, *non*) salt.

Lonā—{ Some of the kinds used are *khāri non*, *sādhā* or *lāhauri non* = Panjāb salt; *sāmbhar* salt from Rajputāna; *kālā non*, coarse black rock salt; *samudri non*, sea salt; (2) gram, or more properly the acetic acid which collects on the leaves of the plant. East districts (chanā).

Lonār—{ [lon]—a place where salt or saltpetre is
made (*nonār*).

Londā—{ [Skt. loṣṭha]—a lump of mud for build-
ing a wall (*lauṇḍā*).

Lonḍā—{ [lonḍā]—an enclosure for cattle. Cen-
tral Duāb (ghēr).

Lonī—{ [lon]—saltish earth scraped off
Lonī mītt—{ walls and from which saltpetre
is extracted.

Loṅrā—see loṇḍā.

Lorh—{ [Skt. loṣṭha = a lump]—(1) a roller
Lorhā—{ for grinding spices, etc. See

Lorhī—{ silbāṭṭī. Likh lorhā parh pat-

Lorhiyā—{ thar = writing "grindstone"

and reading it "stone" [said of a lazy block-head who goes to school and learns nothing]; (2) the horizontal body of the *bākhār* (qr.) plough. Bundelkhand.

Lorhnā—{ [lorh]—to clean the seeds from cotton
(oṭnā).

Lorho—see lorh.

Loṭā—{ [rt. of loṭnā = to roll about]—a metal
drinking vessel: the smaller size is *loṭī*, *loṭiyā*,
loṭiyā, *dabūliyā*.

Loṭan—{ [loṭnā; Skt. luṭh = to roll]—a light kind
of plough. West Oudh and Rohilkhand.

Loṭī—{ see loṭā.

Loṭiyā—{ see loṭā.

Loṭnā—{ [Skt. luṭh]—(1) to roll about; (2) a clod.
Kahār's slang (dhēlā).

Lubhāo—see labhāo.

Lūgā—{ [acc. to Latin Skt. lūga, which always has
the idea of being old or torn]—(1) clothes. East
districts (kaprā); (2) a woman's sheet (sārī).

Lūgā—see loḡā.

Lūgar—see lūgā.

Lugdī—{ (1) (*khaḍvā*) pounded castor oil seed
(and); (2) a ball of pounded narcotic hemp
(bhaṅg).

Lugrā—see lūgā.

Lūh—{ (*dhaunīk*, *lapuṭ*)—the hot west wind.

Lūkā—{ [lokā]—(1) lightning (bijl); (2) a kind
of fishing net used at night. Bundelkhand (jāl).

Lūkhā—{ [Skt. rukha = rough]—food prepared
without butter: when without salt it is *alonā*
(rūkhā).

Lukrā—{ [lūgā]—clothes. Kumaun (kaprā).

Luksāz—{ [luk = varnish; adz (*adkhan*) =
making]—a man who makes patent leather.

Lukṭī—{ [Skt. lakṭa]—a walking stick. North
Oudh (chharī).

Lūm—{ lit. a tail: a tassel of gold or silver

Lūmā—{ hung on the arm above the elbow.

Lūṇḍā—{ [Skt. lūṇḍika = a ball]—(1) (*biṇḍā*,

Lūṇḍī—{ *laṭchhā*) a hank of cleaned thread;
(2) an ox with no hair on his tail or a short tail
(bāṇṇā).

Lūṅ—{ [lūṅ = the part between the thighs]

Lūṅā—{ —(1) a cloth worn by Muhammad-

Lūṅī—{ and as a waist cloth or scarf or

girdle. According to rule it should be merely
wrapped round the body, and its ends tucked
in, not carried between the legs. *Shauṇin dū-*
hiyā, *chāṭī ki lūṅī* = an old bag setting up
for a wall with only a mat to cover her naked-
ness! (2) a kind of red cloth specially used for
waist cloths.

Lurhvā—see lorh.

Lurkā—{ [conn. with *lurakhānā* = to roll]—(1)

Lurkā—{ a stone set in wire and used as an

Lurki—{ earring; (2) the rope fastening the

Lurki—{ iron ring round the neck of the

irrigation leather bag. Upper Duāb (kas).

Lūṭiyā—see loṭā.

M

MĀ—[Skt. *māta*, *mātri*] (*ammā*, *arrī*, *buṛhiyā*, *ḡokrī*, *ḡokariyā*, *māhīrī*)—a mother; a step-mother is *dārī mā*, *mausi* or *maindar mā*.

Ma'ajūm—[Arabic *ma'ajūn* = kneaded]—a

Ma'ajūn—[Skt. *māchā*] preparation of narcotic hemp in the form of a sweetmeat; a maund should contain *bhaṅg* 3 *śr*, butter 2 *śr*, sugar 1 *śr*. For the mode of preparation see Atkinson, *Himalayan Gazetteer*, I, 785 f: and Herklot, *Qandān-i-Ildm*, Glossary, XCI.

Māch—[Skt. *māchā*]—(1) (*māchiyā*) a four-footed stool with a twine seat; (2) a large bed (*chārpāl*); (3) a large wooden platform on which men sit and smoke. The *taḡāḡ* is a similar piece of furniture kept for purposes of ostentation at the door of well-to-do people; (4) the watchman's field platform (*ma-chān*).

Machān—[*māchā*] (*aṇṭā*, *qāmchā*, *javāqā*, *māchā*, *māiṛā*, *māiṛā*, *māich*, *māichā*, *marāh*, *marhālā*, *maṭṭulā*, *mēṇṭā*, *mēṇṭā*, *pār*, *ṣān*, *ṣānṛ*, *ṣāṇṭ*)—the watchman's field platform. The shed over it is in Bundelkhand *ḡhabuā*, to the East *ṣaichā*, in North Rohilkhand *ghoghā*, and in other places *maṭhai*, *maṭhaiyā*, *chhap-par*, *chhapariyā*.

Machērī—[*māchā*]—the lower bar of the yoke. Central Duāb (hal).

Machhā sīm—[Skt. *maṭṭya* = a fil; *śima* = boundary]—the rule by
Machhā sīmā—[Skt. *maṭṭya* = a fil; *śima* = boundary]—the rule by
Machhā siyo—[Skt. *maṭṭya* = a fil; *śima* = boundary]—the rule by which the deep stream is treated as the boundary in settling alluvion disputes. Upper Duāb. See *chārdhūrā*, *maḡāzī*.

Machhotar—[*maṭṭya* = a fish, from its shape]—the wedge fixing the beam of the plough into the body. Oudh: cf *māchī* (hal).

Māchī—[*māchā*] (*māchiyā*)—(1) an ox yoke. Oudh (hal); (2) the place for putting the luggage in an ox cart (*mānichī*); (3) one of the pegs or wedges in a plough (hal); (4) a small four-legged stool with a twine seat (*māch*).

Machiyā—see *māchī*.

Machīā—a little chip box. Bundelkhand (*gēlā*).

Machuā—[*māchā*]—the leg of a bed. South

Machvā—[Oudh and Central Duāb. *Nayā bagat machvan kī mādā* = when the ascetic starts first he wears a necklace of bed legs round his neck!]

Madad—help; a gang of labourers.

Madak—[Skt. *mādaka* = intoxicating]—a narcotic preparation made by boiling down and inspissating the juice of opium or *kaphā* (qv.).

Maḡāo—[Skt. *maṇḍapa*]—the hut in which the Hindū marriage ceremony is solemnised (*maṇḡha*).

Madār—[lit. a place of turning or returning]—also known as Zindah Shāh Madār, the celebrated saint of Mathapur in Cawnpur district. His name was Badiuddin Shāh, and he is said to have been a converted Jew, who was born at Aleppo in 1060 A.D. He is supposed to have died at Mathapur aged 383 years,

after expelling a demon called *Makan dōo* from the place. He is believed by some to be still alive (whence his name), Muhammad having given him the power of living without drawing breath. His devotees are said never to be scorched with fire, and to be secure against venomous snakes and scorpions, the bites of which they are said to have power to cure. Women who enter his shrine are believed to be seized with violent pains as if they were being burnt alive (see Ibbetson—*Panjab Ethnography*, p. 287). Heale, in his Biographical Dictionary, says he was a disciple of *Shāikh Muhammad Taifiri Bastāmi*, and is the founder of the sect called *Maddriya* in India. Many curious anecdotes are related of him. He died on 20th December 1434 A.D., 838 A.H., aged 124 years, and is buried at Mathapur in Kanauj. He was a contemporary of *Qāḍī Shāhābuddin Daulatābādī*, who lived in the time of Sultan Ibrahim Sharqi of Jaunpur. A visit to his shrine is said to ensure offspring. But some sceptic made the proverb—*Jab kamār mēn zor hotā hai, tab Madār ṣāhib bēṭā dēṭā* *lāzī* = when a man has strength in his loins, then saint Madār gives him a son.

Madār—[Skt. *mandra*]—the plant *Calotropis gigantea*—see *āk*.

Madariyā—[*maddār*]—(1) a sect of devotees, followers of *Shāh Madār* (qv.); (2) a tobacco pipe with an earthen water reservoir and a curved stem (*huqṣā*).

Madhū—[Skt. *madhū* = sweet] (*śādhāḡ*, *śāhad*, *śāhad*)—honey.

Madhūkārī—[*mādhū*]—(1) cakes of bread baked in ashes: a word used by ascetics; (2) small cakes of cow-dung fuel. East districts. See *gobar*.

Madhuparak—[Skt. *mādhuparkā*]—the butter of the milk of a cow and her daughter, mixed with honey: given to the wedded pair at marriage and smeared three times on their hands.

Madhur—[Skt. *mādhura* = sweet]—(1) of *Madhurā*—[Skt. *mādhura* = sweet]—(1) of catile—slow: *mīṣhā* is used in the same sense; (2) of wind—gentle.

Madhushāhl—a kind of pice—see *maṣṣūl*.

Madkhūlā—[*dākhūl* = entering into]—a widow married a second time—see *karāo*.

Madā—[Skt. *maṇḍala* = a wheel]—(1) a spinning wheel (*charkhā*); (2) the axle of a spinning wheel (*charkhā*); (3) a small house granary. Rohilkhand (*dhūṇḡkī*).

Magad—[*magdar*]—a sweetmeat made of *Magānd*—[*mūṅg* pulse and butter: often distributed among the brotherhood after a death in the family.

Magar—[*maingar*]—the outer edge of a cart wheel. Rohilkhand (*ḡārī*).

Magh—[Skt. *magha*] (*maghā*)—the 10th lunar asterism (*nakshatra*).

Maghā makrī, *Purāḡ qāns*,
Uttarā mēn sab kā nā.

[Rain in *Maghā* brings spiders; in *Purāḡ* gaddies: but rain in *Uttarā* destroys them all.]

Kī magh ṭar, kī magh bor,
Magh kī barkhā or na chhor.

[Magh may be obstinate or prolific, but there is no end to the rain in Magh.]

Maghā kē barsē, mātā kē parsē.

Another version is—

Mātā kē parsē putr aghā,

Maghā kē barsē prithvi aghā.

[Rain in Maghā is as good as food served by your mother.]

Jo kakhī Maghā barsē jal,

Sab nājōn mēn hogā phul.

[If it rain at all in Maghā all grains will give good produce.]

Māgh—[Skt. *maghā* = referring to the aster-

Māghā—[riam *Magh*] (*Māh*)—the 10th Hindu lunisolar month—January-February.

Māh talātāl bārē;

Phāgun goṛē kārhē.

[The day increases slowly in length in Māgh, but by strides in Phāgun.] *Māgh mēn aur kakurē* = asking in January for vegetables that grow in August!

Maghā—see magh.

Maghar—[*Māgh*]—fields which, having borne rice during the preceding season, are in January and February ploughed, hoed, and weeded for a fresh rice crop. East districts.

Maghārnā—[*Māgh*]—to plough in the month of January-February lands intended to be sown with rice in the next rainy season. East districts.

Maghz roshan—[*maghz* = the brain; *roshan* = clear]—anuff (*nās*).

Magrā—[Skt. *mārga* = anything straight like a road]—the ridge pole of a house.

West districts (*balēnd*).

Magro—[*magrā*]—river sand-banks rendered culturable by a deposit of good soil. Mathura.

Māh—the month of Māgh (qv.).

Māh—[Skt. *māsa* = a month]—a month (*māh-nā*).

Magrosan—see maghz roshan.

Mahādēvā—[lit. the great god, a title usually applied to Shiva]—the projecting knob in the upper bar of a plough yoke. East districts (*hal*).

Mahai—[*māhnd* = to churn]—the stirring up and oxidation of the indigo extract in the vata (*nll*).

Mahājāl—[*māhē* = great; *jāl* = net]—a large fishing net.

Mahājan—[*māhē* = great; *jan* = man]—(1) (*bipāri, bohrā, by opāri, sūh, sūhā, sakākār*) a large money-lender, banker.

Sāt sunārē nau thagā;

Sau thag Baniyā ēk;

Sau Baniyē ko mākhē,

Gayo mahājan ēk.

[Seven goldsmiths equal nine thugs: a hundred thugs equal one Baniya: but if you want to form one Mahājan you must kill a hundred Baniyas.]

Baniyā apnē hāp ko thagat na lāvē bār,

Nis bāsar jannī thagē jukhān lēt autār;

Jukhān lēt autār; mān das udra mēn rākhē;

Gurā sē karē bīlād; ēp pandit hoē bhākē;

Kaki Girdhar kavirās—bēkhē harāī aur

dhaniyā,

Mitr jān thag lēt jukhān lag bhaktā Baniyā.

[The Baniya never hesitates to cheat his own father, and his mother day and night, from whose womb he was born and where she kept him for full ten months. He thinks himself a pandit and will argue with his own teacher. Says Girdhar, prince of poets: "He deals in turmeric and coriander and cheats his own friend, however great a devotee he may be."]

(2) in Kabār's slang—human excrement (*khat*).

Mahājani—[*mahājan*]—money-lending, banking (*lēndēn*).

Mahāl—(1) a palace; (2) a side chapel in a Hindū temple (*mandir*); (3) a wife—among Muhāmadans.

Mahāmāl—(1) the great mother—popularly **Mahāmi**—supposed to be the younger sister of Devi: she brings boils on children and small-pox like *Mātā* (qv.); (2) rinderpest in cattle (*chēchak*).

Mahant—[Skt. *mahāta* = great]—the abbot

Mahanta—or chief of a Hindū temple.

Mahāpars—[P corr. of *mahāpurush* = great man]—a scare-crow. South Rohilkhand (*dhokhā*).

Mahāparshād—[*māhē* = great; *parshād* = offering]—the great distribution of cooked food distributed to all the persons present at the shrine of Jagganāth: among ascetics it means cooked rice.

Mahārā—(1) one of the Kabār or bearer caste.

Mahārī—East districts; (2) a title among the Chamār caste for a father-in-law and a mother-in-law. East districts (*susar*).

Mahaut—[P corr. of Arabic *mahīṭah* = surrounding]—the eave board of a house (*olt*).

Mahaut—see mahāvat.

Mahāvar—a red dye used by women for painting their hands and feet. East districts and Bundelkhand.

Mahāvat—[Skt. *mahāmātra*] (*mahaut*)—an elephant driver.

Mahāvāt—[Skt. *Magha-varsha* = rain in the *Magha* asterism]—the winter rains: for the proverb see under *bhaiṇs*.

Mahāvati—[*mahāvat*]—elephant's dung. Kabār's slang (*khat*).

Mahāzī—lit. opposite: the rule by which, in cases of alluvion, land thrown up in front of a village is regarded as belonging to it—of. *dhārdhūrā*.

Mahēlā—[Skt. *māsha* = a bean]—(1) a *mash* **Mahārā**—made of the grain of *mash*, sugar, butter, etc., given to horses to fatten them; (2) a mess of rice and sour milk. Duāb.

Mahēri—[*mahēlā*]—unground *judr* millet boiled and eaten with condiments.

Mahī—[Skt. *mathita* = churned]—butter-milk (*maṭṭhā*).

Mahīr—[*mahī*]—(1) the sediment deposited in making clarified butter. East districts (*mail*); (2) the worst kind of clay (*maṭiyār*) soil found in low-lying situations. Central Duāb (*maiyār*).

Mahinā—[Skt. *māsa*]—(1) (*māh, mainā*) a month. The following gives the months and the worst food for each:—

Chaitē gur, Boisdhē tēl;

Jēthē panth, Āsārē bāl.

*Sāvan mārā, Bhādoṇ dahī ;
Kuār karēlā, Kātik mahī.
Aghān jirā ; Pāsē dhanā ;
Māgh mēn miarī, Phāgun chānā ;
In māsan mēn yeh sab tajē,
Jo nar nārī sukh ko bhajē.*

[Men and women who wish to maintain their health should not take the following in the months noted against them; enares sugar in Chait; oil in Baisākh: a journey in Jēth; *bol* fruit in Āsār; the potherb *amaranthus* in Sāvan; curds in Bhāloṇ; bitter cucumber in Kuār; butter-milk in Kātik; carroway in Aghān; coriander in Pās; refined sugar in Māgh, and gram in Phāgun.]

(2) money wages (darmāhā).

Mahīndār—[*maḥīnā*]=a labourer paid by the month.

Mahr—[*maḥ*]=the sediment deposited in making clarified butter. West districts (maḥ).

Mahit—[? corr. of Arabic *muḥṭah* = enclosing]—the eave board of a house (olṭ).

Mahiyā—[*maḥī*]=the scum of boiling sugar: the sediment deposited in clarifying butter (maḥ).

Mahmāz—a riding spur.

Mahnā—[Skt. *maṇḥ* = to churn]—(1) to churn milk; to beat about the indigo liquor in the vats; (2) the stirrer in a milk churn (rai).

Mahngī—[Skt. *mahārgṇa* = high priced]—scarcity, dearth (akāl).

Māho—(*māhū*)—an insect which injures mustard, cotton, etc. It attacks the plant when a few inches high, and covering it with a glutinous slime effectually prevents it from arriving at maturity. It is developed by cloudy weather about Christmas, but is destroyed by the winter rains.

Mahr—(*dēnmahr*)—the marriage settlement or provision for the wife in case of divorce among Muhammadans. It may be either immediate (*mu'ajil*) or deferred (*muwajil*). For the rules regarding it see Herklot's *Qānūn-i-Islām*, 89.

Mahram—lit. a confidant: a small tight woman's jacket, usually worn by prostitutes (aṅḡl).

Mahrū—[*māh-rū* = moon-faced]—the stem of an opium pipe—see *afiyūn*.

Mahrūā—[Skt. *mahila*]=a woman, wife. East districts (jorū).

Mahtā—[Skt. *mahat* = great]—the leading tenant in a village (muqaddam).

Mahtārī—[Skt. *māta*]=a mother (*mā*). *Nau laṭṭon kī mahtārī pānch sēr gājur kyā hot* = what are five sēr of carrots to a mother of nine! (her belly is so big.)

Mahtin—[*maḥṭā*]=a head woman in a village: among certain low castes a title given to mothers-in-law by their sons and daughters-in-law (sās).

Mahtiyā—[*maḥṭā*]—(1) the leading tenant in Mahto—

a village. East districts (muqad-
Mahtoā— } dam; *gānē gāndiyā kumhār mah*
toṇ = it is only in an impotent village that
the potter is leader; (2) among certain low
castes, a father-in-law. East districts (susar).

Mahuā—[Skt. *madhu* = sweet] (*gohī, gulī, korā*)—the tree (*Bassia latifolia*), the fruit or
nut of which is eaten, used in distilling, oil-

making, etc. The fruit is *koā, koind, koindā, korā, gullā, gullī, gilaundā, gulendā*. Bread
made from it is to the East *kardhar, koikī*
kī rotī. The oil is *guliā tēl* in Bundelkhand.
The fruit when fermented for the purpose of
distilling is *pās* in the Eastern districts and
the flowers when cooked for food *ajhiā*.

Mahuārī—[*mahuā*—Skt. *vāṣa* = enclosure]—
Mahuārī— } a grove of *mahuā* (qv.) trees.

Māhūn—see *māho*.

Mahūrat—[Skt. *muhūrta* = a moment: the thir-
tieth part of a day] (*samahut*)—an auspicious
time for beginning agricultural work, a journey,
etc.; an omen watched for on such occasions.
The following lines give the lucky and unlucky
days:

Itār jo karē, so dhanvaṇṭar hoḥ :

Somvār jo karē sēolā kā phal hoḥ :

Budh Hiripat jo bhālē, Sukkar bhārē
bakhār :

Sanīchar Mangal jo kurb, bīj na dūḥ
dūḥ.

[Sunday brings wealth; Monday the reward of
your labour: Wednesday, Thursday, Friday a
full granary: but if you sow on Saturday or
Tuesday, you will not get back even your seed-
grain.]

So with journey omens:

Khar bāgān, līlā dāyān, lambē bēl
ujār :

Sukh sampat anand bhaggyā, thailē lātē
chār.

[A donkey on the left, a jay on the right, and a
jackal howling in the distance—all omens of
wealth and happiness. Go and bring home four
bugs of gold.]

Khet, mēt, ghar dān

Dān hanaj karāḥ.

[A partridge calling on the right is auspicious if
you are going to your field, to meet a friend, or
to your house; on the left it is auspicious for
trade.]

The rules on this point are very numerous. The
year's ploughing is best begun on a Wed-
nesday: it must not be begun on a Monday
or a Saturday or on the 1st or 11th of any
month; and on the 15th of each month the
cattle must rest. A mantis is the house of
Rāma and is always saluted when seen. Chief
among good omens is two waterpots, one above
the other (*doghar*). This should be left to the
right as should be the crow, the black buck and
the mantis, but the snake to the left. To
sneeze is auspicious, as you cannot die for some
time afterwards. Odd numbers are lucky.
Lucky omens are—seeing a nightingale (*shāmd*)
in the morning; a donkey braying on the left
(right unlucky); a jackal crossing the road to
the left (right unlucky); a person bearing a
full water-pot (*gharā*)—if empty, behind you;
a man carrying wood behind; to look at a cow
the first thing in the morning; to keep a cow
with a shuky horn; to meet a sweeper, or a snake,
a prostitute or a married woman, a woman with
a male child. Unlucky omens are—black is un-
lucky, and if a man go to build a house and
turn up charcoal at the first stroke of the spade
he will abandon the site. Owls portend deso-

late houses and the *koil* (*Cuculus Indicus*) is also especially unlucky; 3 and 13 are unlucky because they are the bad days after death; hence *tirah tin* is equivalent to "all anyhow." So if a man not content with two wives wish to marry again he will marry a tree, so that the new wife may be the fourth, not the third. Meeting a man riding on a buffalo when you are starting on a journey; a dog shaking his ears in the morning: seeing a hairless man in the morning; a man or woman carrying an empty water-pot in front; a man carrying wood in front; speaking of an owl or monkey in the morning: an owl hooting in a grave-yard or cremation place—are all bad. Seeing a one-eyed oilman is about the worst of all.

Mai—[*mairā*] (*mayā*)—a plank harrow or clod crusher West districts.

Bāhā hal, kharā aqī aur bal;
Hal bahāke lāyā mai.
Aqī picchāī sārī dhāt;
Mai dēke lāyā ghā,
Ab kyūn karē, surrēī, jīvan kī de?
Ek din mār liyā.
Pañrah din khā liyā,
Na kurēn khētī, na bhārēn dān.

A western verse describing the life of a thief, or ne'er do-well.

[You have lost your sense and strength by ploughing. After you plough you use the clod crusher and lose everything. You use the clod crusher and get your oxen to bring grass. And then, you rascal! what hope have you of living? Living for a fortnight on one day's plunder! If you don't cultivate no one will demand rent from you.]

Maidā—[*rūp-phāl*]—a kind of fine flour: the
Maidah—} wheat is washed clean, dried in the sun, ground fine, and sifted through cloth—see *āṭā*.

Maidān—[*patpar*]—a large open plain, an open space.

Maidānī—[*maidā*]—fine flour soaked for the night to make *jalābī* (qv.).

Maigā—the hauling ropes of a harrow. North Oudh (barahā).

Maikā—[Skt. *mātraka*] (*maiḥar, pīhar, pūsdā*)—the house of a wife's parents, as she calls it.

Mail—[Skt. *maī*]—refuse or dirt of any kind.

Mailā—} The sediment in an indigo vat is *mail*, *mailā*, *tail*, *kanai*, *kaṇḍai*; the sediment in making clarified butter is *mail*, *mailā*; to the East *maṭiyār*, *phāran*; to the West *maiḥar*, *maḥīr*, *maḥīdār*, *tārī*; in the Upper Duāb *chhachhērā*. The scum on boiling sugar is *mail*, *mailā*, *maḥiyā*, *dhāndhoī*, *puṭōī*.

Mail khōrā—[*mail*, *khūrdan* = to eat]—the pad under a horse's saddle.

Mail kuṇḍā—[*mail*, *kuṇḍā* = vat]—the vat for refuse indigo.

Main—(1) the strings on the wheel of the spinning wheel. Rohilkhand (*charkhā*); (2) (*atrā-e-an*) the thick rope at the end of a bed. East districts (*chārpāt*).

Māin—[Skt. *māmika*]—an aunt on the mother's side; the wife of the *mamā* or mother's brother.

Mainā—a corr. of *māhinā* (qv.).

Mainā—[*mēnādhā* = a ram] (*mainādhā*)—an ox

whose horns join in the centre, or with a loose horn (*jhuāṅṅ*).

Maindar mā—[*māin*] (*sautēll mā*)—a step-mother.

Maindhā—see *mainā*.

Mainrā—[*mēnā, mēnār*]—(1) a boundary (*mēnā*);

Mainrā—} (2) (*mai, sahāqdā*) a beam used as a clod-crusher in sandy (*khār*) land: the *ghāḍā-phor* (qv.) being used in clay soils. Upper Duāb; (3) in Basti *mair* = a field which, after long lying fallow, is broken up in August-September and dug again in January-February or May-June. In June-July it is carefully cleared of grass, manured, and sown with rice.

Maīyār—the worst description of *maṭiyār* (qv.) soil: a hard inferior clay mixed with *ūsar* (qv.), occurring always lower than the surrounding lands, and occupying often the natural drainage beds. It produces only the poorest rice and a scanty crop of barley. If the rains are too light rice cannot be planted, and if they are too heavy the ground becomes swamped. In the spring harvest barley can be sown only when much water is not required. It is apparently a gradual formation from *ūsar* (qv.), improved by clay carried off from the high fields. In many respects it corresponds to the *jhābar* (qv.) of Etāwah. Central Duāb.

Mājal—[*mā*; Skt. rt. *jan* = to be born]—a sister from the same mother.

Mājāyā—[*mājāś*]—a brother from the same mother.

Mājēthī—[Skt. *madhya* = middle]—the piece of wood joining the lower supports of the spinning wheel. East districts (*charkhā*).

Mājēthī—see *mañjith*.

Mājhār—[Skt. *madhya* = middle, and *hār* (qv.)]—the intermediate belt of fields in a village. East Oudh (*mañjhā*).

Mājhiyā—[Skt. *madhya* = between]—the thin poles forming the bottom of a cart. Lower Duāb (*gārī*).

Mājhiyālo—[Skt. *madhya-alaya*]—(1) the vestibule of a house. Kumaun (*dālān*); (2) the first floor of a two-storied house. Kumaun.

Mājhlī—[Skt. *madhya* = between]—a second wife; a second daughter; a second son's wife; a second or younger brother's wife—see *dharūk*.

Mājholā—[Skt. *madhya* = middle]—(1) (*mañ-Mājhol*)—} *jhōlā* a light ox cart (*bahll*); (2) a middle-sized carpenter's chisel, broad at the base and narrow at the top (*barhai*); (3) a medium-sized awl (*mochl*); (4) the intermediate belt of fields in a village. Duāb (*mañjhā*).

Mājhpattī—[Skt. *madhya* = middle; *paṭṭī*, Skt. *putra* = a beam]—the cross bars behind the driver's seat in a cart. Bundelkhand (*gārī*).

Mājith—}
Mājithā—} see *mañjith*.

Mājithī—}
Mājūr—} see *mazdūr*.

Mājōrdār—} see *mazdūr*.

Mājūrl—see *mazdūr*.

Mājūsā—[P Skt. *madhya* = between]—beams for pressing indigo in the soaking vats. Rohilkhand (*nīl kī koṭhī*).

Makai—} see *makkā*.

Makaiyā—} see *makkā*.

string of beads used in Hindū worship. It usually contains 108 beads: the *japmālā* contains as many as a thousand. The chief bead is *sumēr*, *sumarnī*.

Mālabānsā—the bamboo funnel attached to the plough handle through which the seed is sown. *Alābābād* (bānsā, hal).

Malā—[Skt. *mala* = scum] (*balāī*)—cream.

Malaiyā—[Skt. *mattaka*] (*malīyā*)—a coconut vessel for holding oil: a little earthen dish (*kulhiyā*).

Malbā—[Skt. *mala* = filth]—(1) sweepings, dirt; (2) contributions levied from sharers in coparcenary estates to cover village expenses (*gārv-kharch*).

Mālguzārī—[*māl* = revenue; *guzār* (*guzashtan*) = payer, paying]—the Government revenue.

Mālī—see *māl*.

Mālnī—a boat with a broad bluff bow (*mēlnī*).

Māldah—pulse cakes cooked in oil or butter: *ghar kē pīrōn kō tēl kē māldah* = pulse cakes cooked in oil for the elders of the house!

Mālik—[Arabic *milk* = possession, property]—a master, owner; husband (*kāhvīnd*).

Mālikānā—[*mālik*]—a head or quit-rent: a fixed allowance paid by sub-proprietors to the *talūqdar* or head landlord.

Mālīsh—[*mālā* = to rub]—(1) rubbing, grooming of animals; (2) threshing of corn. *Agra* (*dāñ*).

Maliyā—see *malaiyā*.

Malkham—[*mālā* = to rub; *kham* = post]—the upright post fixed to the horizontal beam in the sugarcane mill. East districts (*kolhū*).

Malkhānī—[*malkhān* = a hero]—a long heavy stick (luggē).

Mālkunḍā—[*māl* = indigo produce; *kunḍā* = a vat]—the vat for receiving the dye on its way to the boiler in an indigo factory (*nīl kī koṭhī*).

Malmāl—muslin.

Malmālā—see *marmarā*.

Malmās—[Skt. *mala* = filth; *māsa* = month: so called because no religious ceremonies should be performed in such a month]—an intercalary month (*adhik māsa*).

Mālpōā—wheat flour mixed with curds, aniseed, and sugar, and fried in butter (*gulgulā*).

Mālā—a vessel for holding clarified butter. Upper Duāb and Rohilkhand (*kuppā*).

Mālī—} a vessel like a small *kāñrī*, used by Māliyā—} Muhammadans for cooking.

Māmā—a female domestic servant, a nurse, among Muhammadans.

Māmā—[Skt. *māmaka*]—a maternal uncle (*māo-sā*).

Māmērā bhāt—[*māmā*]—a male cousin on the mother's side.

Māmērī bahīn—[*māmā*]—a female cousin on the mother's side.

Māmī—} [*māmā*]—a maternal aunt (*māosī*): Māmīyā—} *māmīyā sā* = the husband's or wife's maternal aunt in relation to the wife:

one's wife's mother's brother (*māmā*) is his *māmīyā saur*; and similarly a man's *māmā* is his wife's *māmīyā saur*.

Māmīyaur—} [*māmā*, *māmīyā*; Skt. *śāra* = Māmīyaurā—} door]—the house of the maternal uncle or grandfather.

Mamraj—a kind of yellow earth (*pōorī*).

Māmū—} [*māmā*]—the maternal uncle. He Mamūh—} takes a leading part in the wedding ceremonies, and gives the bridegroom his wedding dress.

Mān—(1) rinderpest in cattle. Kumaun (*chē-chak*); (2) forest land taken up for temporary cultivation. Kumaun (*ijhar*).

Man—[Skt. *māna*]—a mound = 40 *śēr* = 100lb troy = 82·286lb avoirdupois. The following is the usual scale of weights—

8 <i>rattī</i>	= 1 <i>māhā</i> = 15 grs. troy.
8 <i>māhā</i>	= 1 <i>tānk</i> .
12 <i>māhā</i>	= 1 <i>tōlā</i> = 7 dwt. 12 grs. Troy.

2½ <i>tōlā</i>	= 1 <i>dhātī chhaṭānk</i> .
5 <i>tōlā</i>	= 1 <i>chhaṭānk</i> .

2 <i>chhaṭānk</i>	= 1 <i>dhāpau, āṭhpai</i> .
4 <i>chhaṭānk</i>	= 1 <i>pauḍ, pausēr, pau-</i>
2 <i>dhāpau</i>	<i>bhar, pausērā</i> .

8 <i>chhaṭānk</i>	= 1 <i>dhāser, āsērā, āsēr</i> .
2 <i>pauḍ</i>	= <i>vā</i> .

16 <i>chhaṭānk</i>	= 1 <i>śēr</i> .
2 <i>dhāser</i>	= 1 <i>savaiyā</i> or 1½ <i>śēr</i> .

20 <i>chhaṭānk</i>	= 1 <i>arhaiyā, dhaiyā</i> = 2½ <i>śēr</i> .
2 <i>savaiyā</i>	= 1 <i>arhaiyā, dhaiyā</i> = 2½ <i>śēr</i> .

2 <i>arhaiyā</i>	= 1 <i>pausērī, pausērī, dhā-</i>
	<i>rā, dhārī, or 5 śēr</i> .

2 <i>pausērī</i>	= 1 <i>dhāser, dāser</i> = 10 <i>śēr</i> .
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4 <i>pausērī</i>	= 1 <i>adhāun, dhāun</i> = 20 <i>śēr</i> .
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8 <i>pausērī</i>	= 1 <i>man</i> , 100lb troy: 82·286lb avoirdupois.
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3 <i>man</i>	= 1 <i>palā</i> .
1 Ton	= 27·222 <i>man</i> .

For the table of weights see *mutṭhī*.

Man—[Skt. *maṇi*]—a large pond or tank. East districts.

Mānā—[Skt. *māna*]—a grain measure in the Eastern districts, the weight of 6½ *gandā* or 25 Gorakhpuri pice. In the Hills it is half a *śēr*. The people there measure rain by various measures of capacity, from a *mānā* up to a *pausērī* or 5 *śēr* weight, which last soaks the ground thoroughly.

Mānak khambh—} (1)—[Skt. *mānikva* = a Mānak khambhā—} ruby; *khambhā* = a post]—the upright post fixed in the horizontal driving beam of the sugarcane mill. Upper Duāb (*kolhū*); (2) an upright post fixed in the marriage enclosure.

Mānch—} see *māchā*.

Mānchā—} see *māchī*.

Mānchī—} see *māchī*.

Mānchīyā—} see *māchī*.

Mānd—[Skt. *manda* = vile]—a heap of decayed cow-dung. Upper Duāb.

Māṇḍ—[Skt. *maṇḍaka, maṇḍa* = scum] (*māñr*)—the water in which rice has been boiled: it answers to the *picā* of Muhammadans—see *ḍā-khanā*.

Māṇḍ—[Skt. *maṇḍa* = head] (*māñḍ khañḍā*)—the masonry platform at the mouth of a well for bathers and drawers of water. Central Duāb (*kūāñ*).

Maṇḍā—[P *maṇḍ*] (*maṇḍī*)—a measure of area = 2 *biṇḍ*. East districts. See *biḥā*.

Maṇḍā—[Skt. *maṇḍapa*] (*maṇḍap*)—the enclosure in which the Hindū marriage ceremony is performed (*maṇḍhā*).

Maṇḍal—[Skt. *maṇḍala* = circle]—the iron ring round the neck of the irrigation leather bag. West districts (*charas*).

Mandal—[Skt. *mandira*] (*mandir*)—(1) (*ṭhākur-vārī*, *ṭhākurduārā*) a Hindū temple: specially the sacrum of the temple; (2) (*baṇḍā*, *buṇḍā*, *burjī*, *kūp*) a pile of chaff covered with a thatch; so called from its shape.

Maṇḍal—[Skt. *maṇḍala* = a circle]—a halo: *chandramaṇḍal* = a halo round the moon.

Maṇḍap—see *maṇḍā*.

Maṇḍar—see *maṇḍā*.

Maṇḍavi—a market—see *maṇḍī*.

Maṇḍhā—[Skt. *maṇḍapa*]—(1) (*maḍḍo*, *maṇḍap*, *maṇḍo*, *māṇḍo*, *maṇḍā*, *maṇḍ*) the bull or enclosure in which the Hindū marriage ceremony is performed. The ritual is given fully in Atkinson's *Himalayan Gazetteer*, II., 908. The phrase for making the enclosure is *maṇḍhā chhavānd*. Four earthen cups (*piyāld*) are taken and holes made in the bottom of all. Then the cups are so arranged that two are mouth to mouth and two bottom to bottom. Then a piece of cloth is strained across and the cups are hung under it; (2) (*jaṇḍr*) the feeding of the relatives on the day before a marriage; (3) the rows in a betel plantation. Duāb (*pān*).

Maṇḍhvach— } [*maṇḍā*, *maṇḍhā* = the marriage enclosure]—does paid to
Maṇḍhvānch— }
Maṇḍhvānā— } a landlord at a marriage. East districts (*shārdiyānā*).

Maṇḍī—[Skt. *maṇḍā*]—(1) (*maṇḍarī*) a market, a commercial town; (2) a measure of land—see *maṇḍā*.

Maṇḍīdārī—[*maṇḍī* (2)]—a high class of occupancy tenure which can be bequeathed or sold. Gorakhpur.

Maṇḍīl—[P Skt. *maṇḍā* = head]—an ornamented turban (*pagrī*).

Mandir—[Skt. *mandira*] (*mandar*)—a Hindū temple. Its parts are—*sabḥā* = the nave; *jagmohan* = the choir; *mandir* = the sacrum; *maḥal* = a side chapel.

Māṇḍirā— } [Skt. *maḍḍaka*]—the *maṇḍir* or
Māṇḍirā— } *śāśvān* (qqv.) millet. Kumaun.
Māṇḍirā— }

Māṇḍiyā—[*māṇḍ* = rice water]—the term among the *Oṣṍl* caste for pulse soup—see *jhor*.

Maṇḍkhāṇḍā—[Skt. *maṇḍā* = head; *khaṇḍā* = portion]—the masonry platform at the mouth of a well. Central Duāb (*kūān*).

Māṇḍnā—[*māṇḍ*]—(1) (*guṇḍnā*) to knead dough; (2) to thresh grain (*dāṇ*).

Maṇḍuā—see *maṇḍrā*.

Maṇḍvach— } see *maṇḍhvach*.

Maṇḍvānch— }

Māṇḍ—[Skt. *mārga* = a road]—(1) the bridge over which the string is passed in the cotton carder's bow (*dhuniyā*); (2) the bulwarks or bow of a boat where there is a comfortable seat (*nāo*); (3) (*ḍāṇḍiyā*) the parting of a woman's

hair which, if she is a Hindū and married, is stained with vermilion.

Māṇḍ—[*māṇḍnā* = to ask]—the betrothal of a girl—a term used by Muhammadans and low-caste Hindūs (*sagāl*).

Māṇḍar—[*māṇḍ*]—the bevelled edge of a cart wheel. East districts (*garī*).

Māṇḍarī— } [*māṇḍ*]—the ridge pole of a
Māṇḍaurā— } house. West districts (*balāṇḍī*).

Māṇḍnī— } [*māṇḍnā* = to ask; Skt. *mārgana*]
Māṇḍnī— } = seeking]—a betrothal or promise

of marriage: a term usually employed by Muhammadans and low-caste Hindūs: *chaf māṇḍnī paṭ biyāḥ* = the marriage right on the top of the betrothal, which, according to native ideas, is unseemly.

Māṇḍo—[*māṇḍ*]—the weaver's loom. Bundelkhand (*kargahā*).

Māṇḍorā— } [*māṇḍ*]—sun-dried cakes made of

Māṇḍorī— } *māṇḍ* pulse—of. *adaurī*, *phalorā*, *phalorī*. Duāb.

Māṇḍsir—[Skt. *mārgashīrṣa* = born under the constellation *mṛigashīras*]—the eighth month of the Hindū year—Aghan.

Māṇḍ badi āṭhai dīn darsai;

So māgha dhar Sāvan-barsai;

Pās māi dāmīn āndhiyārī

Bhaddālī hoḥ ghor adhikārī;

Sāvan badi dāmīn kō dīvasai

Bharikai mēyhu adhikau barsai.

[Watch the 8th of the dark half of Māṇḍsir. If it be cloudy it will rain through Sāvan. On 10th dark half of Pās if it be very cloudy there will be heavy rain if it rain on 10th dark half of Sāvan, says Bhaddālī.]

Māṇḍ budi āṭhai ghaṭṭ biyju samēt jōi,

To Sāvan bārkhai bhālōn sākhi sardī hoī.

[If on 8th light half of Māṇḍsir there be thick clouds and lightning, there will be good rain in Sāvan and an excellent harvest.]

Maṇḥār— } [Skt. *maṇikāra* = maker of
Maṇḥiyār— } gems]—a maker of glass bangles. East districts (*chūṭhār*).

Mānt—(1) the piece of wood in the upper stone of the flour mill through which the axle passes (*chakkī*); (2) the ring fastening the handle of the spade to the blade. East districts.

Mānī—[*māṇḍ*]—a grain measure in the Eastern districts containing 16 *sāi* (qv.).

Mānī—[Skt. *mānī*]—a large masonry well (*indārā*).

Mānik Pāṇḍ—one of the local gods (*dihvār*).

Mānjhā— } [Skt. *madhya* = middle, between]
Mānjhā— } —(1) the tool for making irri-

Mānjhār— } gation beds (*kiyārī*) in a field. Central Duāb (*jandrā*); (2) (*agḷā*, *kauḷī*, *mājhār*,

mājhold, *miyāṇā*, *māṇḍā*) the intermediate belt of fields in a village. Central Duāb;

(3) the ridge pole of a house. West districts (*balāṇḍī*); (4) a middle-sized bamboo (*bāṇā*);

(5) a ceremony among Muhammadans; persons about to be married are made to oil them-

selves, wear dirty clothes, and sit still for a number of days before the marriage. East districts; (6) a large bed—a word principally

used by the Khattri caste. Upper Duāb.

Mānjhī—[*mānjhā*]—(1) the cross-beam over a well. East districts (mlyār); (2) a boatman, sailor.

Mānjhī—[*mānjhā*]—(1) the lower support of the spinning wheel. Rohilkhand (charkhā); (2) the centre string of a pair of scales. Rohilkhand (tarāzū); (3) a small bed—a word principally used by the Khattri caste. Upper Duab.

Mānjhī—see *mānjhī*.

Mānjho—see *mānjhā*.

Mānjholā—see *mānjholā*.

Mānjth—[Skt. *mānjīṣṭha*] (*mājēth*, *mājēthi*, *mājēth*, *mājēthi*)—the madder dye (*Rubia cordifolia*).

Mānjnā—[Skt. *manj* = to clean] (*uṣab*)—to clean cooking vessels with a wisp of straw, etc.

Mānkā—[Skt. *manika*]—beads of all sorts, metal or stone: often found on ancient village sites (pot).

Mannī—advances to cultivators to purchase seed-grain, etc. (bijkhād).

Mānr—see *mānjhī*.

Mānfār—a clay well which has fallen in. East districts (jhārā).

Mānro—[*mānjhā*]—(1) the enclosure in which the Hindū marriage ceremony is performed (*mānjhā*); (2) the roof of a house in which betel is grown (*pān*).

Mānrū—[Skt. *maṇḍaka*] (*mākrā*, *mānjirā*, *mānjū*, *maṇḍ*, *maṇḍ*, *maṇḍ*, *rothā*, *rothā*)—a variety of millet (*eleusine coracana*). The green ears are in Rohilkhand *bhādārā*, and when roasted *bhādā*. The empty dry ears are to the East *khādā*, and in Rohilkhand *balurā*. The stalks are *naluvā*, *narai*: the chaff is *dhūri* in the Hills. The young ears cut and roasted are *ummi*, *ummi*; and when nearly ripe *horkā*. When miscellaneous pulses are sown with it, the crop is called *kān* in Kumaun. *Mānrū* is *roṭi*, *kamālā* *kī* *dhōṭī* = *mānrū* bread is an irritant to the stomach as a loin cloth made of blanket.

Ūchē charkhē bolē mānrū—

Sah nāj mēn mān hūn bhārū.

Aṭh din jo mujhē khādē,

Bhālē mard nē uṭhā nō jād.

[*Mānrū* got up on a height and said—"I am a very pimp among grāmas. If a strong man eat me for eight days he will not be able to get up.]

Mānrū—see *mānrū*.

Mānrūvach—see *mānjhī*.

Mānrūvach—see *mānjhī*.

Mānsā Rām—one of the local village gods (ghvār).

Mānsūbah—lit. determination: among Muham-madans a betrothed girl.

Mānsūrī—[Arabic *manṣūr* = aided]—a term applied to the rude coarse lumps of copper commonly known as "dumpy" pieces. The name is probably derived from Nawāb *Manṣūr Ali Khān*, the Viceroy of Alangir II, who introduced them. They are known elsewhere as *Gorakhpurī*, *Naipālī*, *Butvaliyā*, *ghibud*, *ghēbud*, *kach-chā* *paṭā*. The *madhūshāhī* piece was current in the East districts and was nearly twice as large as the *mānsūrī*.

Mānt—[*maṭṭī*, *māṭī* = earth]—a big earthen pot, such as is used for holding dyes (*raṅgrēz*).

Māntā—[*māntā* = to respect]—anything put aside to mark a vow (*anguṅg*).

Mantr—[Skt. *mantra*; et. *man* = to think]

Mantra—[Skt. *mantra*; et. *man* = to think]—a spell, an incantation. *Kāṭē kē kāsē kā na mantra na jāntā* = once get bitten by a black cobra and no spell will save you.

The following is a common spell hung over cattle paths in the Western districts to keep off disease:—

Pachham dē Majkā kādā,

Jahān rog tērā janam lād.

Hānkē Hanvat, hūlārē Bhīm;

Jāvē rog aur gānō kī sīm.

Kānnarā dē, chaumukhā Dēv:

Jāhān basē Samāl jogī.

Samāl jogī nē hōī bārī,

Jāntā chugēn gāv bhāns hamārī.

Bail Mahādēv jī kē:

Ghōṛā Sur Dēvā kē:

Rhāns Murkhāndra nāth jī kē:

Ūṅt Bārīndā jī kē;

Bhēr hakrī Dhūliya kī:

Dohēn bilvēr bānt kē.

Ūkā rog Bhairava lē jād.

Rōṛā khurā surakā

Avan khurī pakkam muh—

Jāvē rog aur gānō kī sīm!

Duhāī tujhē Pānchm Bērōn kī!

Duhāī tujhē Sūraj Dēvā kī!

Duhāī tujhē Gāṅgā Jamunā kī!

Duhāī is gānō khērō kī!

Kālī Kālī Mahā Kālī!

Chāḥē pān bhāṇē tāt!

Baithī pīpāl kī dāī!

Pikē bhāṅg hōvē matvāl!

Chām kā batū, laṅgā kī bhāṭ,

Jo gāv bachhē kē ghāin ghā

Tujhē Rām Chandra jī kī duhāī!

[Pestilence! may Hanumān drive thee to the west country and the Majka well, where thou wast born, and may Bhūm call thee—Go pestilence to the border of some other village, to the Kanwar land where lives the wizard Ismail. The wizard Ismail sowed the cotton for my cows and buffaloes to pasture. The house is under the protection of the Sun God: the buffalo of Maḥhandranāth, the camel of Bārīnāth: the sheep and goats of Dhūliya: let them milk them and divide the milk. Let Bhairō remove the pestilence. Rinderpest, foot-rot, pleuropneumonia, foot-and-mouth disease—leave this for some other village. Have mercy on us ye five heroes! Have mercy on us Sun God! Have mercy on us Ganges and Jumna! Have mercy on us God of this village site! Kālī, Great Kālī chew the betel and clap thy hands! Sit on the fig tree branch! Intoxicate thyself with hemp! A leather bag and ashes of cloves! Help us O Rāmchandra, if any injury come to our cows and calves.]

Mantrā—[*mantr*]—a beggar's wallet (jhōṭā).

Manuā—a variety of cotton like the American (*nammā*).

Manusēdū—[Skt. *manushya* = a man]—a husband. North Oudh (khāvīnd).

Māosā—[Skt. *mātulaka*] (*khālā*, *māmā*, *māmūn*, *mauṣā*)—a mother's sister's husband, a maternal uncle.

Māosi—[māusā] (*kāhā, māin, māni, māsi, mausi*)—a mother's sister, a maternal aunt. In the West districts the word is used indiscriminately to mean a step-mother, mother's sister and brother's or sister's mother-in-law.

Nu ginnā na gūthā:

Musa dulkhi ki mausi.

[No one takes any account of her, and she goes about saying "I am the bride's aunt" (who is a great personage at a wedding).]

Mār—[P rt. of *mārnā* = to strike]—the deep black cotton soil of Bundelkhand. "The best *mār* is a rich black soil differing from all others in the depth of its colour, and in its peculiar granulated appearance, and it is this latter feature and the limestone nodules which the soil contains which clearly distinguish even the lighter varieties from *kāhar*. *Mār* is friable and easily worked under favourable conditions. It is extraordinarily retentive of moisture, and this characteristic is most important, as it contributes largely to its value, and at the same time constitutes one of its greatest dangers. For, while owing to it the soil produces good crops with little rain, in seasons of plentiful rainfall it becomes water-logged and cannot be ploughed. In years of moderate or slightly defective rainfall therefore a large area of *mār* constitutes an element of prosperity: while, when the seasons are reversed, and rain falls heavily and incessantly, the rain crops in the *mār* are liable to be ruined, and the ploughing for the cold-weather crops is prevented. The recent assays indicate that the chief cause of the value of *mār* is the large proportion of sand in its constitution" (this sand is the debris of rocks of the trap series)—Alan Cadell—Sott. Rep., Banda, p. 3.

Mār—[P Skt. *maru, maruvā* = a desert, waste] (*māri*)—the sub-Himalayan forest tract in Rohilkhand, as distinguished from the *dār* or settled country. Similarly, the desert tract between the Indus and Rajputāna is known as *Marudēs* or *Marusthal*.

Mārā—[*marnd* = to die]—(1) weak, poor—of soil; (2) eye disease in cattle. East districts.

Mārab—[*mārnā* = to strike]—to thresh out grain. East districts (*dāen*).

Mārag—[Skt. *mārga*]—a road, path (*rāstā*).

Marah—[cf. *mairā, mairā*]—a watchman's **Marah**—field platform. East Rohilkhand and East districts (*machān*).

Marai—[*mañdhā*]—a temporary shed: sometimes applied to the enclosure in which the Hindū marriage ceremony is performed (*mañdhā*).

Mard—(1) a man, a husband (*kāhvind*); (2) **Mardā**—the male of any plant such as hemp, etc. (*gānjā*).

Mardānā—[*mardā*]—the men's quarters in a **Mardānah**—house, as opposed to *zanānah*.

Mardāni—[*mardā*]—a man's waist cloth (*dhoti*).

Mārē—bread made of flour mixed with butter (*ghā*) and baked only on the griddle (*ṭavā*). This Hindūs can eat on a journey with their clothes on, and a Brahman can eat it though it has been baked by a Baniya—cf. *paramthā, phainā, ulētā*. Central Duāb.

Marēthi—[P *malud* = to grind; *aiñhnd* = to Marēthi—twist]—the hauling ropes of a harrow. Oudh (*guriyā*).

Marghaṭ—[*marnd* = to die; *ghāṭ* = steps at a river] (*chihāṭ, chihānd, chihārā, chitā, chitakkā, chivānd, ghāṭ, harohar, masān, murdghaṭ, shamaān, masān, tithān*)—a place where corpses are burnt.

Marhā—

Marhai—} see *marai, mañdhā*.

Marhaiyā—

Marhalā—[Arabic *marḥalah* = a road or **Marhalah**—*rihal* = to stop]—(1) a hut for road watchmen; (2) (cf. *marah*) a field watchman's platform (*machān*).

Marhi—

Marhiyā—} see *marai, mañdhā*.

Marhiyā—the bottom planks of a boat (*nāo*).

Mārī—see *mār*.

Mārī—[*marnd* = to die]—rinderpest in cattle (*chēchak*).

Mārī Bhavāni—[*marī*]—the local goddess of death (*gihvār*).

Mariyā—[P Skt. *maryā* = a boundary]—the bottom planks of a boat (*nāo*).

Markahā—[*mārnā* = to strike; *kāra* = door]

Markahnā—[*choṭar, markhanā*]—an ox or

Markhāh—} other animal given to butting: *sūni sār sē markahnā baīl achhā* = it is better to have a vicious ox than an empty stall.

Markham—[*malnd* = to pound; *khambhā*

Markhamb—} = a post]—the upright post

Markhambā—fixed in the driving beam of a sugarcane mill. East districts (*koihū*).

Markhanā—see *markahnā*.

Marmarā—[rt. *mal* = to rub] (*malmalā, sakhar*)—water slightly bitter (*pānī*).

Marṇī—a heap of unthreshed wheat. Central Duāb.

Maro—[*mañdhā*]—a hut: particularly the enclosure in which the Hindū marriage ceremony is performed (*mañdhā*).

Maror—[lit. twisting]—bamboos tied round the wheel of the Persian wheel. Bundelkhand (*arhap*).

Marorī—[*maror*]—petty cesses per field or per bighā exacted by landlords from tenants. Central Duāb.

Martabān—see *martbān*.

Martaul—[Portuguese *martello*]—a hammer.

Martbān—[*amrita* = water of immortality; *bān* = holder] (*martabān*)—a jar with a wide mouth ornamented with lac used for holding condiments, etc.

Maruā—} see *mañruā*.

Marul—

Marvā—see *maro, mañdhā*.

Marvāl—[*mārnā* = to strike]—the beating out of grain.

Marvānā—[*marvā*]—fees paid to a landlord on the occasion of a wedding (*shādiyānā*).

Marvaṭ—[Skt. *mṛita* = dead; *paṭṭa* = document]—(1) an allowance of rent-free land given to the heirs of soldiers killed in battle. Oudh, East districts: cf. *birt*; (2) lines made of turmeric, alum, and rice (*rois*) and tooth-powder (*misri*), put on the girl's face before marriage—see *lagan*.

Mās—[Skt. *māsa* = the moon]—a month: the *Chāndramāsa* is from one *amāvas* (qv.) to another; from one *saṅkrānt* (qv.) to another is the *saur māsa*: from one asterism to another ■ the *nakṣatra māsa*.

Masahrī—{ [Skt. *maṣa*, *maṣaka* = a gnat]—
Masāhrī—} mosquito curtains.

Masak—see *maṣak*.

Masālā—{ [corr. of Arabic *maṣdāḥ* = things
Masālah—} for the good of a person]—(1)
spices, drugs; (2) mortar.

Masālnā—to grind up materials for cooking: a cook's word—cf. *dhasal*.

Masān—[Skt. *śmashāna*]—(1) a place where bodies are burnt (marghaṭ); (2) the ghost who haunts burial-grounds (for a notice of it see Atkinson's *Himalayan Gazetteer*, II, 820). It considered particularly liable to injure children who are not protected with a proper amulet, etc. *Masān kī bimārī* is a well recognised wasting disease which attacks children.

Masērī—[*māsā* = pulse]—sugarcane sown after a crop of pulse. Sitapur.

Masgaṇḍā—(1) the upper part of the sugarcane plant, especially one the top of which has not been injured by caterpillars. East districts (āg).

Māsh—[Skt. *māsha* = a bean]—a kind of pulse: usually applied to *uṣad*, sometimes to *māṅg*.

Māshā—[*māsh*] (*maṣkā*)—a weight: the usual counting is—8 grains rice = 1 *raṭṭī*; 8 *raṭṭī* = 1 *māshā*; 12 *māshā* = 1 *toḍā*.

Mashak—(*maṣk*, *maṣkiyā*, *maṣkizā*, *maṣkizāḥ*)—the water-carrier's (*bahishtī*) leather bag: a bag for holding oil, etc.

Māshī—[*māshā*]—a measure of land. Kuwamn—see *nālī*.

Mashk—
Mashkiyā—
Mashkizā—
Mashkizah—} see *mashak*.

Māsi—[Skt. *mātulaka*]—a maternal aunt—see *māosi*.

Masikā—see *māshā*.

Māsinā—[Skt. *māsha* = a bean]—various pulses sown with the millets in the autumn harvest. West districts: in some places specially applied to linseed.

Mashā—[*māsh* = pulse]—a light but consistent variety of yellow loam (*piliyā*) Mathura.

Masā—[Skt. *mraṣhāṇa* = any thing rubbed in oil]—(1) butter. Rohilkhand (*makkhan*); (2) a churu. West districts and Rohilkhand (*mathnā*).

Mastūl—[Portuguese *masto*]—the mast of a boat (*nāo*).

Masūr—{ [Skt. *masura*]—a kind of pulse
Masūr—} (*ervum* or *cicer lens*). It is unlucky to eat it on the *dūdāshī* or twelfth day of the lunar fortnight. It is very small.

Yā masā aur masūr kī dāl = such a mouth and eating *masūr* pulse!

Masvārā—[Skt. *māsa* = month; *vāra* = day]—the ceremony of purification for a woman after delivery.

Maṣ—
Māṣ—} [*maṣṣī* = earth]—a vat, large vessel.

Mātā—[Skt. *mātri*]—(1) a mother (*mā*); (2) the small-pox goddess—see *śitalā*; (3) small-pox in human beings; rinderpest in cattle. In the early eruptive stage it is known as *māḍā*; later on in the diarrhoeic stage *andar kī mādā*.

Maṭiyā—[Skt. *maṣa* = a mendicant's hut]—a small hut. Upper Duāb (*rāoṭī*).

Mātampurā—[Pers. *mātam* = grief; *purādan* = to ask] (*āṅṅā*, *pajokhu*, *phirā*, *śāphā*, *sharāpat*)—visits of condolence after a death.

Maṭar—{ [Skt. *vartu* = a]—the field pea (*Pisum*
Maṭarā—} *sativum*) usually called *gol maṭar*,

to distinguish it from *kaṣṭhī* (qv.), the grain of which is flat on both sides: the English field pea (*Pisum arvense*) is known as *dēśī maṭar*, *chhoṭā maṭar*, *kalon*, *kulāi*, *batānā*; the kinds to the East is a small variety; and when sown with barley the crop is *jaunkirāi*. When the plant first shows above the ground it is in the Duāb *akkhū*, *ānkhū*. When the pod appears the phrase *choiyā ho rahā* ■ used: when the pod is fully formed it is *phālī*. The unripe pod is *ghāṭī*. To the East the young pods are *kēnūchī*, *kēnūchhī*. When the plant is high enough to give cover to crows it is known as *kaṇvā dhukān* in the East districts. The young shoots used for pottage are *phonkī* or *śāg*. The fully formed pod is to the West *koṭā*, *koṣā*, and to the East *chhīmī*.

Maṭarālā chana—[*maṭar*]—gram grown with peas: ■ opposed to *fard* = gram grown by itself. Upper Duāb.

Maṭarbor—[*maṭar*, *bor* = feet bells]—bells on the feet worn by women, so called from their shape.

Maṭerā—see *maṭiyār*.

Maṭh—[Skt. *maṭha*]—a place where Hindū ascetics live.

Māṭhā—see *maṭṭhā*.

Maṭhā phērnā—[Skt. *manṭha* = churning]—to churn milk (*mathnā*).

Māṭhā—[Skt. *matāka*]—the forehead: the prow of a boat (*nāo*).

Mathanā—

Mathānā—
Mathanī—
Mathānī—} [Skt. *manṭhu* = churning]—the
stirrer in a churn (*raī*).

Mathaniyā—

Mathaurā—[*māṭhā*]—a mat worn over the head and shoulders to keep rain off the face (*chhatrī*).

Maṭhēt—[Skt. *maṭh* = ■ turn]—a small spade or mattock. Oudh.

Mathnā—[Skt. *maṭh* = to turn] (*bilānā*, *chāṇā*, *kanānā*, *maṭhā*, *maṭhā pānā*, *maṭhā pērnā*)—to churn milk.

Mathnī—[*mathnā*]—a vessel in which milk is churned.

Maṭhor—[*māṭh*]—a large jar used in distilling, etc. (ābkārī).

Maṭhī—[*māṭh*] = sweet; Skt. *maṭṭha* (*maṭṭhī*)—a kind of cake made of wheat flour and sugar, shaped like a biscuit and prepared with salt or sugar.

Maṭiyālī—
Maṭiyār—} [*maṭṭī*] (*maṭṭārā*)—a bluish or blackish clay soil. "The chief quality

Maṭiyārā—} ties of *maṭiyār* are: (1) the

extreme mouteness and powerful adhesiveness of its particles giving it compactness and tenacity; (2) its strong chemical affinity to and great capacity for the absorption of, water, enabling it to hold more than twice its own weight of moisture; (3) the slowness with which it absorbs, the tenacity with which it retains, and its tardiness in imparting moisture, inasmuch as when dew has fallen it is evaporated before it can affect even the surface, and in seasons of drought, as far as the soil itself is concerned, plants derive less moisture than if they were growing in pure sand; (4) its power of retarding the decomposition of animal and vegetable matter" (Gazetteer, N.-W. P., IV, 494).

Maṭkā—[maṭṭi = earth] (māṇṭ, māṭ, māṭki, maṭukā, miṭkā)—a large earthen vessel used for holding water, flour, grain, etc. For similar vessels see nāp.

Maṭkainā—[maṭkā]—a drinking vessel shaped like the *dhakārd* (qv.). East districts.

Maṭki—see maṭkā.

Maṭkuiyān—[maṭṭi = earth; *kuiyān* = a small well]—a small clay well without any masonry lining (kachchā).

Maṭmaṅgarā—[maṭṭi = earth; māṅg = the division in the hair]—a ceremony before marriage, in which women meet and anoint their heads and bodies with oil. Having done this they go with music to a fixed place in the village for a little earth. This they bring home and make into little rings which they place in various parts of the house. East districts.

Maṭor—[maṭṭi = earth]—the pot for receiving the juice at the sugarcane mill. Oudh and Rohilkhand (kolhā).

Maṭhā—[Skt. *mathita* = what is stirred about; rt. *math*] (chhāh, bakrāh, chhāchh, chhāch, mahi, māṭh, rīt)—butter-milk.

Maṭṭi—[Skt. *mṛta* = dead; *mṛitaka* = a dead man] (miṭṭi)—earth, soil.

Maṭṭiyā—[maṭṭi]—a clay well without a masonry lining (kachchā).

Maṭṭulā—[maṭṭi]—a field watchman's platform (machān).

Maṭukā—see maṭkā.

Maṭukl—see maṭki.

Maṭūlā—[maṭṭi]—the woman's seat at the flour mill (chakkī).

Maṭvārā—[maṭṭi]—of water—sweet with a touch of brackishness. Central Duāb (pānī).

Maug—[P Skt. *maughya* = beauty]—a

Maugl—[Skt. *mauli* = head]—a woman, wife. East districts (jorū).

Maui baṇḍhan—see muṇḍi baṇḍhan.

Maui—[Skt. *mauli* = head]—a red thread tied round the wrist of the bridegroom at the *sāphēri* (qv.) ceremony.

Maun—[Skt. *moṇa*]—(1) a large vessel for

Maunā—[Skt. *mauli* = head]—(1) a large vessel for grain, oil, etc. Central Duāb (nāp). To the East it is used for holding date juice; (2) a small basket made of *kāns* grass and bound with māṇṭ, used for holding grain while sowing.

Maunagar—[Skt. *mudgara*]—the washerman's mallet (dhobi).

Maun—[Skt. *maun*]—a small basket used for

Mauniyā—[Skt. *mauni*]—keeping grain like the *chaṅgāl* (qv.).



Mauni.

Maunārā—see maunār.

Maunīr—see maunīr.

Maur—[Skt. *mukūṣa*, *mauli*]—the head-dress worn by the Hindū bridegroom—cf. *sāhrā*.

Maur—[Skt. *mukūṣa*]—the flower of the mungo.

Maurā—[maunārā]—a little boy (chhokrā).

Maurī—[maunīr]—the Hindū bride's head-dress.

Maunīr—[maunīr]—a little girl (chhokrī).

Maurūṣī—[Arabic *maurūṣ* = hereditary] (*khāṣ kar*, *khāydkar*)—a tenant with occupancy rights.

Mausā—a maternal uncle—see māosā.

Mausērā bhāt—[mausā] (*khālērā bhāt*)—a mother's sister's son : *chor chor mausērā bhāt* = a thief is a thief's cousin.

Maust—a maternal aunt—see māosā.

Mausim—(*kāl*)—a season. The pedantic classification of the seasons is shown in the following table:—

Signs of the zodiac.	Hindū months.	Seasons.
Mithā, Brikhā	Chait. Baisākh	Basant (spring).
Mithund, Karkā	Jyā. Ashā	Griṣmā (summer).
Sinkā, Kumbhā	Bhādr. Māṣā	Varṣā (rainy).
Tuṣā, Bishākhā	Kārt. Kārtik	Sharad, Sharat (autumn).
Dhānā, Makara	Aghan-Pū	Hēmasat } cold sea-
Kumbhā, Mīnā	Māgh-Pū	Shishir } son.

The seasons commonly recognized are—

The rains—*Barsāt*, *barkhā*, *bhadsārā*, *chaumāsā*.

The cold weather—*Jārā*, *siyālā*, *sikāl*.

The hot weather—*Dhāpkāl*, *kharsā*, *niddāh*, *garmī*.

Ākā, *gēhān*, *nīm*, *tīl*, *pīpār*, *gūlār*, *karpās*, *Sambāt jubhī jāniyo nirphal phāl farās*.

[It is a good season for the swallowwort, wheat, the *nīm* tree, sesamum, the sacred fig tree and cotton, when the *farās* tree does not fruit. Central Duāb.]

Maunh—[Skt. *makushīṣa*]—a kind of pulse

Maunhī—[*Phaseolus acuminifolius*] (moṭh).

Māvā—(1) diamond dust used in polishing stones, etc.; (2) stretch; (3) thickened milk (*khōā*).

Mavēshī—[Skt. *māhisha* = powerful, a buffalo] (*chaupā*, *chaupāyā*, *chavāchāngār*, *dhun*, *dhināṭi*, *ghor*, *gorū*, *karkā*, *jīngārā*, *poṭā*)—horned cattle. "No horned cattle or anything

appertaining to them, such as butter or leather, must be bought or sold on Saturday, Sunday, or Tuesday: and if one dies on any of these days it is buried instead of being given to the menials" (Ibbetson, Panjāb Ethnography, 119).

Mavēshī khānah—(phājak, kānjāhuaz)—a cattle pound.

Mayā—see mai.

Māyā—[Skt. māya = delusive appearance]—capital (punjī).

Māyo—see mai.

Mazdūr—(majūr, majūrdār, miñtī)—a labourer; for various kinds of labourers see anhal, barsāliya, halvāhā, pārvāla, rojīhā chākar, tīn bighāiya. A day on which a labourer is out of employment is *baiṣhak*. *Jorū chiknī, miyān mazdūr* = a sleek wife and her husband working for his bread.

Mazdūrī—[mazdūr] (majūrī)—wages: for various kinds of wages see bannī barāvan, bināl, chabēnī, darmāhā, korānjā, kauriānā, rozīnā, salānā, tanāl.

Man kī sarisai chhorkhē, niñchāi dhājīd Rām.

Manukh majūrī dēt haiñ; kyūñ rakhēngē Rām.

[Give up your mental doubts and ever serve God. Even men pay their servants' wages. Why should God withhold them?]

Mazkūrī—[Arabic mazkūr = aforesaid]—(1) lands that cannot be divided among the sharers and are left in common. Bundelkhand; (2) a revenue messenger.

Mazra'a—[Arabic mazra'a = a tilled field] (nagla, nagrā, ṭald)—a hamlet.

Mēdh—rinderpest in cattle. Meerut (chēchak).

Mēdhī—[Skt. mēthi = a pillar]—the stake to which the oxen are tied in treading out grain (dāñ).

Mēdīnī—[Skt. mēdīnī = the earth]—a village.

Mēdīnī—[Skt. mēdīnī = the earth]—a village.

Mēdh—[Skt. mēdhī = a pillar]—the stake to which the oxen are tied in treading out grain (dāñ).

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Mēmanā—[P Skt. mēm = to bleat]—a kid or lamb—see bakrā, bhēr.

Mēnd—[Skt. mēndā]—(1) (bāṭrā, dāṇṭā, Mēndā—} daul, dāur, dāurhā, bāndhī, dān-

ruhd, dānrahī, gēnd, mēnr, mēnd, mēndī) the boundary of a field: mēnd kā unāj, mēnd kā nāj = payment in kind to field labourers at sowing time. West districts (bhañtā); (2) the field watchman's platform. West districts (ma-chān).

Mēndh—see mēdhī.

Mēndhā—[Skt. mēndhā, mēndhā = membrum virile]—(1) a ram (bhēr).

Mēndhā haṣṭā na jāniyē aur kēhar saku-chant;

Jo bairī hāskar milē, chāukās rahiye kunt.

[Don't trust a ram even when he goes back or a lion who hesitates: when your enemy meets you with a smile, look sharp my beloved!]

(2) a curl of hair (bhañtī) on a horse's head: if there be one over one ear or two over each it is a very bad sign: such an animal is likely to strike its owner like a ram.

Mēndhā—[mēnd]—plants like colza, etc., sown on the borders of fields.

Mēndhā sīngā—[mēndhā = a ram; sīng = a horn]—an ox with horns projecting in front like a ram. Central Duāb (jhuñg).

Mēndhī—see mēdhī.

Mēndhiyā—[mēnd or P Skt. maṇḍapa]—a hut. Upper Duāb (jhoñprā).

Mēndvāl—[mēnd] (narhāi)—perquisites of a cowherd: 2 pice per head of cattle grazed collected by cowherds on second dark half of Śāvan (Śāvan badī dēy) for keeping cows off field boundaries.

Mēngī—the dung of camels, goats, etc. (lēñt).

Bakrī nē dādā diyā mēngniyōñ bhārā = the goat gave milk full of dung.

Mēñh—[Skt. mēthi]—the stake to which oxen are tied in treading out grain (dāñ).

Mēñhī—[Skt. mēndhikā]—(1) a variety of myrtle (*Lavsonia inermis*) used by women for staining the hands and feet; (2) among Muhammadāna, the third or great day of the marriage ceremonies following the *sāchag* (qv.).

Mēñhiyāñ—} see mēñh.

Mēñihāñ—} see mēñh.

Mēñr—see mēñh.

Mēñrā—see mēñh.

Mēñrhī—see mēñh.

Mēñrī—see mēñh.

Mēñr kā anāj—see mēñh kā anāj.

Mēñrvāl—see mēñdvāl.

Mēñrā—[mēñh]—the pieces of bent wood round the neck of the irrigation water bag. East districts (charas).

Mēñrāñ—[mēñh]—payment in kind to field labourers (bhañtā).

Mēñh—[mēñh] (pachhōran, pachhūran, pachhū, thāppā)—refuse grain left on the threshing floor after the bulk of the produce is removed.

Mēñuā—[Skt. mēñu]—the part of the harrow to which the hauling ropes are fixed. Duāb (hēngā).

Mēñh—[Skt. mēñh]—a sheep.

Mēsh—
 Mēsha— } [mēsh]—(1) the constellation Aries:
 Mēshā— } see mēkh; (2) a sheep-skin.
 Mēshl— }

Mēthī—[Skt. *mēthikā*, *mēthini*]—the herb fennugreek (*Trigonella fœnu-græcum*). The irrigation beds in a fenugreek field are unusually small: hence the phrase *mēthī kī kiyāri* = a very small patch of land.

Mēz—[Portuguese *mesa*] (*mēj*)—a table: in an indigo factory the filter on which the dye is poured after being run out of the boiler.

Mī'ādī hundī—[Arabic *mī'ad* = interval of time]—a bill of exchange payable at a future date (*hundī*).

Mihdār—[*mīṣnat* = labour; *dār* = holding]—a labourer paid in cash—as distinguished from *bhājiddār* (qv.). Rohilkhand.

Mihnatānā— } [*mīṣnat* = labour]—(1) (*bhū*-
 Mihnatānā— } *mīṣnat*, *īnchan*, *shukrānā*,
ṛiddā) a landlord's percentage on village collections; (2) a remuneration for a special service as to a plunder for winning a case, etc.

Mihntī—[*mīṣnat* = labour]—a labourer (*maz-dūr*).

Mihtar—[compar. of Pers. *meh*, *miā* = great]—the sweeper or scavenger caste. The word properly means "superior," and is here apparently used in a contemptuously or humorously honorific sense. The caste is elsewhere called *khākrob* (*khāk* = dust; *rob*, *rustan* = to sweep). *Bhāṅgī* [Skt *bhāṅga*; either in the sense of narcotic hemp (from their drunken habits), or, as suggested by Nesfield, meaning "interruption," as a Hindū must give up whatever work he is doing if touched by a sweeper], or *chāhrā*, which, according to Platts, is probably derived from *chūrā* = fragments; *jāhrā* = to sweep, or according to Nesfield from *chūhā* = a rat, mouse, as the caste were originally like the *Musahar*, vermin eaters. He is also known as *kalākhār* or fowl eater. The sweeper will accept alms on the day of an eclipse, when the demon of darkness is abroad; and is supposed to have some secret understanding with *Sītālā*, the small-pox goddess, of whom he is in many cases the recognised priest.

Mihtarāl—[*mīhtar*]—the perquisites of the village sweeper.

Mijhonā—[? Skt. *madhya* = between]—the peg in the centre of the horizontal beam of the *bāk-kār* (qv.) plough. Bundelkhand.

Mijhrī—small variety of millet (*Panicum miliare*). Mirzapur (kutkī).

Milāl— } [*mīlānā* = to meet]—(1) (*mīlāp*) the
 Milan— } embracing of the men forming the marriage procession before they depart; (2) (*jātmīlā*) ceremonies, etc., to procure readmission into caste after excommunication; (3) presents given by the bride's relations to those of the bridegroom when they come to meet the marriage procession.

Milāoni—[*mīlānī*]—(1) (*mīlāoni*) a custom among Muhammadans of giving presents to guests attending a marriage; (2) adulteration. *Afīlauni kā gāi* or *mīlāuni kā tēl* = adulterated butter or oil.

Milāp—see *mīlāl*.

Milāoni—see *mīlāoni*.

Milk—[Arabic *milk* = property]—a sort of rent-free tenure (*jāgr*). "*Milk* is like a sub-property, but has been long separate from the rest of the village, and is very often held by owners who have nothing to do with the owners of the estate, and do not even trace back their property to any grant from them" (Moradābād Sett. Rep., p. 25, note).

Milnā—lit. to meet: to milk a cow (*dohnā*).

Milni—see *mīlāl*.

Milona—[*mīlānā*]—(1) (*verb act*) to milk a cow (*dohnā*); (2) (*s. m.*) a variety of sandy loam. Duāb, Rohilkhand, and Oudh.

Mimiyāl— } [*mimiyānā* = to bleat; Skt. *mīm*]—

Mimiyāl— } a sheep or goat. Kabār's slaug
 (bakrī, bhār).

Mīn— } [Skt. *mīnā*; rt. *mī* = to lessen]—the

Mīnā— } sign Pīncee, or the entrance (*saṅ-*
krānt) of the sun into that constellation in the zodiac: known in the Hills as *halduvā* (qv.).

Kaiju Shanichar Mīn ko, kai Tul ko jo ko,

Rājā bigrāh, prajā kshai, bīrdā jīv ko.

[If the planet Saturn be in the signs of Mīn or Tula, there will be fights among kings, the people will be ruined, and few will live.]

Mīrān—[Pers. *mīr*; corr. of *amīr* = leader]—one of the local gods, revered by Hindūs and Muhammadans. His chief shrine is at Amroha in the Moradābād District, hence he is known as *Amrohevdā Shēkh Sādhā*. Persons affected with epilepsy and similar diseases are popularly supposed to be under his influence.

Mirch— } [Skt. *maricha*]—red pepper (*Capsi-*
 Mirchā— } *cum frutescens*): gol mirch is
 Mirich— } black pepper.

Mirgī—[Skt. *marg* = death]—staggers or epilepsy in cattle (*tapkā*).

Mirjai—see *mirzai*.

Mirkham— } [*maṇā* = to crush; *khambhā* =
 Mirkhamb— } post]—the upright post fixed on the horizontal driving beam of the sugarcane mill. East districts (kolhā).

Mirkī—disease of the mouth in cattle. Oudh (lāl).

Mirzai— } [*mirzā* = a prince, a Muhammadan

Mirzai— } title of honour] (*mirjai*)—a jacket reaching to the waist: worn stuffed with cotton in cold weather.

Misā bhus—

Misā bhūsā— } see *missā*.

Misan— } [*mīṣnā* = to be pulverised]—the best

Misan— } class of manured loamy soil: the plain unmanured loam is *rauslī*. Upper Duāb.

Mismār—[Arabic *mismār* = destroyed]—of crops—trodden down by animals (*paimāl*).

Misrī—[*Mīr* = Egypt]—loaf sugar or sugarcandy. The name indicates the original source of supply. Marco Polo (see "Hobson-Jobson" sv. sugar) mentions the introduction from Egypt of the further art of refining it—of *chīnī*.

Misroṭī—[*missī roṭī*]—bread made of wheaten or other flour baked on cow-dung cakes: towards Agra *missiyā roṭī* usually means such bread when made of pulse flour.

Missā bhus— } [*masīnā*, *māsh*]—the chaff of

Missā bhūsā— } pulses such as *mūng*, *moṭh*,
 etc. It is considered valuable as food for sheep, camels, etc.

Missi—[Pers. *mis* = copper]—(1) an astringent powder used for blackening the teeth. For a prescription for preparing it see Herklot, *Qānūn-i-Isfahān*, Gloss. xv.

Tan par nahīn lattā

Missi chahiḡ albatlā.

[Not a rag to cover her and she wants tooth-powder if you please.]

(2) a temporary connection of a dancing girl with her paramour, the only ceremony being that she blackens her teeth for the occasion.

Mistar—[Eng. *master*, *master*]—(1) a rule; (2) a plasterer's maul stick (*rāj*); (3) the machine for cutting indigo cakes (*nīl kī kōṣhī*).

Mistarī—[*mistar*]—a skilled workman, an overseer.

Mīḡhā—[Skt. *mīḡhā*]—sweet; (2) as a noun—sugar; (3) of animals—dull, slow.

Mīḡhā bhāt—[*bhāt* = boiled rice]—rice cooked in sugar and water—cf. *bakhlr*.

Mīḡhāl—[*mīḡ* / *d*] (*shīrīnī*, *shīrīnī*, *shīrīnī*)—sweets. *Bāzār kī mīḡhālī, jis se pāi khāī* = market sweets, whoever finds eats.

Mīḡhaurī—[*mīḡhā*]—sun-dried cakes made of *wrad* or grain flour (*bārī*).

Mīḡhrī—see *maḡhrī*.

Mīthun—} [Skt. *mīṭh* = to meet: *līp*. =
Mīthuna—} paired]—the constellation of the Gemini or the entrance (*saṅkṛānt*) of the sun into that constellation.

Mīṡiyā—[*mīṡī*, *maṡī* = earth]—an earthen pot: *sākh saḡ kumhār ju chor na lē jāī mīṡiyā* = the potter sleeps in peace if the thief will only spare his pot.

Mīṡkā—[*mīṡī* = earth]—an earthen pot used for holding water, grain, flour, etc.—see *maṡkā*.

Mīṡī—earth—see *maṡī*: *mīṡī kī pāl* = a saline incrustation on the surface of the ground used for washing, glass-making, etc.

Miyāl—[? Skt. *madhya* = between] (*miyāl*)—the cross beam of a well. West districts.

Miyān sāhib—} [Skt. *mītra* = a friend]—one of
Miyān sāhib—} the local gods (*dīhvār*).

Miyān tah—} [Pers. *miyān* = between; Skt.
Miyān tahī—} *madhya*]—the lining of clothes (*astar*).

Miyānā—[Skt. *madhya*]—(1) middle-sized; (2) the intermediate belt of fields in a village. East districts (*maṅjhā*).

Miyār—[*miyāl*] (*ballā*, *bharaḡhā*, *ghīnōṅchī*, *mā-jāt*, *miyāl*, *paṡā*)—the cross beam of a well. West districts.

Moch—} [Skt. *moch*]—(1) a strain in a horse,
Mochā—} etc. (*ghorā*); (2) (*mujraiyā*, *sul-*
aiyā) of crops—laid by wind.

Mochī—[Skt. *mochika*]—a shoemaker. He uses the iron pounder for joining the edges of leather which have been smeared with paste, *kobā*, *mūlā*; the knife for scraping the leather *rānpī*, *rāmpī*, *khurpī*; the board on which it is cut *paṡī*, the large awl *sutlī*, *rutārī*; the sewing awl hooked at the end *kaṡarī*; the medium-sized awl *māj-hūlā*, *maṅjhūlā*, *māj-hūlī*, *maṅ-jhōlī*; the grease horn *siṅgaufī*; the last *kālbūt*, *kālbud*, *farmā*, *pharmā*; the chisel for paring the edges of the sole *khurpī*; the wooden chisel for smoothing the surface of the leather *biyōṅā*, *bēuḡā*, *bēuṅḡā*.

Mochā Jānā—} [*moch*]—to get a sprain: in
Mochnā—} some places, to be attacked
with rinderpest—of cattle. Rohilkhand (*chō-*
chak).

Mochnā—[*moch*]—a pair of tweezers, such as is used by barbers (*nāl*).

Moḡhā—[*mūḡhā* = to shave]—sugarcane grown from the roots of the crop grown in the previous year. Upper Duāb (*pēṡī*).

Moghā—[Skt. *mūḡhā*—cf. *mochā*]—a hole pierced in the wall of a house to give air—cf. *jharokhā*.

Mogrā—[Skt. *mudgara*]—the washerman's mallet—see *dhobī*.

Mohan—[cf. *muhānā*; Skt. *mukha*]—(1) the cavity in the block of the sugarcane mill. Upper Duāb (*kolhū*); (2) the upright beam or pestle in the sugarcane mill. East districts (*kolhū*).

Mohān—[Skt. *mukha*]—the mouth of a fire-place, etc. (*chūhā*).

Mohanbhog—[Skt. *mohana* = fascinating; *bhoga* = food]—a kind of sweetmeat made of sugar, butter, and fine flour.

Mohānī kādāshī—[Skt. *mohana* = fascinating]—the 11th dark half of *Baisākh*, kept as a festival in Kumaon by those who, having suffered much in this life, desire a better position in their next birth.

Mohānmālā—[Skt. *mohana* = fascinating; *mālā* = a necklace]—a string of gold or silver beads on silk thread.

Mohānnāl—a corr. of *muhānnāl* (qv.).

Mohār—[Skt. *mukha*]—a doorway (*dāvāzah*).

Mohrā—} [*mohār*]—(1) the cavity in the block

Mohrī—} of the sugar cane mill. West Duāb (*kolhū*); (2) the pointed end of the ox cart under the yoke (*bahlī*); (3) the hole by which grain is removed from a granary (*bakhār*); (4) a head-stall for an animal; (5) a pipe through which water comes from a canal. Upper Duāb (*qul-lābah*).

Mohrīdār—[*mohār*]—of drawers—loose at the ankles (*pāḡjāmā*).

Mokhā—[Skt. *mūḡhā*]—an air-hole or sky-light in the wall of a house (*jharokhā*).

Moṅḡhā—see *moḡhā*.

Moṅḡhā—[Skt. *mūṛdhana*] (*moṅḡhā*)—(1) a mat made of bamboo or stalks of reeds; (2) the driver's seat in an ox cart (*adhārīyā*, *bahlī*).

Moṅḡrā—[*moṅḡ* = to twist]—(1) the place where the oxen turn in working a well. Upper Duāb; (2) an ox whose horns grow backward.

Moṅḡrā—see *moṅḡhā*.

Morā—[more properly *mauṅḡrā*, *mauṅḡ*]—a little boy (*chhokrā*).

Morī—[more properly *mauṅḡrī*, *mauṅḡ*]—a little girl (*chhokrl*).

Morī—[Skt. *mukha* = mouth]—(1) a drain (*nāl*). *Morī kī ūṅ chauhārē chuphē* = the drain brick wants to go to the upper chamber—of a person who is presumptuous. *Jo churī kartā, morī bhī rakhtā hai* = the thief keeps a way of escape open.

Sārun Bhāṡōn bahūt chulē, Māḡh Pā-
thorī;

Birhul kuhē Akbar se—tū ūṅh kṡhād
morī.

[I run much in July and August and but little in December and January: says Birbal to Akbar answer my riddle "— a pun on *morī* = drain and *morī* = mine.]

(2) a side door or window. Upper Duāb (khirkī);
(3) a pipe through which canal water is passed into a field (qullābah).

Morni—[Skt. *mayūra*]—lit. a pea-hen: the pendant of an earring shaped in what is commonly known as the shawl pattern.

Mofvār—[*moṛnā* = to twist]—(1) the iron ring round the cavity of the sugarcane mill. East districts (kolhū); (2) (*muṇḍérā*) the coping of a wall.

Moṭ—[acc. to Platte Skt. *mārti*, *mārtti* = a solid body] (*jholi*)—lit. a bundle: the leather bag used in irrigation (charas).

Moṭā—[*moṭ*] (*ghḍrā*)—dense, thick, hard: the hard stratum of soil met with in well sinking.

Moṭh—[Skt. *mushthaka* = black mustard] (*maṭhā*, *maṭhā*)—a kind of pulse (*Phaseolus aconitifolius*). The stalks are *gharaṭ*, *jaṅgrā*, *jhēngrā*, *jhorā*.

Mothā—[Skt. *musta*] (*baigānā*)—a coarse grass (*Cyperus rotundus*) which grows in uncultivated land and injures autumn crops.

Motharā—[P Skt. *muṣṭ* = to gather]—bone spavin in a horse (ghorā).

Moṭhl—see *moṭh*.

Moṭi—[Skt. *mukta*]—a pearl (nag).

Moṭī—[*moṭā*]—(1) black cotton soil. Bundelkhand (*mār*); (2) of soils, rich, strong—cf. *baigar*, *gambhīr*, *gāṇhī*: *moṭī dhārī* or *kaṭī maṭṭī* = hard stiff clay soil.

Motimālā—[*moṭī* = a pearl; *mālā* = necklace]—a pearl necklace.

Mrigcharṇ—[Skt. *mṛga* = deer; *charṇma* = *Mrigchhālā*]—skin; *chhālī* = skin—the deer skin carried by religious ascetics.

Mrigāshir—[Skt. *mṛga* = deer; *śhīrsha* = *Mrigshirah*]—head—the fifth lunar asterism (*nakshatra*).
Mrigshiras—*Mrigāshir bāyu* na *bājiyo*,
Rohini tapai na *Jēṭh*:
Gorī binē kākuri
Kharī khētrē hēṭh.

[No wind in *Mrigāshir*, no heat in *Jyēṣṭha* or *Rohini*—then, *Gauri*, you may stand and pick pebbles in the fields.]

Another version is—

Mrigshir bāi na *badlān*;
Rohini tapē na *Jēṭh*;
Ardrājo bārē *nahēn*,
To samē kinē.

[No wind nor clouds in *Mrigshira*; no heat in *Rohini* and *Jyēṣṭha*, then should it not rain in *Ardra*, the season is ruined.]

Tapai Mrigshirā jo,
Tab barkhā pāran jag ho.

[If there be heat in *Mrigshira*, there will be rain all over the land.]

Mu'āṣī—[Arabic *mā'āṣ* = remitted] (*aqānā*)—a rent or revenue free tenure.

Muāl—[Skt. *mukha* = mouth]—a cattle muzzle. Kumaon (*chhiṅkā*).

Muār—[*mūdā* = dead]—withered—of crops, chiefly of rice. East districts (*iḥirī*).

Mūbāf—[Pers. *mā* = hair; *bāfan* = to weave]
Mubāf—} —a hair net worn by women—cf. *phulāvā*.

Mūchhā—[Skt. *mukha* = mouth]—a cattle muzzle (*chhiṅkā*).

Mūchnā—[Skt. *mūch* = to loose]—a pair of tweezers.

Mugābā—a box or vessel for keeping looking-glasses, combs, etc.

Mugar—

Mugarī—
Mugdar—
Mugdarā—
Mugdarī—} [Skt. *mudgara*]—a mallet such as is used by carpenters, washermen, tent pitchers, etc.

Mugrā—

Muhābbat—[lit. affection]—the save board of a house. East districts (*oṭṭi*).

Muhār—
Muhārā—
Muhārī—} [Skt. *mukha* = mouth]—the iron ring fixed inside the cavity of the sugarcane mill. Central Duāb (*kolhū*).

Muhāsā—the cold season (*mausim*).

Muhērī—[Skt. *mukha* = mouth]—an ornamented cattle muzzle (*chhiṅkā*).

Muhijā—
Muhijāh—} [Arabic *ḥijāṭah* = surrounding, enclosure] (*maḥṣṣā*)—generally used in the forms *muḥṣṣā chāhī* or *muḥṣṣā nahī* to mean land within the reach of irrigation from a well or canal, but not actually irrigated. Upper Duāb.

Muhr—a seal.

Muhrā—[*muhr*] (*moḥrā*)—a wooden or glass burnisher used by a cotton printer (*chhiṭī*).

Mujammā—see *muzammā*.

Mujrā—carried to account: an allowance or deduction of rent or revenue.

Mujraiṃyā—[*mujrā*]—crops laid by the wind or rain: probably so called because a deduction is made for the loss. North Rohilkhand (*moḥā*).

Mukaṭ—[Skt. *mukuta*]—(1) a crown, a head-dress; (2) an ox with one crooked horn. Upper Duāb.

Mukhā—[Skt. *mukha* = mouth]—a cattle muzzle (*chhiṅkā*).

Mukhāgan—
Mukhāgnī—} [Skt. *mukha* = mouth; *agni* = fire]—fire put into the mouth of a corpse at the time of cremation.

Mukhārā—
Mukhērī—
Mukhēriyā—} [*mukhā*]—a muzzle or blinkers for cattle (*aṇḍhiyā*, *chhiṅkā*).

Mukhiyā—[Skt. *mukha* = head] (*mukhyā*)—a head arbitrator: a leader: the chief man in a caste or village; in Bundelkhand the head of a village who engages for the revenue on the part of the other sharers, like the *lambardār* (qv.).

Mukhiyānā—
Mukhiyānī—} [*mukhiyā*]—blinkers for cattle.

Mukhiyānī—
Mukhiyānī—} Duāb and Rohilkhand (*aṇḍhiyā*).

Mukhvā—[Skt. *mukha* = mouth]—the stoke-hole of the sugar factory furnace. East districts (*kolhār*).

Mukhyā—see *mukhiyā*.

Muklāvā—the bringing home of the bride to her husband's house for the first time. Duāb and Rohilkhand (*gaunā*).

Mukri—[P corr. of *mugarrarī*]—assessment of rent in a lump sum. Central Duāb: cf. *bil* (*muṭā*).

Mukul—[*makká*]*—*Indian-corn, maize. Kumaun (*makká*).

MÚL— } [Skt. *mūla* = a root]—(1) principal

Mūla— } invested (*puñj*): *mūlāś biyāñ piyārd* = people think more of the interest than the principal; (2) (*mūr, mīra*) the 19th lunar asterism (*nakshatra*), Scorpio. The asterism is considered very unlucky, being presided over by *Nirriti*, the goddess of evil. A child born in this asterism is known as *mūlā, mūliyā*, or to the East *murahā*. Towards Delhi this name is specially applied to Jāts converted to Muhammadanism. Properly speaking, a child born in this asterism should be abandoned or a special ritual (for which see Atkinson, *Himalayan Gaz.*, II, 914 f.) gone through. Such a child the father is not allowed to see for some time, during which he should not hear its cry, shave or change his clothes. There are a number of different periods of penalty according to the particular hour of the asterism at which the child is born. The severest time of all is that which forbids a father ever to see his child—see *jātkarm*.

Mūl binā māvas gai, Rohini bin akhtij
Shravana Salono hai nahin—kāhē bakhēro bī.

[If the 15th day of Pūs does not fall in the asterism of Mūl, nor the *Akhtij* (qv.) in Rohini, nor *Salono* (qv.) day in *Shravana*—what is the use of sowing? signs of a bad year.]

Bhādon māvai ājri lakho Mūl Ravivār,
To yon bhākhai Bhaddālī sakhi bhālī nir-dhār.

[If the Mūl asterism fall on Sunday in the light half of Bhādon, Bhaddālī says, there will certainly be a good harvest.]

Mūl galgo, Rohini galī, Ārdra bāji bā,
Hātī bēcho baldhiyā, khēti lābh nardē.

[If there be cloudy weather in the asterisms of Mūl and Rohini and wind in Ārdra, then, ploughman, sell your oxen. It will destroy the profits of cultivation.]

Mūlās—[Skt. *mūlya* = value; *ās* = share]—a purchased share in an estate.

Mūlī—[Skt. *mūlaka*, from *mūla* = root] (*mūlā, mūrī*)—the radish (*Raphanus sativus*).

Mūrā, māṭhā, tāl kā pīnā,

Yih dākho jāri kī mihmānī.

[Eat radishes, drink butter-milk and tank water—these are the way to get fever to stay with you.]

Kudr karēl, Sāvan mūrā, Chait mā gur khās:

Paied dārē gāñh kā, rog bisāhan jād.

[Eat bitter melons in Kudr, radishes in Sāvan, and coarse sugar in Chait—this is the way to spend your money and buy an illness for yourself.]

Mullo pāto—the upper stone of the flour mill. Kumaun (*chakki*).

Mūch—the goldsmith's crucible (*sunār*).

Mūdā— } [Skt. *mudra*]—the ring fastening the

Mūdā— } blade of a spade, etc., to the handle.

Mūṇḍā—[*mūṇḍā* = to shave, Skt. *mūṇḍa*]—(1) shoes short in front or made in the European fashion—cf. *salānī, shāhī*; (2) (*mured*) of an ox—having stunted horns.

Mūṇḍā—[*mūṇḍā*]—(1) the intermediate belt of fields in a village. Upper Duāb (*mañjhā*); (2)

land cropped in the previous year with sugarcane. West districts.

Sārhi mēn sārhi bō, bāri mēn bāri,

Mūṇḍ mēn dhān bō—thākūn tārī dārhi.

[Sowing a spring crop after a spring crop, cotton after cotton, rice after sugarcane—I would spit on your beard (the worst farming).]

Mūṇḍān—[*mūṇḍā*] (*chaul, chaul karm, kāndā, kāndār*)—the first ceremonious shaving of a child's head, which in the case of the three first classes should (Manu II. 35) be performed in the first or third year after birth. For the ritual, see Atkinson, *Himalayan Gaz.*, II, 902. Among Muhammadans it is accompanied by the sacrifices or *'aqiqē kī raam*, for which see Herklot's *Qānūn-i-Islām*, p. 20.

Mūṇḍārī— } [Skt. *mudra*]—(1) a finger ring

Mūṇḍārīyā— } usually worn on the little finger of the right hand. It generally has a stone set in it, and thus differs from the plain ring—*chhālā*. To the West it is often applied to a ring of glass or other substances (not metal) worn by beggars in the ears or on the fingers; (2) an iron ring in which the axle of the flour mill works, or by which the blade of a mattock is fixed in the handle—see *mūṇḍ*.

Mūṇḍāsā—[Skt. *mūṇḍa* = a shaven head]—a piece of cloth wound loosely round the head as a turban; see *pagrī*.

Mūṇḍēr— } [Skt. *mūṇḍa* = the head]—(1)

Mūṇḍērā— } (*mogari*) the coping of a wall; (2) an inner room in a house (*dahliz*); (3) the ridge round the Hindu's cooking place (*chaul*).

Mūṇḍī—[*mūṇḍā*]—the end of the bellows pipe which goes into the fire (*lohār*).

Mūṇḍī—see *mūṇḍā*.

Mūṇḍrī—see *mūṇḍārī*.

Mūṇḍū—the spokes of the wheel in the Persian wheel. Upper Duāb (*arhat*).

Mūṇḍvārī—[Skt. *mūṇḍa* = the head] (*sirhānd*)—the top of a bed as opposed to *paṭānd*—the end (*chārpāl*).

Mūṅ—[Skt. *mudga* = a kidney bean]—the pulse (*Phaseolus mungo*). "It is one of the four pulses which resemble one another very closely in appearance and habit of growth—the other three being *urad* (*māch*), *lobiyā* (*rausd*), and *moṭh* (qqv.). *Mūṅ* is the most valuable of the four, and as a rule its consumption is confined to the higher class of natives (and being easy of digestion is given to invalids—*urad* is most commonly used as *dāl*). It can be easily distinguished from *moṭh* or *lobiyā*, but its resemblance to *urad* is so close, that both are considered by some botanists varieties of the same species. The most popular distinction between the two plants in the field lies in *mūṅ* having dark green, and *urad* yellowish green leaves; but the principal difference is in the shape of the grain—that of *urad* being much longer and larger than *mūṅ*." (Field and Garden Crops, N.-W. P., I. 37.) Fallon quotes—

Jo koi khāē nihākhē mūṅ,

Bāki bahē, aur dō āṅ.

[Whoever eats *mūṅ* pulse daily becomes fatulent and dowry.]

Chhātī par mūṅ dālī hai—said of a person in trouble—*mūṅ* is being husked on his chest.

The plants are in Bundelkhand *baulā*. The pods are *kaṣa*, *koṣā*; the stalks used for fodder *jhōṛā*, *jhēṅṛā*, *jaṅṛā*.

Mūṅa—[*mūṅ*]—coral (nag).

Mūṅar—[Skt. *mudgara*]—a mallet such as

Mūṅarī—[Skt. *mudgara*]—is used by a washerman (dhobi).

Mūṅarī—maize or Indian-corn. Hill districts (makkā).

Mūṅaurī—[*mūṅ*]—cakes made of the flour

Mūṅchhl—[*mūṅ*]—of the *mūṅ* pulse.

Mūṅdarī—see mūṅarī.

Mūṅḍī—bamboos running along a cart and forming the bottom of the siding. Duāb (gāṛī).

Mūṅṛā—[*mūṅṛā*]—(1) a mallet—see MŪ-

Mūṅṛī—[*mūṅṛī*]—gar; (2) a flat wooden board with a short handle, used for threshing grain. Hill districts.

Mūṅh—[Skt. *mukha*]—the mouth; the opening of a furnace, etc.

Mūṅh chhīnkā—[*chhīnkā*]—a cattle muzzie (*chhīnkā*).

Mūṅh dikhaunt—[*mūṅh*; *dikhānt* = to show]

Mūṅh dikhānt—[*mūṅh*; *dikhānt* = to show]—presents given to the bride by the bridegroom's relations on seeing her face for the first time. Duāb.

Mūṅhnāl—[*mūṅh* = mouth; *nāl* = pipe]—the metal mouth-piece of a tobacco pipe (*huq-qā*).

Mūṅh pakkā—[*mūṅh* = mouth; *pakkā* = inflamed]—mouth disease in cattle; usually coincident with foot-rot (*khur pakkā*).

Mūṅh sīnkā—see mūṅh chhīnkā.

Mūṅhyārī—[*mūṅh* = mouth]—a hobble for cattle fastened to the head.

Mūṅj—[Skt. *mūṅja*]—a grass used as a fibre, etc. For the various parts of the plant and their uses see sarpaṭ.

Mūṅj bahuvāt aur gaṇḍar

Jyūṅ jyūṅ kṛṣṭo, tyūṅ tyūṅ svār.

[*Mūṅj*, dhāt fibre, and a boor can only be got unto order by being thrashed.]

Mūṅjī bāndhan—[*mūṅj*, *bāndhan* = to tie] (*mūṅjī bāndhan*)—the ceremony of putting a string of *mūṅj* fibre on a boy before he is given the sacred string (*janā*). For seven or eight days before the marriage they rub the boy with *aḍṭan* and bathe him twice a day. If he is a Rajput or Brahman he is invested with the cord. All his hair is shaved off, and after bathing him they tie a string of *mūṅj* fibre on him, put a small piece of cloth on his loins, fasten wooden sandals (*kharaṇa*) on his feet, and tie a small stick (*lāṭhī*) over his right shoulder. The officiating priest then worships all the gods, and spreading a handkerchief (*aṅgo-chāḍ*) over his own and the boy's head, whispers the sacred Vaidic verse, the Gāyatri, to him. After this the boy asks the women of the house seven times for food. They give some food and money each time, which the family priest takes. The boy is then warned not to jump into fire or deep water or climb trees, or do anything without the advice of his spiritual preceptor (*guru*). Then he is told to go and study, and the men of the family make a feint of preventing him. On that day all the brethren are fed.

Mūṅjvā—the bar of a pair of scales. West districts (tarāṣṭ).

Mūṅṛī—[*mūṅṛā*] (*mūṅṛī*)—(1) the end of the pestle in a sugarcane mill (*kolhā*); (2) the end of the pipe of the bellows (*lohār*); (3) the drum or axle of the spinning wheel. East districts (*charkhā*).

Mūṅṛīlā—[*mūṅṛā*] (*mūṅṛī*)—a beardless

Mūṅṛīlā—[*mūṅṛā*] (*mūṅṛī*)—wheat usually white, but not markedly so as the *āḍḍī* (qv.) (*gāhā*, *mūṅṛī*).

Mūṅṛīlā—see mūṅṛī, mūṅṛīlā.

Mūṅṛīlā—see mūṅṛīlā.

Mūṅṛīlā—[Skt. *mukhā*] (*mūṅṛī*)—(1) the handle of an implement, etc.; (2) in the Eastern districts the word is applied to the rite of throwing a handful of grain into the field at the beginning of the month of Āṣāḍh or Kārtik. The north-east corner of the field is selected, and is hence called *mūṅṛīlā kon*. On the day of the *mūṅṛī* no one gives anything from his house except a present of food to the family priest (*purohit*), and no one who has grain to lend gives it out till after his *mūṅṛī*. Generally *mūṅṛī*, *mūṅṛī mārā* = to cast a spell on a person. To avoid this the following is the most potent counter-spell—

Kālā Kaluvā chavṇasāṭ bīr!

Mērā Kaluvā bhāgā tīr!

Jahān ko bhējūṅ jahān ko jāḍ!

Pās achhī ko chhuvān na jāḍ!

Apnā mārā āp dikhāḍ!

Chalat vāḍā mārūṅ!

Uḷāṭ mūṅṛī mārūṅ!

Mārūṅ. mārūṅ!

Kaluvā tērī āṣ!

Chār chavṇasāṭ dīyā na jāḍ!

Mārūṅ vāḍī kī chhāḍ!

Indā kām mērā na karā, to tujhē apnī

mātā kā dūḍh pigḍ hāḍām haṣ.

[O black Kaluva and the sixty-four heroes! My Kaluvā runs like an arrow! Go wherever I send you! Go not and touch my excellent one! Show yourself what you have killed yourself! I shoot an arrow as I go! As I return I strike the spell! Kaluvā, my trust is on thee! Go not ye four four-faced lamps! On his breast will I strike! If thou dost not this much for me cursed be the milk of thy mother which thou hast drunk!]

Mūṅṛīlā—[*mūṅṛī*]—the butt end of a stick (*hūḷā*).

Mūṅṛīlā kon—see mūṅṛīlā.

Mūṅṛīlā—[Arabic *qadam* = in front] (*baṣṭ*, *maḥṭ*, *maḥṭī*, *maḥṭī*, *pardhān*, *pradhān*)—

In the West districts and Rohilkhand the leading cultivator in a village who acts as the representative of the landlord and is vested with certain privileges. In Gorakhpur it means an hereditary lessee or managing headman between the cultivators and landlord. It is also applied among certain criminal and vagrant tribes to the headman of a gang.

Mūṅṛīlā—[*mūṅṛīlā*]—(1) the rights and privileges of a village headman; (2) in Gorakhpur a tenure in which the holder was a sort of lessee or managing headman between the landlord and his tenants.

Mūr—[*mūr*]—see mūr.

Mūrā—[*mūrā*]—see mūr.

Mūrā—a radish—see mūr.

Murādī—[*murād* = wish]—properly a small coin offered up at a shrine for the attainment of a desire: hence used to denote a number of annas, e.g., *murādī das ānā* = 10 annas.

Murāsā—see *muñqāsā*.

Mūrāt—[Skt. *mūrti* = any solid body; rt. *murchh* = to be fixed] (*murti*, *pratimā*, *puṭh*, *phākur*)—the idol in a Hindu temple—see *pūjā*.

Murdārī—[Pers. *murda* = dead]—(1) dead, worthless: *murdaṛ khatt*, *murdaṛ khatt* = worthless land; (2) hides of cattle which have died a natural death: contrasted with *halāl* (qv.).

Murd ghaṭ—[Pers. *murda* = dead and *ghaṭ*]—a pedantic corruption of *marghaṭ*: a cremation place.

Murēthā—[acc. to *Platts mainā* = to crush; *aiṭhānā* = to twist]—a piece of cloth tied in a twist round the head as a turban—see *muñqāsā*, *pagri*.

Murghā—a fowl, a cock. *Jahān murghā nahīn hoī hai, vahān savērā nahīn hoī?* = said of a man who gives himself airs. Does the sun never rise where there is no cock?

Murghī—a fowl, a chicken—a small fowl is *ṭiloriyā*, *chēngā*, *chēngāhā*, *chūzāh*, *chājā*. Cooks recognise three sizes of fowls—the *kabābī* or large roasting fowl, the *nīm*, middle-sized, the *kharāhā*, small, such as is used for curry: *murghī āndavāī* = a hen on the point of laying: *āndāī*, *āndāl* = a laying fowl: *ghar kī murghī dālī bārbar* = a fowl you breed yourself is only as good as pulse—i. e., what we have is lightly thought of; *murghī kē khudā mēh dāna dāna* = a fowl dreams only of grain.

Mūrā—(1) a furrow or line for sowing certain crops such as sugarcane, betel, etc.; (2) the divisions in a cane field. Upper Duāb; (3) parched maize. East districts (*chabānā*); (4) ropes made of *arkar* stalks. East districts.

Muphar—an inner room. North Oudh (*dahlīz*).

Murkaṭ—[*muñqā*, *kātnā* = to cut]—cutting *Murkaṭ*—the ears of a crop without the stalks. Rohilkhand (*baghvāt*).

Murkaṭā—[*murkaṭ*]—curdled milk with the cream removed. Rohilkhand and Duāb (*kaṭul dahl*).

Murkī—[*muraknā* = to twist]—(1) a stone set in wire as an ear-ring or nose-ring: smaller than the *dālī* (qv.); (2) unripe wheat or barley cut for roasting. Rohilkhand (*arvan*).

Murmurā—[Skt. *murmura* = a crackling fire made of chaff; j. onomatopoeic]—maize or rice damped, parched and mixed up with sugar—cf. *khl*.

Murri—the roll of the waist cloth over the waist string (*dhoṭī*).

Murtahin—[*rahn*]—a mortgagee—see *rahn*.

Murtī—[*mūrat*]—(1) the idol in a Hindu temple (*mūrat*); (2) an image impressed on a piece of gold or silver and given as a present to a Brahman.

Murvā—[*morā* = to twist]—an ox with stunted horns (*muñqā*).

Mūsad—} a large wooden spoon or scraper used
Musadd—} by sugar refiners to pulverise the crystals.

Mūsāl—[Skt. *musala*]—a pestle or crusher. *Chhatri bhagat*, *Musalā*—} *na mūsāl dhanvī* = you
Musalo—} can no more make a Rājput
Mūsar—} a vegetarian than you can use a pestle

as a bow; *dahī mēh kē mūsāl* = a rice pounder of curds! (an impossibility) *sañgi bhālī kī mūsāl dē* = is it better to stand naked or go behind the rice pounder (making the best of a bad business). *Jaisoi mūsar okhrī mēh jaisoi kōm mēh* = a pestle is only a pestle whether 'tis in the mortar or in the corner (a lout is a lout anywhere); *mūsāl chund* is the stock name for a ne'er-do-well, who earns only just enough to live on—

Karē na khēh, parē na phānē :
Sab ēh bhālī Mūsāl chand.

[If you don't cultivate you won't get into a snare. Jack rice-pounder is the best off after all]—

* Var lect *musad* (qv.).

Mūsāl dhār—} [*mūsāl*; *dhār* = drop]
Mūsāl dhārā—} —heavy rain, raining cats and dogs, each drop like a pestle.

Musarihā—[*mūsāl*]—an ox with a black and white tail. North Oudh.

Musdī—[*mūsad*]—a mould for making sweet-meats (*halvā*).

Musēkā—[corr. of *muñh chhīnkā*, qv.] (*musikā*)—a cattle muzzle (*chhīnkā*).

Musēriyā—[*mūsad*]—the mould for making glass bangles (*chūṛihār*).

Mushakhāṣidār—[Arabic *mushākhāṣ* = ascertained]—a class of sub-proprietors on fixed rents in Azamgarh.

Mushāṭah—a comb of hair: a female match-maker among Muhammadans (*agvā*).

Mushā—[Skt. *mushṭa* = the closed fist]—the book-binder's iron mallet (*jildsāz*).

Mushkhori—[*mū* = mouse; Pers. *khārdan* = to eat]—damage to crops by mice or rats. West districts. To avoid this, when the wheat is beginning to form, they worship a mud mouse with cakes and sweetmeats.

Muslā—see *mūsāl*.

Muslādhār—

Muslādhārā—} see *mūsāldhār*.

Muta'ah—the temporary connection of a dancing girl with her paramour—see *missi*: an irregular form of marriage among Muhammadans; opposed to *nikāh* (qv.).

Mutabannā—} [Arabic *ibn* = a son] (*laipā*).

Mutabannah—} *lak*, *pālāk bēṭā*, *rān nahīn*—
an adopted child. *Mutabannā karnā* = to adopt a child (*godlānā*).

Mūth—see *mūṭh*.

Mūthā—[Skt. *mushṭi* = the closed fist]—(1) the man who feeds the sugarcane mill. Rohilkhand (*muṭṭhiyā*); (2) a handful, a small bundle of anything, usually applied to the perquisites of labourers at harvest (*añjal*).

Mūthhar—[*muṭṭhā*]—the stick at the mouth of the irrigation well jar. East districts. See *dhēnkī*.

Mūthī—} [*muṭṭhā*]—(1) a handful—see
Mūthiyā—} *muṭṭhā*; (2) the handle of the

fodder-cutter, etc. East districts (gaṇḍās); (3) in Oudh, the popular equivalent for half an English foot. It is measured by closing the four fingers and extending the thumb. A muṭṭhī is the distance from the knuckle of the little finger to the extremity of the thumb; (4) in Garhwāl it is the unit of the grain weights. The table runs as follows—

1 muṭṭhī = 1½ oz.; 6 muṭṭhī = 1 adhūrhi; 2 adhūrhi = 1 mānd; 4 mānd = 1 pāthā; 8 pāthā = 1 kol; 2 kol = 1 don or piddā; 20 don = 1 kharī; 20 kharī = 1 biswā, which is the equivalent of 400 bushels or 11 tons 8 cwt. 2 qrs. 8 lb; (5) (ghaniḍā, lagwā, muṭṭhā, pēliyā, pēriyā, pirahā, painriyā) the man who feeds the sugar cane mill. Rohilkhand; (6) the cogs on the wheel of the Persian wheel. Upper Duāb (arhaṭ).

Muṭṭhī—[muṭṭhā]—a bundle: the bags used in pressing sugar (khaṇḍā).

Muzammā—[muḡammā]—a thin leather rope

Muzammah—[muḡammā]—tied round a horse's hooks.

N

Nābdān—[Pers. nāb = channel; dān = holding]—a house drain (nālā).

Nabirā—[Skt. naptṛ]—a son's son, a grand-son (potā).

Nābūd—[Pers. nā = not; būd = was] (cāhor, chhūt, chhūtaṭ)—deficient produce: an allowance made to a tenant on account of a failure of crops.

Nachnī—[nācānā = to dance; Skt. nrīṭya = dancing]—the upper levers of a loom (kargah).

Nād—[Skt. nanda]—a large earthen pot for grain, water, etc. (nānd).

Nādā—see nādā.

Nādāl—see nādī'āl.

Nādh—[Skt. naddha = bound]—(1) a rope

Nādhā—[Skt. naddha = bound]—(1) a rope or thong used with the plough, sugarcane mill, etc. (hal, kolhū); (2) the place where the water is allowed to fall when lifted out of a tank for irrigation purposes (bodār).

Nādhā—[nādhā] (nādhānā)—to yoke animals in a plough; to plough (jotnā).

Nādī—[Skt. nād = to roar]—a stream, river. Nādī kindrē ghar karo, lē lē karhūā khāē:

Āvat dēkho byoharo, sarak nādī mēn jāē.

[Building your house on a river bank is as bad as living on borrowed money. You skulk away when you see your banker, and on the other hand your house is swept into the river.]

Nādī'āif—[lit. invoking 'Alī] (nādātī)—a charm inscribed with a verse of the Qurān worn on the neck as an amulet.

Nādīhand—[Pers. nā = not; dīhand = giving]—a bad payer.

Nādīyā—[nād]—a dish for curds. East districts.

Nādīyā—[Skt. nandī = the happy one: the ball

of Shiva]—an ox marked in a particular way and carried about by religious mendicants (anandī).

Nag—[Skt. naga]—a precious stone. The nine famous stones are the diamond almdā, hīrd; the emerald pannā, zumurrad; the ruby yāqūt; the sapphire nilam; the topaz pukhrāj; cat's-eye lahaaniyā; a pale, sherry-coloured stone like a ruby gomādak; coral mānigā; pearl motī. Besides there are the lātrī an inferior ruby, the firozā turquoise.

Nāg—[Skt. nāga]—the snake gods. Jaisī Nāga—[Nāgnāth vāiss dānpnāth = Nāgnāth is the same as the lord snake. For details as to their worship see Atkinson, Himalayan Gas., II., 836.]

Nāgal—[P Skt. lāngala = a plough]—(1) the Nāgar—[inner edge of the cart wheel. Rohilkhand (gārī); (2) the bevilled edge of a cart-wheel. Lower Duāb (gārī); (3) the hooks on the yoke to which the ropes are attached (gārī).

Nagar—[nāgal]—a heavy plough with a perpendicular frame. North Oudh (nagrā).

Nāgarē kl advān—[the crossed strings at the end of a bed (charpāl).

Nagaur—[the system of working a well by a single pair of oxen as opposed to kīlī (qv.), when two pairs are worked alternately. Of course stronger cattle are required, and the word is probably derived from the next. Central Duāb.

Nāgaurl—[a valuable strong breed of oxen imported from Nāgaurl = ported from Nāgaurl in the Jodhpur State.

Nāgbēil—[nāg = the snake gods; bēil = a chain]—a ceremony to the east of the Province at the time of sowing betel (pān). The cultivator in the month of Chait or Baisākh asks the Pandit to fix an auspicious time (mahārāt). He then plants a root of betel, lights a lamp fed with clarified butter over it, and sprinkles urad pulae near the lamp—cf. jēonār pūjā.

Naghaur—[a small granary. Rohilkhand]

Naghaur—[dhūndkī].

Nāginasāz—[nag]—a cutter of precious stones (hakkāki).

Nāglā—see nāgal.

Nāglā—[Skt. nagara = a city] (nagrā)—a hamlet (mazra'a).

Nāg pañchamī—[nāg = snake gods; pañchamī = fifth]—the feast in honour of the snake gods held on 5th light half of Śāvan (Śāvan rūdī pañchamī). The feast is known in the hills as Rikhi or Birurā pañchamī, and in the Lower Duāb and Oudh guriyā. On this day women worship snakes in order to bring blessings on their children. It is observed as a rest day for cattle (cf. amāvas, makar kl sañkrāt, Pañcheinyā).

Nagrā—see nāglā.

Nagrā—see nagar.

Nāh—

Nāh—[Skt. nābhi = the navel]—the nave of a wheel.

Nāhā—[nāh]—notches on the beam of a plough. Duāb (hal).

Nahân—[*nâh*]—(1) the nave of a wheel; (2) the space before a house. Upper Dnâb (chauk).
 Nahân—[Skt. *nâna*]—ceremonious bathing in a sacred stream, etc.: a bathing festival.
 Nahan—[Skt. *nâdha* = bound]—the main well rope. Rohilkhand (bart).
 Nahânâ—[*nâhân*]—to bathe: *nâgî nahâkê kyâ nichôd* = when a naked woman bathes what clothes has she to wring?
 Nahani— } see nahani.
 Nahanni— }
 Nahârî—[Skt. *na* = not; *dhâra* = food]—(1) the morning meal. East districts (kalâo); (2) a mess of sugar and flour given to horses; (3) a snaffle for a horse.
 Naharnî—[acc. to Platts Skt. *nakhâra* = shaped like a claw (*nakhani*)—(1) the barber's instrument for cutting nails: *nayâ nâi dhâis kî naharnî* = an inexperienced barber has a nail-cutter made of bamboo; (2) the lancet used for scarifying the poppy capsules. East districts (afîyûn); (3) the ornamental border round a door. East districts.
 Naharûâ—[see naharnî] (*kilkôy*)—a sort of guinea-worm which attacks the feet and legs of cattle.
 Nahchhû— } [Skt. *nakha* = a nail]—the cere-
 Nahkhur— } monial cutting of the nails of children at their marriage.
 Nahlâ—[Skt. *nakha* = a nail]—a small trowel for polishing plaster (*râj*).
 Nahlâ— } [*nahlânâ* = to cause to bathe]—low-
 Nahlâr— } lands liable to flooding.
 Nahnâ—[Skt. *nâdha* = bound]—the thongs fixing the yoke to the beam of the plough (hal).
 Nahr—a canal. The distributaries are *râjbahâ*, *bamôâ*: the smaller channels *gûl*; the sluices *morî*, *gullâbah*; for lift and flush irrigation see *dâl* and *for*. *Baso shahr kâ, khêt nahr kâ*. [It is well to live in a city and farm near a canal.]
 Nâl—[Skt. *nâpita*, prob. from *nâpitrî* = one who bathes] (*hajjâm, ustâ*)—the barber. His implements are—his implement bag *kisbat*; his leather strop *chamauî*; tweezers *mochnâ*; razor *chhurd*, *chhûrâ*, *astûrâ*; nail parer *naharnî*, *naharnî*; whetstone *sil, sillâ*; scissors *gainchî*; brass water pot *kaforî*; looking glass *darpan*.
 Naichâ— } [Pers. *nay* = a pipe]—a pipe stem:
 Naichah— } the "worm" in a liquor still.
 Naichâband— } [*naichâ, band* = fastening]—
 Naichahband— } a pipe-stem maker. There are two kinds of pipe-stems—the *safak* used with the smaller pipe *bîdar farâhî*, and the *pâchvâ*, a long heavy coil used with the larger pipe or *gurgurî*. The tools used are the awl, *barmâ*; the tweezers *mochnâ, muchnâ*; the boring rod *gar, for*; the small boring rod *asaras, sargâ, rûjâ*.
 Naichak—[Skt. *nâma* = foundation; *chakra* = ring]—the wooden support for the masonry cylinder of a well (*jâkhan*).
 Naichî—[*nâichî*; Skt. *nîcha* = low] (*dhawn, dhîrî, gawn, gohan, nîchî, pairî, pâvudhar, poudar, pîrî*)—the sloping pathway for the oxen at a well. West districts.
 Naihar—[acc. to Platts Skt. *jâdî grîh* = connec-

tion's house] (*maikâ, paudî, pîhar*)—the house of the wife's parents.
 Nâik—[Skt. *nâyaka* = a leader]—a leader; the chief man in a band of Banjâras: the male owner of a brothel.
 Nâikâ—[*nâik*]—the female mistress of a brothel: guardian of a dancing girl.
 Nâim—[*nâi*]—the wife of the barber: used as a go-between in arranging marriages, etc. *Nâim sab kô pâvû dhovâ, apnê dhovî lajâs* = the barber's wife washes every one's feet, but is ashamed to wash her own.
 Nainâ—[Skt. *nâdha* = bound]—a rope for hobbling a cow during milking. West districts.
 Nainl—[Skt. *navani, napanîta* = fresh butter]—(1) thin butter (*makkhan*); (2) the first reservoir for raising water. Duâb.
 Nainsukh—[*nain* = eye; *sukh* = pleasure]—fine muslin.
 Nainû—[*nain*]—thin butter (*makkhan*).
 Nainû—[*nain* = eye]—a sort of flowered muslin.
 Nainûâ—[*nainû*]—a sort of pumpkin (*Ocumeis acutangulus*) (tarol).
 Naipâlî—[Skt. *nayapâlî* = protector of policy]—Nepalese: a term applied to the coarse thick lumps of copper used as pice—see *mafsûrî*: the *Naipâlî thâlî* is an ornamented brass platter used in the Eastern districts.
 Nâj—[*nâj*]—grain.
 Najan—[*nâj*] (*châmâ*)—the celestial barley (*Hordium Himalayense*) of the Hills.
 Najârâ— } [*nagar, nagrâ*]—(1) the heavy
 Najâro— } plough with a perpendicular body or frame. Rohilkhand; (2) the cup into which the seed grain is poured in the drill plough (hal).
 Najoharî—a small well. Sunâr's slang (*kûân*).
 Najûrâ—a large well. Sunâr's slang (*indârâ*).
 Nakâ—rice sown in the Hills in May and cut in September (*dhân, haltyû*).
 Nakêl—[*nâk* = nose]—the peg or string put in the nose of a camel.
 Nakh—[Skt. *nasta* = nose]—one of the ingredients in making scented snuff (*nâs*).
 Nakhâs—a cattle market.
 Nâkhunâ—[*nâkhun* = a nail]—a narrow gouge or chisel.
 Nakkâr—[*nâk* = nose]—the outside corner of a wall. East districts (*nok*).
 Nakkî—the strings of a pair of scales (*tarâxû*).
 Nakshatr— } (Skt. *rt. naksh* = to ascend;
 Nakshatra— } others, according to Sir Monier Williams, derive it from *naksha* = guarding the night, or *nakhshatra* = not decaying)—a constellation, an asterism in the moon's path, a lunar mansion.
 The following is a list of asterisms with the signs of the zodiac in which they are included:—

Signs of the zodiac.		Lunar asterisms.
Mêkha	Aries	Ashlâ, Bhârâ, & Krîttîkâ.
Bêkha	Taurus	& Krîttîkâ, Bhâmî, & Mrigshîrâ.

self "darling boy" *Assi baras kī 'umr aur nām Miyān Ma'axūm* = 80 years old and called Mr. Chicken. *Baghul mēn waiṭā nām Ghārīb Dā* = He goes about with a club under his arm and calls himself "Poor Slave": *Bēṭā Chamār kī aur nām rakḥ Jaggīton* = a son of a Chamār and called "Conqueror of the world" !! *Janam kī dukhā, nām Chain sukḥ* = in trouble from his birth and called "Peace Prosperity": *Chai na sukūn mēṛā Kūḍun nām* = I can't walk a step and am called "Jumper." *Dayān lomṛī sē nām Dī'ār Khān* = afraid of a fox and called "Mr. Valiant": *Sadd dukhī Bakhtāvar nām* = always in trouble and called "the fortunate one." *Gharīb kī jorā 'Umda Khānum* = a poor man's wife called "Grand Lady": *Makṭhī kadhī māṛī nahīn Dīlāvar nām* = he never killed a fly and is called "Intrepid": *Ruṅg tavā sē Mahtāb nām* = the colour of a griddle and named "the moon": *munā kōḷā sē kālā nām rakḥ Gulāb* = his face as black as a coal and called "the Rose": *ānkh kō ānāḥ nām Nainsukḥ* = blind and called "light-enjoying": *Ānkhon kō ānāḥ nām Shekh Roḥan* = quite blind and named "Mr. Bright." *Payḥ na likḥ nām Muhammad Fāzil* = he cannot read or write and is called "Mr. Scholar": *Mān nārūṅgī bāp kōḷā, bēṭā Roḥan ud dawla* = his mother sold oranges and his father charcoal, and he is called "light of the State"; (2) the debit side of an account book (bah); (3) the list of Brahmans at a wedding who are to get presents — see *garrāfah nānuah*.

Nāmā—[Skt. *namata* = woollen stuff] (*anḡā, gābhā, ruḍr*)—old cotton in a quilt (*razāl*).

Namak—salt (lon).

Namdā— } [Skt. *namata* = woollen stuff:

Namdah } Pers. *namad*]—felt.

Namda sāz— } [*namdā, sākhān* = to make]

Namdah sāz— } —a felt maker. He uses a

housewife *tildādū* or *kāhri*; a sewing awl *utāḍī, utārī*; a carding bow *kaṭhā*.

Nām dharāl—[*nām, dharnā* = to fix]—fees paid to a Brahman for naming a new-born child.

It also means evil reputation.

Nām karn—[Skt. *nāma kavana*]—the ceremony of giving a name to a child; usually performed between 10th and 12th day after birth—cf. *chhap*; and for the complete ritual see Atkinson, *Himalayan Gazetteer*, II, 890.

Nānā—a maternal grandfather.

Nanad—see *nand*.

Nānbā— } [Pers. *nān* = bread]—a baker; he

Nānbāi— } uses an oven *tanār, tandūr*; a spit

sikh, sikh; a small spit *sikhāḥ*; a cushion by

which he forces the cakes on the sides of the

oven *rafādā*; an iron hook for taking out the

cake when it is baked *jorī*; a boiling pot

degḥchī; saucers *rakābī, kaṭorā*; a cup

piyālā; a wooden spoon *ḍoī, dārhā*; a pan for

kneading dough *lagun*; a large wooden stirrer

kafchā, paniyōn; an instrument for making

ornamental marks on pastry *korḥnā*; each

batch of bread is *tāo*; the barn *khāmīr*; the

ball of roasted meat *golā*; the pieces of meat

roasted on the spit *sikh kō kabāb*; a kind of

cutlet *pruandā*.

Nānd—[Skt. *nanda*] (*ndī, nāndā*)—a large circular earthen vessel used for holding water, distilling, feeding cattle, etc.

Nand—[Skt. *nanandī*; (*nanad*)—a husband's younger sister; the elder is *didī*; her son is *nandāl*.

Nāndā—see *nānd*.

Nandashṭami—[*nanda; aṣṭamī* = eighth]—the festival in honour of Nanda, the adopted father of Krishna; held on 8th bright half of Bhāḍon (*Bhāḍon rūḍi aṣṭamī*).

Nandēo— } [*nand*] (*nandō*)—a brother-in-law:

Nandēo— } the husband of the younger sister of the husband.

Nāndhī—[*nāndhān*]—the leather thongs which attach the yoke to the beam of the plough (*hal*).

Nāndhān—[Skt. *naddha* = bound] (*nādhān, jōṇā*)—to plough. For the ceremonies before ploughing see *kudkhyo, halkhyo*.

Āsṛh nāndhē, hāṭhī hāndhē;

Sāvan nāndhē, ghorā hāndhē;

Bhāḍon nāndhē, kāṇā bāndhē.

[Plough in *Āsṛh* and you will own elephants; plough in *Sāvan* and own a horse; plough in *Bhāḍon* and you will get your family made slaves.]

Tērāḥ Kārtik. tēn Āsṛh.

[Plough thirteen times in *Kārtik*, thrice in *Āsṛh*.]

Jiskā band Āsṛh, uskā bārā' mār.

[He whose sowings are complete in *Āsṛh* is all right for the rest of the year.]

[He whose sowings are complete in *Āsṛh* is all right for the rest of the year.]

Nand— } [*nanandī*]—an ox not used for agri-

Nandiyā— } culture, but taken about by reli-

gious mendicants—see *nādiyā*.

Nandot—see *nandēo*.

Nāndolā— } [*nānd*] (*nāndolā*)—an earthen vessel

Nāndulā— } used for feeding cattle, holding

mortar, etc.

Nandūt—see *nand*.

Nāndvā—see *nāndolā*.

Nāṅgā—[Skt. *nagna*, rt. *naj* = to be ashamed]—naked; of a clay well—without a masonry or wooden lining. *Ḍuāb*.

Nāṅgoṭ— a corr. of *laṅgoṭ* (qv.).

Nānhā nāj—see *nannahā nāj*.

Nānh birāl—see *nannh birāl*.

Nānhiyā—see *nannhiyā*.

Nānhiyāl—[*nānd*; Skt. *śālā* = house] (*naniyaur, naniyaur, nanihāl, nanihār, naniyāl, nandāl, nandār*)—(1) the house of the maternal grandfather; (2) the kindred of the wife considered to be the kindred of the husband's children. They are the mother's father *nānā*; the mother's mother *nānī*; the mother's brother *nānāḥ*; the mother's brother's wife *nānī*; the mother's sister *nānī*; the mother's sister's husband *nānāḥ*.

Nānt—[*nānd*]—a maternal grandmother.

Naniyaur—

Naniyaurā— } see *nānhiyāl*.

Nanihāl—

Nanihār—

Nanihārī—table moulded bricks (*ṭhṭ*.)

Naniyāl—

Naniyāurā—

Naniyār— } see *nānhiyāl*.

Naniyaur—

Naniyaurā—

Nānkār—[Pers. *nān* = bread; *kār* = business]—a drawback or allowance on the revenue demand given to the occupant or landlord as maintenance; patches of rent-free land given to sub-proprietors.

Nannā— } small, petty : the grain of maize
Nannahā— } or other poor and cheap grains
Nannhā— } of the autumn harvest used as
Nannhā nāj— } food by the lower classes.
Nannhīrāl—[*nannhā* = small; *birā* = tree]—herbs or petty early autumn crops. No one bothers much about them, but if they succeed they are of some value—

*Khdti karā gājā bājā,
 Jaund lāgā jaund rājā.*

[You plant them roaring and singing carelessly, but he that they succeed with is a king.]

Nansāl— } see *nanhiyāl*.
Nansār— }

Nānt— } see *nātā*.
Nāntā— }

Nāntā—see *nātā*.

Nāntī—[Skt. *naptī*]—a granddaughter (dhēo-
 tt).

Nanvānsāl—one, one hundred and sixty thousandth part of a *bighā* (qv.).

Nānvikahā—oil : Sunār's slang (tēl).

Nāo—[Skt. *nau*] (*kashī*, *kishī*)—a boat. For the various kinds of boats, see *addhā*, *bajrā*, *chauthaiyā*, *dasmariyā*, *dēngī*, *dīngī*, *doṅgī*, *quṅgiyā*, *ēktā*, *ghaṭahā*, *ghaṭvār*, *kalān*, *malhni*, *mēlhni*, *palvār*, *paṭēl*, *paṭēlā*, *sarnagīn*, *ulānk* : and for rafts *bērā*, *gharnai*, *ṭaiyā*. The parts of a boat are as follows—(1) the thwart *gūrhā*, in Rohilkhand *kundī*; (2) the ribs—to the East *bāṭā*, in Rohilkhand *bhāntā*, *bhāiyā*; (3) the length of the boat *daur*; (4) the outer planking *hār*; (5) the flooring inside the boat *sohar*; (6) the planks at the bottom running athwart *marīyā*, *marhiyā*; (7) the planks at the bottom running from end to end *lēvā*; (8) the platform on which the rower sits—to the East *poṭā*; in Rohilkhand *choṭā*; (9) the deck plank in the middle *paṭ*, *paṭṭī*; (10) the rudder *karvāl*, *karvār*, *patvār*; (11) the rudder post *gol*; (12) the handle of the rudder *kamūd*, *sailā*; (13) the post which supports the thwart *kunvār*; (14) the caulking *rasraf*; (15) the wooden vessel for baling out the water *abotā*, *abota*, *kaphautā*, *kaphis*, in Rohilkhand *elā*, *kaphōā*; (16) the oar *dānd*, *dānr*; (17) the paddle *karvār*; (18) the propelling pole *laggi*, *ballī*; (19) the mast *mustāl* : to the East *sonrakh*, *gunarkhā*; (20) the splices on the mast *davādā*; (21) the socket for the mast *khavā*, *sut-haumiya*; (22) the sternpost, *galhī*, *sikkā*; (23) the prow—*māthā*; (24) the hauling rope—to the East *gām*, *gun*, in Rohilkhand *gaurag*; (25) the piece of bamboo for holding the hauling rope on the shoulder *birā*, *bērūā*; (26) the cable *lāhā*; (27) the mooring post *qandā*, *dāntī*; (28) the anchor *langar* : if of iron *loh-langar*; (29) the pulley *ghirni*; (30) the bulwarks *māng*, *bār*; (31) the sail *pāl*, *bāḍhan*; the man who tows the boat is to the East *gūniyā*; the boatman *vānjhi*, *mallāh*, *nāoki*; the man who paddles *khēra*, *khīvāiyā*. Among miscellaneous terms are—to stop a leak *gānsab*

in the East districts; stopping a boat at full speed *thamūd*, rowing down stream *bahdī*; rowing up stream *vijāl*; the rocking of the boat preparatory to sinking *hulāiyā*.

Nāo—irrigated land. Agra (*ābpāshī*).

Nāoki—[*nāo*]—a boatman (*nāo*).

Nāp—[Skt. *nāpāna* = a balance]—(1) measure, measurement; (2) *chhoṅr*, *gol*, *goṭi*, *gorā*, *kach-kāḍā*, *kachhāḍī*, *kaphiyā*, *maṭkī*, *maun*, *thālī*—a large grain vessel. Duāb.

Nāpaid— } [*nā* = not; *paidā* = produced]—(1)
Nāpaidī— } failure of crops; (2) an allowance to tenants on account of deficient produce (*bād*).

Nāqdī—[*nāqd* = cash] (*khārā*)—rents paid in cash : contrasted with *baṭāl* (qv.).

Nāqshī—[Arabic *nāqsh* = an impression]—a class of tenure in Kheri (Oudh), where the rents are paid always in cash, not for the whole year, but for each harvest. The landlord can claim no rent if the crops have been destroyed by floods, etc. The tenant, if he choose, can leave the land fallow, and pay no rent, and a certain part (known as *chkhāṭ*) of it or if one-tenth (known as *dobitā*) is free from rent.

Nār—[Skt. *nālā* = a reed]—(1) the spike of the hoe, etc., which goes into the handle; (2) a wall rope (bart); (3) a string : the navel string; the string of the bride's petticoat (*izārband*); (4) the weaver's shuttle : *takrī* is the carpet-maker's shuttle; (5) (*dhan*, *hēr*, *gahēṅr*, *lahndā*) a herd of cattle sent out to graze or driven round for sale by Banjāras, etc.; (6) stubble left in a field after the crop is cut. East districts.

Nār— } a large masonry well—see *indārā*.
Nārā— }

Nār— } [Skt. *nālā*]—a brook, water-course
Nārā— } (*nālā*).

Nār— } [? Skt. *nāḍī* or *naddhā*]—a string or
Nārā— } thong.

Narai— } [Skt. *nālā* = a reed]—(1) rushes or
Narai— } grass for thatching (*pūlā*); (2) stalks of the *manṛud* millet, etc. East districts.

Narāt—[*narānd*]—weeding; wages for weeding (*nirāt*).

Narak chaudas— } [Skt. *naraka* = hell]—the
Naraka chaudas— } day before the *Dīdī*—a general bathing day for Hindus.

Narānā—(*nalānā*, *nirānā*)—to weed a field.

Narāt—[*narānd*]—the ploughing up of the millets when they are about a foot high. Rohilkhand. See *gūrab*.

Nardavān—[corr. of Pers. *narābān*, *nardubān* = steps]—a small house drain. East districts (*nālā*).

Narēl—[Skt. *nālā* = a reed]—stalks of plants such as millets, etc., used for fodder. East districts (*qānḥā*).

Narell—[*nār*, *nār*]—a thong for fastening the yoke to the beam of the plough (*hal*).

Narēll—[*nāriyā*]—the shell of the cocoon used as a cap.

Narhā—[*nār*]—a cowherd. Rohilkhand (*guāl*).
Narhāḍ—[*narhā*]—fees paid to a cowherd. Rohilkhand (*mēndvāl*).

Narhēl— } notches on the beam of the plough
Narhēll— } by which the adjustment is altered (*hal*).

Nārī—[*nār*]
the rope fastening the yoke to the body of the ox cart (*bahll*).
Nārī—[*nārī*]
a brook, water-course.
Nārī—[*nārī*]
(1) a string or thong; (2) the astrological circle of the bride and bridegroom inspected before marriage—see *janam patrl*.
Nārī—(1) tanned sheep-skin used in shoe-making, etc., usually of a red colour; (2) red coloured—of cattle (*lāl*).
Nariyā—[Skt. *nāṛikā*]
half cylindrical tiles (*khapra*).
Nariya— } [Skt. *nārikela*, *nārikāra*]
Nariyal— } (1) the coconut: the outer bark is *bakkal*: the fibres below this *jaṭā*: the shell *nariyal*, *nāriyal*, *nārīl*: when broken into halves and used for keeping small articles it is *tokri*: the kernel *khopra*, *giri*: the oil *nariyal kā tēl*. Those that are intended for the manufacture of pipes are known as *gāṅgā* or dumb. The coconut is a sign of betrothal among the *Ahīr*, *Brahman*, *Gaurvā*, *Jāt*, *Kāyath*, *Rājput*, *Tagā* and *Mallāh* castes in the Western districts. It is better not to eat it on the 8th (*aṣṭamī*) of the lunar fortnight; (2) the coconut bowl of a pipe: the general name for the common bubble-bubble where the mouth is applied to the coconut bowl itself.
Narijā— } [Skt. *nārācchī*, *nārācchikā*] (*narā*)
Narij— } small sized pair of scales such as are used by grocers. The similar small scales used by goldsmiths are *kānīd*.
Narkaṭ—[Skt. *naṭa*, *nala* = a reed; *kāṇḍ* = to cut]
a kind of reed used for making mats, etc.
Narkatāl—[*nal* = navel string; *kāṇḍ* = to cut]
the midwife's fee for cutting the child's navel string.
Narmat—see *narmīnat*.
Narmā—[*narm* = soft] (*manud*)
a kind of cotton like the American variety.
Narmmat—[*narm* = soft; *matī* = earth] (*narmat*)
a soft variety of clay soil.
Nāro—see *nār*, *nārā*.
Naroh—[*nāḍ*]
the drain for the juice in a sugarcane mill. *Azamgarh* (*kolhā*).
Narsinghā— } [Skt. *narasīṅha*]
Narsinhā— } (1) the incarnation of Vishnu as the man-lion; (2) the vessel used in a Hindu temple for drawing water (*kamandāl*); (3) *narsīṅhā caturdarī*—the 14th light half of *Baisāk* = a festival observed in *Vaiṣṇava* temples.
Nārū—[Skt. *nala* = a reed]
sowing by drill (*bonā*).
Narū—[*nārū*]
(1) a drain (*nālī*); (2) a vessel into which the goldsmith pours molten metal (*sunār*); (3) land cropped in the past season with wheat or barley. *Rohtakband* (*janāl*); (4) lands left fallow after the spring crop is out. Central Duāb.
Naryū—[*nārū*]
lands left fallow after the spring crop is out. Central Duāb.
Narā—see *narijā*.
Nā—[Skt. *nasya*] (*kuḍā*, *magrosan*, *magrosan*, *maghrosan*, *sāṅghā*)
common snuff.
Nasair— } [Skt. *nīṣkṛēṇī*]
Nasair— } (1) (*nīṣkṛēṇī*) a ladder: *Gāṅgā Tribēṇī*, *mukh kī nīṣkṛēṇī* = *Ganges* and *Tribēṇī* are the ladder of salvation; (2) pieces of wood joining the upper and lower shafts in a pony cart (*ekkā*).

Nasaur—the block in which the axle pin of a cart is fixed (*gārī*).

Nashāstā—

Nashāstah— } see *nishāstā*.

Nāstā— } the morning meal among *Muhām-Nāstah*— } madans—cf. *kalēo*.

Nashtar—[corr. of Pers. *nīshṭar*]
a lancet: that used for scarifying the opium capsules. "It consists of four narrow bars of iron bound together by strong cotton thread. The bars are at one end deeply notched and the sides of the notch are ground to sharp edges, and the external angles brought to sharp points, till the instrument presents four pair of curved pointing diverging blades somewhat similar in shape to the lancet blades of a cupping scarificator. In employing it only one set of points is brought into use at one time and the capsule is scarified vertically from its base to its summit." (*Statistical Account of Bengal*, XI, 149) (*afiyūn*).

Nasī— } [Skt. *nāsikā* = the nose]
Nāsī— } (1) the body of the plough. West *Ōndh* and *Rohtakband* (*hal*); (2) the sole of the plough. *Duāb* (*hal*); (3) the front part of the ploughshare (*hal*). The *Rohtakband* proverb runs—*nāsī ek kāsī* = nine ploughings are equal to one digging.

Nasī pūj— } [*nāsī*]
Nāsī pūj— } the worship of the plough at the end of the sowing season
Nāsī pūjā— } (*har pūjā*). In *Rohtakband* it means a ceremony performed at the time of sowing sugarcane. During the ceremony the field owner feeds all persons who assist him in the sowing. It is practically the same as the *ikhraj* (*qr.*).

Nat—chaff of the *maṅgud* millet grown with pulses. *Kumaun* (*kān*).

Nāṭā—[Skt. *nashṭa* = spoiled] (*nāṭā*, *nāṭiyā*, *naṭā*)
a dwarf ox: a young ox as contrasted with *barāḍ*, a full grown animal.

Nātā—[acc. to *Platts*, Skt. *napāt*, *naptri* = offspring, descendant or *nātī* = a relation; rt. *jān* = to know] (*nāṭā*)
relative, relationship.

Nātādārī—[*nātā*]
relationship (*rishtādārī*).

Natāi—[*nāṭaiyā*]
a winding reel. *Bundelkhand* (*aṭṭeran*).

Natā— } [*nātā*]
Natāit— } a relation, connection (*risht-Natāit*— } *tadār*).

Nāṭaiyā—see *natāi*.

Nath—[Skt. *nasta* = the nose] (*bañī*, *bulāg*, *nāṭhiyā*, *nāṭhī*, *nāṭhū*, *nāṭhūyān*)
a woman's nose-ring. The *nath* is fixed in one side of the nose and the *bulāg* in the central cartilage. *Miyān nāṭh kāṭhī ko phirān*, *bībē kahēn mujhē nāṭh garhā do* = the incensed husband is running about going to cut off his wife's nose and she is saying would me a nose-ring. *Mujh panīhan lāik*, *nath kī urf* = she has a face that deserves a shoe-beating and sticks out for a nose-ring.

Nath—a village. *Sunār*'s *alang* (*gārv*).

Nāth— } [*nāth*]
Nāth— } a nose rope or nose-ring for an animal.

Nāthiā—see *nath*.

Nāthnā—[*nāṭh*]
to bore the nose of an ox or other animal.

Navādasī—[Skt. *nava* = nine; *dasha* = ten]—a deduction of 10 per cent. made at division of crop between landlord and tenant to make up for deficiency of produce.

Navān—[Skt. *navānna*, *nava* = new; *anna* = grain] (*arvan*, *navan*, *navā*, *navān*)—some of the first cut grain, taken home and eaten with certain ceremonies. The *navān pād* is thus conducted in the East districts. When the grain is ripe they watch the omens and going to the field pluck five or six ears, generally *adnān* for the autumn and barley for the spring harvest. They parch this and mix it with coarse sugar, butter and curds. They throw a little of this in the fire in the name of the local god (*gānu dōtā*) and ancestors (*pitr*). They eat the rest. On that day they eat *urā* pulse, rice and vegetables, but not *arhar* pulse.

Navar—the wooden framework at the mouth of a well. Gorakhpur (jaṅgā).

Navāsā—[Skt. *naptṛi*, *naptṛi*] (*nāsi*)—a daughter's son.

Navāsī—[*navāsā*]—a daughter's daughter (*dhōt*).

Navauṣā—[Skt. *nava* = nine]—the ceremonial bathing of a woman on the 9th day after delivery. Hill districts.

Nayābād—see *navābād*.

Nāyak—see *nāik*.

Nayātor—see *nautor*.

Nazar—a present (*nazr*).

Nazar—right: the evil eye: *nazar lagānā*, *dīkhānā* = to fix the evil eye on a person.

Nazarānā—[*nazar*]—a fee or present given

Nazarānah—[*nazarānā*]—by tenants or other inferiors (*bhōt*).

Nazr—see *nazar*.

Nazrānā—[*nazarānā*]

Nazrānah—[*nazarānā*].

Nazūl—lit. descent: an escheat: escheated or confiscated property in houses, gardens, etc.

Nēfah—the fold through which the waist band of a woman's petticoat passes (*lahāgā*).

Nēg—[acc. to Platts Skt. *niyama* = fixed rule, necessity]—(1) custom, right, privilege; (2) fees paid to village menials such as the blacksmith (see *kharhak*), the midwife, etc., to servants at a marriage betrothal, etc. (see *hathāl*). The midwife's fee is *khaprē kā nēg*—the *khaprē* being the piece of pottery in which the child is washed and the navel string, etc., carried away. *Tērā maro chāhē jīyo, mārā khaprē kā nēg dōtō* = whether your child lives or dies give me my midwifery fee; (3) cesses levied on the tenant's share of the produce in division of crops (*sārahā*).

Nēgl—[*nēg*] (*ḥaqdār*)—village servants such as the barber who assist at marriages and are entitled to certain allowances especially used of the messengers who bring the signs of betrothal from the girl's house to that of the boy (*ḥikā*).

Nēgjog—[*nēg*, *jog*, Skt. *yogya*]—presents given to servants, etc., at a marriage (*hathāl*).

Nēh—[Skt. *nābhī*, *nabhi* = the navel of a wheel]—a block on which sugarcane

Nēhi—[*nēh*]—or fudder is cut. West districts (*nisu-hā*).

Nāj—[Skt. *rajju*]—a rope used at a well

Nājū—[*lāj*, *bart*, *ubhan*].

Nēkdārī—[*nēk* = well or *i nēg* (qv.)]—fees to a village watchman (*goraitl*).

Nēluā—[Skt. *nala* = a tube]—inflammation of the throat in cattle (*paliyā*).

Nēnān—[Skt. *niddna*]—a rope for tethering the hind legs of a cow while being milked. Upper Duāb (*nihānā*).

Nēnuā—[Skt. *nyana* = the pupil of the eye]

Nēnuān—[*gaikā*, *ghēyā*, *torī*, *tarof*]—a kind of pumpkin (*Cucumis acutangulus*).

Nēochhāvar—[Skt. *niyama* = rule, custom; *kahya* = house, family]—presents passed three times round the head of the married couple and then given to dependants, such as the family barber and his wife (*wārphēr*).

Nēolā—[see *nautā*, *nautl*].

Nēoll—[see *nautā*, *nautl*].

Nēotā—see *nautā*.

Nēotār—see *nautār*.

Nēruā—[Skt. *naṭa* = a pipe]—(1) a woman's neck ornament made of pieces of barley stalks; (2) the drain for the juice in the block of a sugarcane mill. East districts.

Nēshā—grey coloured—of cattle (*sokhan*).

Nēt—[Skt. *nētra*; rt. *nē* = to lead] (*gūrhīyā*,

Nētā—[*kārhiyā*, *kārhiā*, *kārhiā*, *kārhiā*]

Nētt—[*taurā*]—the rope by which the churn

is worked.

Nēvalā—[see *nautā*, *nautl*].

Nēvall—[see *nautā*, *nautl*].

Nēvān—see *navān*.

Nēvār—a large kind of radish. East districts (*mūll*).

Nēvār—see *nivār*.

Nēvār—[Skt. *nāpura*]—(1) the ankle, pastern

Nēvārā—[*nāpura*]—joint of a horse; (2) speedy cut or

Nēvārī—[*nāpura*]—brushing in a horse; (3) a woman's

Nēvāt—[*nāpura*]—anklet.

Nēvātā—[see *nautā*, *nēotā*].

Nēvātīyā—[*nautā*]—a wizard (*jādūgar*).

Nēvātīyā—[*nautā*]—a wizard (*jādūgar*).

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Nēvātīyā—[*nautā*]—a wizard (*jādūgar*).

Nidāi—[cf. *nirānā*, *nalānā*]—weeding : wages for weeding. Bundelkhand (*nirāi*).

Nigālī—[Skt. *nigāla* = the throat of a horse]—the stem of the tobacco or opium pipe used by Muhammadans, while the bamboo is used by Hindus (*huqqa*).

Nigarā—[lit. heavy; (1) sugarcane juice undiluted with water; opposed to *paniāu* (qv.); (2) the refuse of a liquor distillery. East districts.

Nih—[Skt. *nabhi*, *nābhi* = the nave of a wheel]—a block on which fodder is cut (*nī-suhā*).

Nihāl—[*nīā*]—a blacksmith's anvil (*ahran*, *lohār*).

Nihālcāh—[dim. of Pers. *nihāli* = a cushion]

Nihālcāh—[*ganfītarā*]—a cloth put under infants. West districts.

Nihālī—[*nihālcāh*]—bedding (*bīstar*, *razāf*).

Nihālī—[cf. *nihāli*]—a blacksmith's anvil (*ahran*, *lohār*).

Nihānā—[Skt. *niddna*] (*nainā*, *nāndnī*)—a rope

Nihānī—[for tethering the hind legs of a cow while being milked. West districts.

Nihānī—[acc. to Platte Skt. *nakhara* = a claw]—a obisel with a curved point for cutting grooves (*barhai*).

Nihchak—[Skt. *nēma*; *chakra* = foundation ring]—the wooden cylinder on which a well is built. West districts (*jākhān*).

Nihchl—[? *nichē* = below]—the sloping pathway at a well (*nāichl*).

Nihā—[*nīā*]—the brazier's wooden anvil (*thā-phērā*).

Nikāh—among Muhammadans "the celebration of the marriage contract, as distinguished from the festive rejoicings which usually accompany it; the latter being called *shādī* in Persian and 'urs in Arabic

Some Qāzīs merely recite the *Fātiḥah* (the 1st chapter of the Qurān), and the *Darūd* or blessing. But usually after the dower (*maḥr*) is settled the bridegroom repeats after the Qāzī the *istighfār* or confession, the four chapters of the Qurān commencing with the word *Qul*, the *kalīma* or creed and the *Sūf-ul-imām*, a profession of belief in the angels, scriptures, prophets, the resurrection, and in fate or absolute decree of good and evil. The bridegroom and the bride's attorney (*vakīl*) then exchange vows and consent, and the service ends with the final benediction from the Qāzī." (Hughes—Notes, 179-180). This is the orthodox Muhammadan view, but among the lower classes *shādī* corresponds to the Hindu *byāḥ* and *nikāḥ* to *kaḍo* among Hindus. In the remarriage of a widow or in marrying a woman of another tribe (at least among converted Hindus) the only ceremony is the *nikāḥ*, which in such a case some call by the name of *kaḍo*—(see Panjāb Customary Law, II, 127). The paper drawn up at the time containing a record of the ceremony is the *nikāhnāmah*.

Nikāl—[*nikānā*]—(1) weeding (*nirāi*); (2) wages for weeding (*ban*).

Nikānā—[acc. to Platte rt. of *nikālnā* = to bring out]—(1) to weed; (2) to plough millets when they are about a foot high. West districts. See *gūrab*.

Nikār paīḥār—[*nikālnā* = to come out; *Nikās*—[*paīḥār* = to enter]

(*nikār*, *nikārā*)—a road for egress.

Nikāl—[Skt. *nishkāḥa* = egress]—income, receipts of a village. Sometimes the same as the *jama'bandī* (qv.).

Nikharā—[Skt. *nikshara* = imperishable]—lit. cleaned, pure; it is generally taken to be *pakḥā khānā*, i.e., food prepared in butter, such as *laddū*, *kachauri*, *jalebī*. The distinction between it and *sakharā* (qv.) is that *nikharā* food can be eaten outside the cooking place (*chauhā*), which is not the case with *sakharā*: *nikharā jaw* = barley unmixed with other grains.

Nikhār—[*nikharā*]—(1) one of the pans used in the sugar-boiling house. Rohilkhand (*kothvār*); (2) the process of refining sugar.

Nikharab—[*nikharā*]—of alluvial lands—to become dry and fit for cultivation. East districts.

Nikhurāh—[*na* = not; Pers. *kārdan* = to eat]—an animal that eats little. East districts (*kamchārū*).

Nikāib—[*nikānā*]—to clean the seeds from cotton. East districts (*oṭnā*).

Niksār—[Skt. *nishkāḥa* = egress]—(1) a

Niksārā—[road for egress. East districts]

Niksārī—[*nikārpaīḥār*]; (2) small-pox or rinderpest usually called *Dēbī nī kā niksār*; (3) the departure of the marriage procession; (4) fees levied in market when goods are removed after purchase.

Nīl—[Skt. *nīla*] (*līl*)—indigo (*Indigofera tinctoria*); wild indigo is *duḥḍī* (qv.). For the various sowings see *Asārū*, *Chaiti*, *Jamauvā*, *Kārtikī*, *Khūṇf*, *Naudhā*, *Pērl*, *Phālgunī*. The advances for sowing are *badnī*, *dādā*; the bond taken *sattā*; indigo grown and sold by cultivators at current rates *khush khārīd*; the special cultivation by planters *str*, *zardāt*; the divisions of the estate *zila*; native made indigo *gād*; the beating of the indigo after fermentation *maḥḍī*; the beaters *bīṭoīyā*, *bīṭvāīyā*; the scum on the vats *kaf*, *kufā*; the sediment *taī*, *kanai*, *kandai*, *mail*, *mailā*; the refuse after maceration *jhuṭhī*, *sīṭh*, *sīṭhī*, to the East; to the West *ladd*; the green plant *lāk*, *lān*, *lānk*. Also see under *nīl kōṭhī*.

Pokhariyān gai rūkhi haiñ, nimaṭ gas sab jhū,

Tatn khat nāht gai, pratat bhas haiñ nīl,

Prakat bhas haiñ nīl, bhāgi tab chāl kīnān,

Boat bāḥin baiṭhā, dēk kakhā hamko jān;

Kahi Girdhār kavirā, kunṭh kakhān chalo savār;

Yāhān na rahio chāhi, nīl māñ karihāi kār.

[The tanks have dried up: the marshes are dry: cultivation has gone to the dogs: only indigo is thriving. Everything is lost in this business. The cultivators abscond: the carpenters sit weeping as they must go to another land. Says Girdhār, prince of poets: "Husband, we

must go elsewhere in the morning. We can't stay here. Indigo is making our faces black!"

*Junhârî kahat kisân sê—kâhê bovat mohî :
Têrî thâphrî khûî kâî, khor khoûngî tohî :
Khor khoûngî tohî, bard têrê bikodûn :
Kârtik pichhâ dênâ! Mâgh mên bhâv
barhâdûn :*

*Kahên Girdhar kavirdê—nîl mên jhagrê
chhâfî :*

Dukhin dâkhê nâhîn : Firangî thâphê lâtê.

[Juhâr says to the cultivator: Why sow me? I will ruin your substance: get your oxen sold: give you grain after Kârtik: raise the prices in Mâgh." Says Girdhar, prince of poets: "By indigo you will get out of this scrape! "Tis no Maharashtra Government you see: It is the European who is standing robbing you!" (All this of course is bitter irony. Juhâr is the pride of the Duâb cultivator, and is a blessing to him who can hold on till prices rise, and does not need to sell it at harvest time to pay his rent. But if he cannot pay his rent, he must take an advance from the European planter and sow indigo to his ultimate ruin. The poet alludes to the regularity with which our demands are collected and compares it unfavourably with the forbearance of the native Government we succeeded.)]

*Junhârî kahat kisân sê—mohî boyâ
nirvâya,*

*Gurâ dîjo bigahnd, bhuffâ latkê âyâ :
Bhuffâ latkê âyâ, pandhattâ khâb kha-
vâdûn :*

*Ban dîjo mohî mânhî, bhâjî têrê chuk-
vâdûn :*

*Kahî Girdhar kavirdê—nîl kî sabhî
chhâfî,*

*Kutânê narak lējâyâ, phêrî lagvâv
jâtî.*

[Juhâr says to the cultivator—Sow me, weed me, plough me deep, and then my cobs will hang down with their weight, and I will give you lots of rice water. Sow cotton after me and I will pay your rent. Says Girdhar, prince of poets—"Indigo is all a fraud. It will take your family to hell and get you shoe-beaten in the bargain!" (See note on the last quotation.)]

Before cutting indigo worship (*pâjâ*) is performed by taking a male goat, with butter, con-se sugar (*gur*), incense (*idhup*) to a corner of the field. The goat (whose head must not look towards the south) is then worshipped with the other things and killed with a chopper (*gardas*) if the owner eats flesh: if he is a vegetarian (*bhagat*) it is cut in the ear and let go, when it becomes the property of a *Faqîr*: or a tree in the corner of the field is worshipped with incense and a few sweetmeats which are afterwards distributed to friends.

Nîl dikhal dênâ—lit. to show the blue: a phrase used of young cereals appearing above ground from the bluish green colour of the first sprouts. Duâb (sûf nazar ânê lagnâ).

Nîl kâ kârkhanah—an indigo factory (*nîl kî kothl*).

Nîlâ—[*nîl*]=blue coloured—of animals: *nîlâ sabzâh* = iron grey in horses.

Nîlam—[*nîl*]=a sapphire (*nâg*).

Nîl kî kothî—[*nîl kâ kâr khând*]=an indigo factory. The principal appliances used are—(a) the water vat—*jal hauz, kunê, kundâ, kha-zând, taldo*; (b) soaking vats—*hauz bojhdî*; (c) the coagulating vats—*hauz mahdî*; (d) the vats generally—*mdî, chahbachehâ, chahbakhâ, and in Rohilkhand nîl mathnd*; (e) the wooden rake used for agitating the fermented liquor—*pharukî*; (f) the beams for pressing the soaking plant—in the Duâb *ddb, ddbî, dubausd*—in Rohilkhand *majûsd, kharigâ*. They are fixed on the walls of the vat by pins *kîl, kîlî*; smaller beams used for the same purpose *kârî*, and in Rohilkhand *qâh*; (g) the strainer—*chhannâ*: the straining vat *kundâ, mâl kundâ*; (h) the waste vat—*mail kundâ*; (i) the cakes of prepared indigo—*gattâ, battî*. In the Duâb the square cakes are *chakdî*; (j) the drying house—"line"—in which the bambu shelves are *chêlâ*; (k) the cake-cutting machine—to the East *mistar*, to the West *farmâ, gord*; (l) the chain used for measuring the bundles of "plant"—to the East *sikhar, sikhârî*; (m) the boiler—*karâh*; (n) the screw for pressing the cakes—*pench*; (o) the filtering table—*mêz, mêt*.

Nîl mathnd—[see *mathnd*]=an indigo vat. Rohilkhand.

Nîm—[Skt. *nimbha, nimbaka*]=the tree *Asadarichia indica*.

Nîmkaurî—[*nîm, kaurî*]=dried husks of the *nîm* fruit from which oil has been extracted: a valuable manure.

Nîmâ âstin—[Pers. *nîm* = half; *âstin* = a sleeve] (*nîmâstin, bandî*)=a coat the sleeves of which reach only the elbows—cf. *angâ*.

Nîmar—[lit. undying; *nî, marnd* = to die] (*nîpan*)=land which has lost its fertility.

Nîmâstin—see *nîmâ âstin*.

Nîmaunâ—(*nîmond*)=green peas or young gram browned in butter and eaten.

Nîmaunî—[Skt. *nîma* = period]=the first day of sugarcane cutting—see *ikhraj*.

Nîmchak—[Skt. *nîmchakra* = foundation ring]=the wooden cylinder on which a well is built. West district (Jâkhan).

Nîmgard—[Pers. *nîm* = half; *gard* = round] **Nîmgird**—} —a half-round file.

Nîmoll—[*nîm*]=the fruit of the *nîm* (qv.) tree.

Nîmond—see *nîmaunâ*.

Nîn—[? Skt. *nyâdu* = eating]=millets, etc., cut up for cattle fodder. Central Duâb (*chârâ*).

Nîpân—[*nî* = not; *pânî* = water]=land which has lost its fertility owing to want of water. Rohilkhand (*nîmar*).

Nîrdâ—[*nâldnd*]=—(1) (*gârab, kirkhinirdâ, naldî, nuldî, niddî, nîkâî, nirvâî, sohnî*) weeding. To the East *tâmd* is to clean weeds from a field, and the operation *tamdî*: the weeds, etc., picked up are in the Upper Duâb *godhar*, in Rohilkhand *jhaunî*, and to the East *ghâr*. Weeding by hand is *chutkî sê*: weeds collected are to the West *aldô* and to the East *kaurâ*. Weeding should be done once, twice, thrice, or five times. It is unlucky to do it four times.

*Bârâh bîghâ ban karo, Bârâh bîghâ jûd;
Âyâ vagî nardî ko, rêng châlê surdî :*

Bāṅg chālē suārā : mol lē rākhi dōrā :
Ap ko līnē pāg, bahū ko līnē jōrā :
Kahē Girdhar kavirāḍ—khēt ko chug gae
merā :
Āpni bik gai pāg, bahū kē bik gayā
jōrā.

[He sowed 12 *bighas* of cotton and 12 *bighas* of *jūdā*. When weeding time comes he strolls off to his father-in-law's house, buys an armet and turban for himself and a dress for his wife. Says Girdhar, prince of poets—"The result is that the peacocks have eaten down his field, and his turban and his wife's dress are sold to pay the rent."]

(2) (*ban, chikharodā, nauḍā*) wages for weeding.
 Nirānā—(*narānā*)—to weed a field. The industrious habits of the Kurmi women are commemorated in the lines:—

Bhali jāt Kurmin kī, khurpī khāh,
Apno khēt nirānā pī kē sāt.

[A good "lot" in the Kurmi woman who takes the spud and weeds the field with her husband.]

Nirbī—[*nir* = negative; *bij* = seed]—failure of seed to germinate: *nir bij karnā* = to exterminate (*bijmār*).

Nirjālā—[*nir* = negative; *jālā* = water]—the 11th of Jēth when drinking-water is forbidden to those professing to be devout (*śikādashī*).

Nirō—[see *niyār*]—cattle fodder. Agra.

Nirvāl—[*nirvāl*]—weeding: wages for weeding.

Nirvānā—[*nirānā*]—to have a field weeded (*gūrab*).

Nisbat—[*lit.* relationship; Arabic *nasab*]—the marriage proposal: a betrothal among Muhammadans.

Nisf—[*nisf* = half]—half shares in division of crops (*ādhi*).

Nishānī—[*nishān* = a mark]—signs of betrothal sent by the girl's father to the boy's house—a term used by Muhammadans—cf. *jīkā*.

Nishāstā— } see *nashāstā*.

Nishkraman—[Skt. *nishkramana*]—the taking of an infant out of the house for the first time in the fourth month.

Nisuhā—[P Skt. *nāhi, nāhi* = the nave of a wheel] (*achāind, akūshan, auṭ, auṭan, auṭan, baddē, khāndav, nēh, nēh, of, oṭā, ofan, ofnā, roid, shiāh, shiāhi*)—the block on which fodder, sugarcane, etc., is cut. East districts.

Nijohar—[P Skt. *nishkhara* = rough]—famine (*akāl*).

Nivān—low or level of land.

Jiskā āchā dūlīnā, jiskā khēt nivān :

Ūkē vānē kyā karē, jiskē mūt dīvān.

[He that lives on a height and farms in a hollow is as safe from an enemy as if he had the prime minister for his friend.]

Nivār—[Skt. *nemachakra*] (*nēvār*)—the wooden cylinder used to support a masonry well. West districts (*jākhān*).

Nivār— } [Skt. *nivārana* = surrounding]—tape,

Nivār— } webbing, such as that used for beds, etc.

Nivārī—[*nivār*]—straw for bedding (*bichālī*).

Niyār—[Skt. *nyāda* = eating]—cattle fodder, such as the stems of millets, etc., cut up for fodder. West districts (*chārā*).

Niyāriyā—[*niyārā* = separate]—a gold-washer. He uses a wooden pan—*kashrā, kashaut, kashaut, kashaut*—for washing the ashes (*rākhi*) collected in jewellers' workshops. The outturn is melted in a crucible—*ghariyā*. The filings, etc., melted down are known as *ravā* and are treated with *aqua fortis* (*tēzāb*). The gold-washer in the Hills is *dhundr*. The ingot finally produced is *ḡatā*.

Noēniyā—a sowing basket. North Oudh (*ḡaliyā*).

Nohrā—(*aiwār, arḍ, bagar, bathān, darkhāi, gaurā, gaurā, gaurā, goṛā, khirak, khoṛā*)—a pen or enclosure for cattle, etc., West districts.

Nok— } the corner of a wall, etc.

Nokā— }

Non—[Skt. *lavana*] (*lon, rāmras*)—salt.

Ankhan triphalā, dāntan non,

Pēt rākhi chautho kon,

Kos bhav par jāṅgāl jāḍ :

Tis par baid kahā lē khāḍ.

[The best thing for the eyes is a medicine made of the three kinds of myrobolans: the best thing for the teeth is salt: fill your belly only three parts full: go to lull kos in your morning walk, and you won't want the doctor.]

Bhūl nā rāg rāṅg, bhūl gā chhākṛ,

Tin bātēn yād rahēn, mon, tēl, lakṛ.

[The bachelor after he is married forgets his dance and song and amusements, and thinks of only three things—salt, oil, and wood—for his household.]

Nonā chamārī— } a famous hag or witch much

Nonā chamārīn— } feared by Chamars especially in the eastern districts and invoked by jugglers, etc.

Nonā maṭṭī— } [non]—earth impregnated with

Nonā miṭṭī— } nitrates and phosphates taken from old walls and used for manure and salt-petre manufacture.

Nonār—[non] (*maunēr, londr*)—a mound on which salt is made. East districts (*agar-shorā*).

Nonchā—[non]—land impregnated with salts (*rēh, ūsar*).

Nondī—[noni]—the stirrer of a churn. Upper Duāb.

Nonī—[Skt. *navani, navanīṭaka*; rt. *nava* = fresh]—(1) thin butter (*makkhan*); (2) a churn. West districts and Rohilkhand (*math-nā*).

Nukarā—pulse flour (*piṭṭh*) boiled down for making the *ladḡā* sweetmeat.

Nōkhi—bread. Katthak's slang (*roṭī*).

Numnahān—a pie. Katthak's slang (*paisā*).

Nūnāl—[*nūnād*]—reaping, harvest time. Bundelkhand (*lāt*).

Nūnaiyā—[*nūnād*]—a reaper. Bundelkhand (*lā-hārā*).

Nūnnā—[Skt. *ṛā* = to cut]—to reap. *Jō boṛḡḡḡ so nūnnḡḡḡ* = He that sows reaps.

Nurkā—knots on the driving rope of a plough. West districts (*hal*).

Nutāl—[*nēṭā*]—presents given to a man who brings an invitation to a feast, etc.—see *nautā, nēṭā*.

Nyotiā—see *nēvat, nēvatiyā*.

O

- Obar— (1) a hut. East districts (jhoṅprā);
 Obarā— (2) a closet or small room. East districts (koṅhrī); (3) (bairhano, juchā-
 Obarī— *khāna, sauṅr, sobhar, tuchākhā-*
 Obrā— *na*) the room in which a woman is
 delivered. East districts; (4) a house for chaff.
 East districts (bhusaur).
 Ochhā kāndhī— } *lochhā* = shallow; *kāndhā*
 Ochhar kāndhī— } = shoulder—an ox un-
 broken to work. East districts (adhārī).
 Od— } [Skt. *ārāra*]=moist; moisture in land
 Odā— } (hāl).
 Od— }
 Odā— } see odh.
 Odāun—[Skt. *adhas* = below; *bandh* = to fast-
 en]—the strings at the end of a bed. West dis-
 tricts (chārpāl).
 Odh— } [P Skt. *ārāra* = moist] (*od, odā*)—the
 Odhā— } catch basin or reservoir at a well.
 Ogāh—[Skt. *ūgha* = earned as a load]—a bundle
 of cut crops; the perquisite of the village ac-
 countant (*dāmī*).
 Odhī— a seedling. East districts (paud).
 Og—(1) the iron bands connecting the pieces
 outside the wheel with the body in a pony cart
 (*ekkā*); (2) the wedge fastening the beam of the
 plough to the body (*hāl*).
 Ogāhī—rent; contributions levied by landlords
 from tenants (*ughāl*).
 Ogāl—(*paltā*)—the buck wheat in the Hills
 (*Fagopyrum esculentum*).
 Ogduās— } (*bhābhīnā*)—a festival principally
 Ogduvās— } observed by the Khattri caste,
 held on 12th dark half of Bhādon (*Bhādon*
baḍī dūdāshī).
 Oghāl—see ughāl.
 Ohab—to winnow grain. East districts (usānā).
 Ohāin—heat in cows and other animals (*garml*).
 Ohār—the turn of each working gang at a well.
 Azamgarh.
 Ohār—a cover for a cart or palanquin (*uhār*).
 Ohārī—[*ohār*]=the eaves of a house. East dis-
 tricts (olī).
 Ohrāb—to parch grain. East districts (bhur-
 nā).
 Ojhā—[der. by Bate from *ojh* = entangle on
 the analogy of the Roman *arupex*; but
 certainly from Skt. *upadhyāya* = a spiritual
 teacher]—a term applied to a class of the
 carpenter (*barkhā*) caste: a wizard, an en-
 chanter. "The *ojhā* is a person who is sup-
 posed to have especial jurisdiction over the
 imps and goblins (*bhūt, prāt*), in the existance
 and evil influence of which most Hindūs, parti-
 cularly the uneducated, place implicit credence.
 When a Hindū falls sick it is customary to send
 for the *ojhā* Brahman, that he may exorcise the
 foul spirit. On arriving at the house, the *ojhā*
 seats himself on the ground, and places in front
 of him a small quantity of barley, the grains of
 which he counts. He then meditates. After a
 reasonable time he announces his decision to
 the effect that the *bhūt* or imp, which has seized
 and entered into the sick person, is a *bhūt* at-

tached to the family of a deceased father-in-
 law, or uncle, or anybody else whom his fancy
 may hit upon, or is a strange and unknown
bhūt that has seized him at a certain place
 when travelling, or is some other still, which
 his powers of invention enable him to account
 for. Thereupon the *ojhā* orders some cloves to
 be brought, which, after reciting several feats
 in the way of charms or incantations, are folded
 in a cloth, and tied to the bedstead on which
 the invalid is lying. On this the latter is in-
 structed to declare what *bhūt* is within him.
 This he does by stating—"I am the *bhūt* of my
 father-in-law or uncle, or of a certain house or
 tree or hill, according as he has been directed.
 Then the *ojhā* suggests that a sheep or goat
 or other animal should be sacrificed; that the
 burnt offering (*hom*) should be made; and that
 presents should be given to Brahmins. This
 terminates the ceremony of exorcism, and the
 intruding *bhūt* should then in decency with-
 draw, and the patient recover. Fortunately
 for the *ojhā*, his fee and perquisites do not
 depend on the latter contingency." (M. A.
 Sherring, Hindū Tribes and Castes, I. 37.)
 East districts (jādūgar).

Ojhāi—[*ojhā*]=the profession of a wizard. East
 districts.

Ojhāt pūjā—[*ojhā*]=the ceremony of exorcising
 a ghost. East districts.

Ojhait—[*ojhā*]=a wizard. East districts (jādū-
 gar).

Okhāl—[Skt. *utākhala*]= (1) a mortar; (2) (*okh-*
riālo) a hole in the threshing = floor for husk-
 ing grain. Kumaun.

Okhalo—[*okhal*]=the mortar used in husking
 grain. Kumaun (*ukhlī*).

Okhar—[*okhal*]=the beam to which the web is
 fastened in a blanket loom. Oudh (*gagariyā*).

Okhlī— } [*okhal*]=t h e
 Okhri— } mortar used
 in husking grain West
 districts (*ukhlī*). *Okhlī*
mén sir diyā, to āha-
makoñ = *kyā gar* =
 putting your head in the
 mortar and afraid of the
 clatter of the pestle!

Olā—[Skt. *upalaka* = a
 stone]—(1) (*patthā,*
patthār) large bail-
 stones. The middle
 sized bail is *bināul*,
binaurā; the smallest
 sized *binaulī*, *binaurī*,
bajrī. A spell for stop-
 ping hail is to bring a
 griddle plate (*tāvā*) out
 of doors and rattle it
 with a stick; also to
 say a prayer to *Isrāīl*
Jogī or the witch *Nond*
Chamārin and ring a
 bell in a Shaivite temple
 (*Shivāī*); (2) balls of
 highly refined sugar
 used for making sherbet; (3) cold, damp—of
 soil.



Okhlī.

used for making sherbet; (3) cold, damp—of
 soil.

Olti—[acc. to Platts Skt. *paṭala* = a roof] (*alaūtī, laūtī, oḥāri, oraunt, oraūtī, ori, ori-yānt, uldī*)—the eave of a house: *oltī kā pānī balēntī nahīn jātā* = the water that flows from the eaves never gets up to the ridge pole. In the East districts the word is used in the sense of *sāyābān* or a verandah. The eave board is *mehabbat, mehaut, mahīf*. The pieces of wood let into the walls to support the roof are generally *chhajjā*; and to the East *torā, ghoriyā*. The slope of the roof to the eaves is *tāran*.

Onchab—[cf. *aiñchād* = to twist, squeeze] (*khēinchād*)—to tighten the strings of a bed. East districts.

Onchan—[*onchab*]—the strings at the end of a bed. East districts (*chārpāl*).

Oñchhab—to skim milk. East districts.

Onhaus—a rough mode of tiling a house when only flat tiles are used. East districts.

Or—[Skt. *avdra* = this side]—a boundary (*hadd*).

Orā—[acc. to Platts Skt. *āḥā* = an armful] (*ori, oriya*)—a basket made of chips of bamboo or palm-leaf fibre, used for sowing, supplying the sugarcane mill, etc. East districts (*ḍaliyā*).

Orānt } [*or*]—the boundary of a village, etc.
Orānti } East districts (*hadd*).

Oraunt—[*oltī*]—the eaves of a house. East districts (*oltī*).

Orhā—[*or*]—the boundary of a field, etc. Kumann (*hadd*).

Orhari—a woman married under the less regular form prevalent among lower castes—see *dhari, karāo*.

Orhnā— } [Skt. *orya*]—(1) to cover; (2) a sheet
Orhni— } worn by women and girls (*sārī*).

Ori—[*orā*] (*chhētā, chhētī, oriya*)—a small-sized basket, used for sowing, supplying the sugarcane mill, etc. East districts (*khāñchī*).

Ori—[*oltī*]—the eaves of a house. West districts (*oltī*).

Oriyā—see *Ori*.

Ornā—[*earnā* = to pour from one vessel into another]—the pipe in the drill plough. West districts (*hal*).

Os—[Skt. *avashyā* = hoar-frost] (*shabnam*)—dew: *os chhēt pīḍe nahīn jātī* = you can't quench your thirst by lapping up dew-drops.

Ośā—heaped straw on the threshing-floor. Upper Duāb and Rohilkhand.

Ośar—[Skt. *vata* = a calf or *epariyā* = *lit*. to be approached: a cow fit for a bull]—a young female buffalo: the corresponding term for a cow is *kalor, bahri*.

Ośārā—[Skt. *apasārita* = removed]—the verandah, vestibule, or outer room of a house (*usārā*).

Ośā— } [Skt. *asasara*]—time, turn, opportunity
Ośar— } ty: especially a cultivator's turn for getting canal water.

Oj— } (1) the block on which fodder, sugarcane,
Ojā— } etc., is chopped. West Oudh, Rohilkhand, and Duāb (*nisuhā*); (2) (*jotā*) a partition or side wall in a house (*divār*); (3) the seat for the woman at the flour mill (*baithant*); (4) a fence round young trees. East districts (*thānīyā*).

Oṭan—[*oṭ*] (*auṭan*)—a block on which fodder is cut. West districts (*nisuhā*).

Oṭānt—the spoon for taking the juice out of the sugar-boiler. Rohilkhand (*kolhvār*).

Oṭgant—[*oṭ*]—the hand rail by which the workmen hold when working the pedal (*ḍhēnkā*).

Oṭnā—(1) (*torhnd, bichhornd, nikidāb*)—to clean the seeds out of cotton; (2) the block on which fodder, etc., is chopped. West districts (*nisuhā*); (3) to bury a cake of cow-dung fuel in ashes to keep in the fire.

Oṭni—a machine for separating the seeds from cotton.

P

Pabar phēnk dēnā—to sow seed broadcast. West districts (*bonā*).

Pabērā—rice sown broadcast. West districts (*pavērā*).

Pabērā bonā— } to sow broadcast. West dis-
Pabērī bonā— } tricts (*bonā*).

Pabērā— }

Pach—[Skt. *pañcha* = five]—five different kinds of clothes, sweetmeats, ornaments, etc., given by a father to his daughter when she is delivered of a son.

Pachai—[Skt. *paksha* = side]—the inner pin of the yoke (*hal*).

Pachānglā— } [*pāñch* = five; *ankur* = curv-
Pachāngur— } ed]—a rake generally with
Pachāngurā— } five prongs used for removing
 grass manure, etc., cleaning the threshing-floor; covering seed, etc. Rohilkhand (*dānt, kaṭh-phānīrī*).

Pachār—[Skt. *paksha* = a side]—(1) the wedge fixing the beam of the plough into the body (*hal*); (2) the inner peg of the yoke (*hal*).

Pachār—[*P* conn. with *pachpach* = splashing]—a tract in the Etāwah district north of the Sōgar river, well watered naturally and artificially; a good loam soil interspersed with large tracts of *ūsar*; and frequently broken by large beds of clay the centres of which form marshes and tanks, from the drainage of which several small streams arise.

Pāchar—[Skt. *paksha* = side]—small pieces of wood put into the cavity of the sugarcane mill, to help in crushing the cane (*bhaun, kolhū*).

Pachārā—[Skt. *pañcha* = five]—in division of crops—one-fifth to the landlord and four-fifths to the tenant. Rohilkhand (*baṭāl*).

Pacharāl— } [*pāchar*]—fees given to a car-
Pacharāvan— } penter for repairing sugarcane
 mills—of. *nibaunt*.

Pachāri—[Skt. *paksha* = side]—the wedge which fixes the beam into the body of the plough (*hal*).

Pachaulā—[Skt. *pañcha* = five]—the ceremony of bathing a woman on the fifth day after delivery. Hill districts.

Pachāvar— } [Skt. *pañcha* = five; *vāra* = time;
Pachbaht— } *bahnd* = to plough]—the
 fifth ploughing of a field—see *jotnā*.

Pachdō— } [*pāñch* = five; *dō* = two] (*bāband*,
Pachdū— } *pachdūli, pāñchā-dūli*)—in division
 of crops—two-fifths to the landlord and three-fifths to the tenant (*baṭāl*).

Pachdūt—[*pachdo*]—(1) see *pachdo*; (2) *pachdūt* of cotton—when the cleaned cotton is two-fifths of the entire produce.

Pachdūll—see *pachdo*, *pachdūt*.

Pachdūvār—[Skt. *pañcha* = five, Skt. *dvāra* = a door]—a house with five doors or openings (*ghar*).

Pachguriyā—[*pāñch* = five *P āñkur* = curved]—a five-pronged rake used on the threshing-floor and for covering seed, etc. (*dāñt*).

Pāchh—[Skt. *prachchho* = to scarify]—the incision made in the poppy capsule for extracting the opium (*afiyūn*).

Pachhanī—[*P pīchh* = behind] (*pachhāñ*)—the second seum which rises when water is added to the boiling syrup in sugar refining. In Rohilkhand it is applied to the refined white sugar which is scraped off the filtering basket (*kāñchā*) as soon as the water weed (*siodr*) has bleached the sugar. When dried in the sun *pachhanī* becomes *kāñr*. The second seum is in Rohilkhand *chandōi* or *chandiyā*.

Pachhāñtā—[Skt. *pañcha* = behind; *pachhāñ* = to throw down; beat]—to beat clothes on a stone or piece of timber to clean them (*pachhāñ*).

Pachhar—[Skt. *pañcha* = behind]—the upper rim of the block of the sugarcane mill (*kolhū*).

Pachhār—[*pachhar*]—the back of a house

Pachhārā—[*pichhvārā*].

Pachhārab—[the eastern form of *pachhāñ*].

Pachhārab—[*pachhāñ* (qv.)].

Pachhāran—[Skt. *pañcha* = behind]—refuse grain, &c., left on the threshing-floor. Rohilkhand (*mērh*).

Pachhārī—[*pachhār*]—(1) the back of a house (*pichhvārā*); (2) the cross bars behind the driver's seat in a cart. Bāndelkhand (*gārī*).

Pachhāñā—[see *pachhāñtā*] (*chhāñtā*).

Pachhāñā—[*pachhāñtā*, *pachhārab*, *pachhārab*, *phīñchā*, *upachhāb*]—to beat clothes on a stone or piece of timber while washing them.

Pachhēl—[*pachhēl*]—(1) the wedge which holds the share and sole in the body of the plough (hal); (2) a large spoon or ladle used by confectioners and sugar-makers (*halvāl*, *khañsāl*); (3) an ornament worn by women on the wrist—cf. *pachhuā*.

Pachhēt—[Skt. *pañcha* = behind]—the back

Pachhētā—[*pachhētā*]—wall of a house or enclosure. Rohilkhand (*gāñvār*).

Pachhlakārā—[*pīchh* = behind; *lakār* = a piece of wood]—the pole at the back of a cart. East districts

Pachhlakārā—[*gārī*].

Pachhlakārī—[*gārī*].

Pāchhā—[Skt. *prachchho* = to scarify]—to lance poppy heads (*afiyūn*).

Pachhāl—[*pachhāl*]—(1) the shell or scraper used in collecting sugar; (2) see *pachhanī*.

Pachhorān—grain, etc., left on the threshing-floor when the bulk of the crop is removed: a perquisite of the lower castes. Rohilkhand (*mērh*).

Pachhornā—to winnow by throwing the grain and chaff against the wind (*usāñā*).

Pachhrā—[Skt. *pañcha* = a side]—the wedge which holds the share and sole in the body of the plough (hal).

Pachhrān—[*pachhrā*]—the upper rim of the block of the sugarcane mill. Rohilkhand (*kolhū*).

Pachhuā—[*pīchh*, Skt. *pañcha* = behind]—(1) grain left on the threshing-floor after the bulk of the crop is removed. East districts (*mērh*);

(2) cesses levied by the land on the tenant's share of the produce. East districts (*sērah*);

(3) grain collected by gleanings. East districts (*silā*); (4) a woman's ornament for the wrist—cf. *pachhōl*.

Pachhūrān—see *pachhorān*.

Pachhūrā—see *pachhorān*.

Pachhvā—[Skt. *pañchima*]—(1) the west wind; (2) hoven or rinderpest in cattle, supposed to be produced by the west wind. Benares (*chēchak*).

Pachhvāñā—[*pīchh* = behind *Pāñā* = bam]

Pachhvāñāl—[*boō*]—a wedge or peg connecting the beam and body in a plough. Duāb and Rohilkhand (hal).

Pachhāñā—[Skt. *pañcha* = five; *kāñā* = bam]

Pachhāñā—[*prosperity*]—a series of five lucky marks on a horse—see *ghorā*.

Pachkarmā—[Skt. *pañcha* = five; *karma* = performance]—the circumambulation round the funeral pyre performed with a torch five times by the chief mourner.

Pachkhā—[Skt. *pañchaka*]—a conjunction of five unlucky stars: (*pañchak*) a period of five days in the year from the 22nd asterism *Shra-vañra* to the 27th *Rēvatī*, during which it is unlucky to do any work: persons who die during this time are thrown into a river, not burnt—see *kriyākarm*.

Pachhlār—[*pāñch* = five; *lār* = a string]—a woman's neck ornament with five strands.

Pachhmāl—[*corr* of *pachhvāñā* (qv.)].

Pachmēl—[*pāñch* = five; *mēl* = to mix]—five different sorts of sweetmeats sold unassorted: a mixture of any five things: hence indiscriminate: at sixes and sevens.

Pachpach—shaky mud (*bhās*).

Pachvār—[Skt. *pañcha* = five, *vārā* = time]—the fifth ploughing of a field (*pachbāñ*).

Paqā—(*parvā*)—a male buffalo calf.

Padhān—[Skt. *pradhāna* = principal]—the leading tenant in a village: the head of a caste or body of arbitrators. In Morādābād it is applied to the descendants of deprived proprietors who were induced to stay on and use their influence on behalf of the new master by the concession of certain privileges, the chief of which was the payment of a considerably lower rate of rent than ordinary tenants: the word is sometimes, however, confounded with the *thāñdī* who is really only a salaried agent of the proprietor like the *muqaddam* in the Duāb (Sett. Rep. 27) (*muqaddam*), (*pañchāyat*).

Padhāñchārī—[*padhāñ*] (*haq padhāñ*, *jēt*, *hāññāñ*)—the remuneration of a village headman. Kumaon.

Padiyā—see *pariyā*.

Padrā—[see *parvā*].

Padrū—[see *parvā*].

Padrā—[see *parvā*].

Padrū—[see *parvā*].

Padyā—see *pariyā*.

Pâê—the foot; leg of a bed, etc.

Pāēchā— } [pād] (*pāēchā, pāēchāh*)—one
Pāēchah— } leg of a pair of drawers (*pāē-*
jāmā).

Pāēchōdār—[*pāēchā*]—of drawers—loose at the ankles (*pāējāmā*).

Pāējāmā— } [Pers. *pād* = foot; *jāmā* =
Pāējāmāh— } clothes] (*ghoṣannā, ghūṣannā,*
gordān, gordānā, sardā, sardān)—drawers. The

slang name is *rutnā, rutnāyā*. The *jānghiyā* are short bathing drawers. The string is *nārā, nārā, nārā, nārā, nārā*. If the drawers are loose with pieces let in along the thigh, such as are worn chiefly by servants and dancing women, they are *kālīdār, gārārdār, khalkhaldār, or ghāldār*; if tight like trousers such as are ordinarily worn by men and women they are *chūrīdār*; if loose at the ankles *mohrīdār, pāēchōdār*; if tight at the ankles *taṅgmohrī*.

Pāēkhāht—see *pāhkhāht*.

Pāēkhānā— }
Pāēkhānāh— } [*pād* = foot; *kādnā* = house]
Pāēkhānā— } —a privy, latrine.
Pāēkhānāh— }

Pāēl—[*pād* = foot]—a woman's ornament for the feet.

Pāēnāchā— } see *pāēchā*.

Pāēnt—[*pād* = foot]—(1) the end pieces of a bed (*chārpāl*); (2) a mason's scaffolding—see *rāj*.

Pāēzab—[*pād* = foot; *zāb* = adorning]—a woman's foot ornament hung with bells which are *bor, baur*.

Pāg—[P Skt. *pada* or *prād* = in front]—a foot; a footstep.

Pāg—[acc. to Platts Skt. *prāk, prādā* = in front; or *parikara* = a girth, a girdle]—a turban; *postī kī pāg* = the turban of the opium-eater, i.e., anything topsy turvy, disordered.

Pāg—[Skt. *pāka* = cooking]—the syrup of crude sugar when boiled and ready to be poured off into the reservoir in which it is allowed to solidify—see *rāb*.

Pāgā—see *paghā*.

Pāgār—[*pagār* = to be soaked; *pāg* = syrup (qv.)]—mortar; mud mixed up for building or plastering—see *rāj*.

Pāgaurā—[*pāg* = syrup (qv.), Skt. *vāsa* = enclosure]—the earthen vessel for removing the juice from the boiler in a sugar factory. East districts (kolhār).

Pāgāndī—[*pāg* = foot; *gānd* = rod] (*bāḍī, bāḍī, bāḍī, bāḍī, chāur, dhārā, dhurukhūrī, gōhar, gōndā, khurukhūrī* etc.)—a pathway.

Pāghā— } (Skt. *pragrah* = holding) (*dhān,*
Pāghaiyā— } *dhān, bāndhān, bāndhān,*
chāndān, galyān, garkhōd, gartān, kāndī,
pagā, paghā, paikōd)—a rope generally used for tying up cattle.

Apē kūtī. Apē khāḍ;

Ghar mehar nahīn āngan mād.

Jaiso usar mēn lōḍ gadhā,

Agā nāth na pīkhē paghā.

[Himself he grinds his corn, alone he eats, in his house there is no wife, in his courtyard no mother. Like an ass who wallows in barren land he has neither nose-ring in front nor hobb-

le behind. Quoted by Mr. Grierson in his Maithili Glossary (said of a man disowned by his people or who has no friends).]

Another version is—

Agā nāth na pīkhē paghā;

Sab sē bhāḍ bēchārā gadhā.

[Best off of all is the wretched ass, who has no heel rope nor head rope.]

Paghār— } [*paghā*]—a rope used for tying
Paghariyā— } oxen when treading out grain.

Duāb. See *dāb*.

Paght— } [*paghā*]—a small rope used for
Paghiyā— } tethering cattle.

Paghāo—[*paghā*]—pieces of rope used in fastening together the parts of a cart. Upper Duāb (*gārī*).

Paghāit—[*paghā*]—the end pieces of a bed. North Oudh (*chārpāl*).

Pagiya— } [dim. of *pāg* (qv.)] (*pāg*)—a turban.

Pagrī— } The *sirband* or *dopattā* is a loose cloth worn over the head. The folds of the turban are *pēch*; the embroidered end *shamīā*, which is also sometimes applied to the turban worn by the bridegroom. A turban is *laffā-dār* when the folds are sown up together. For other varieties of the turban see *amāma, chīrā, māṅḍī, mūṅḍāsā, mūrāsā, mūrēṭhā, pēch, phēṭhā, dhāmā kī pagrī, Māhmūd kī sir* = Jack's turban on Tom's head, i.e., robbing Peter to pay Paul: *maṭōḍī kī pagrī* = the drunkard's turban; something topsy-turvy or disordered.

Pagpān—[*pag* = foot; *pān* = betel] (*pakpān*)—a woman's ornament for the feet.

Pāgur—[Skt. *pragharā* = turning round]—(1) the act of rumination in animals; (2) the outer or working in a sugarcane mill. Central Duāb (*kolhū*).

Pāgurānā—[*pāgur*]—to ruminate or chew the cud of animals (*jugālānā*).

Pah— } (1) a pathway: a narrow passage

Pāh— } between high crops (*pagdāṅḍī*); (2)

Pāhā— } the passages in a betel plantation.

Pāhā— }

Pāh— } cultivation in another village—see

Pāhā— } *pāhī*.

Pāhā— }

Pāhābāndī— } the case in which the lands of the

Pāhābandī— } several proprietors in a village

are not mixed up together: the opposite of

khēṭhā (qv.).

Pāhā—[*pāhā* = side]—a bed for potatoes.

Pāhābād—

Pāhar—[Skt. *prahara*] (*pahār*)—a division of time: eight *pāhar* = 24 hours: about 3 hours—see *gharī*.

Pāhār—[? Skt. *prāgra* = summit]—(1) a mountain; (2) an elephant. *Kahār*'s slang (*hāthī*).

Pāhārā— } [*pāhār*]—(1) the highlands over a
Pāhārī— } river valley: as contrasted with *khā-*

dār. Central Duāb (*bāngār*); (2) a heavy club

(*lāṭh*); (3) an elephant: *Kahār*'s slang (*hāthī*).

Pāharua—[cf. *phāḍā*, Skt. *parashu* = an axe]—the pestle used in husking grain. East districts (*ukhlī*).

Pahas— } [P *phasā* = to stick]—sand brought

Pahasā— } down by floods and mixed with stiff clay. Mathura.

Pahl—(*gairā, gairiyā, jāhā, kāndor, saikā*)—a stack of produce: generally used of spring crops piled to dry in the threshing-floor before threshing. Duāb.

Pahl— } [Skt. *pakṣa* = side] (*pāḍkaṣṭ*)
Pahl— } —a holding in a village other
Pahl kāst— } than that in which the cultiva-
Pahl kāst— } tor (*pahl kāstikār*) lives: dis-
 tinguished from *chhapparband* or *kāstikār*
dāst (qv.) also compare *adhiyār*. Mr. Grierson
 in his Maithili Glossary says: "The terms *pā-*
kāst and *pahlkāst* are quite distinct, the
 former derived from *pāḍ* = the foot, means an
 under-tenure and the latter from *pāhī* =
 foreign.

Bagar birdān jo rahē, mānē triyā ki sikh;
Yeh tinoṛ rahi jānēgē pāhī jo bōd ikh.

[He that lives in the house of another, he that is
 led by his wife, and he who plants sugarcane in
 another village (where it is exposed to trespass),
 all three will come to grief.]

Jā ghar mantra ghulām kī, aur triyā ki
sikh;

Vē ghar dhāt jānēgē pāhī karē jo ikh.

[He that takes the advice of a slave or his wife,
 and he who plants sugarcane in another village,
 will all three be ruined.]

Khētī karē na pāhī kī, laṅgri karē na joē.
Kāl kālā bhājan, parē, kāndhē dharā
hōē.

[Don't cultivate out of your village, nor marry a
 lame wife. If you ever have to run away you
 will have to carry both on your shoulders.]

Pahir—see *pahar*.

Pahit—cooked pulse. East districts (*dāl*).

Pahiya—[acc. to Platts Skt. *pathika* = going on
 a road, or, according to Pandit Kāshināth, *pāda*
 = foot]—(1) the wheel of a cart (*gār*); (2) the
 centre plough behind which the sower walks
 when sugarcane is being planted. East districts
 —see *ikh*.

Pahlā—old cotton taken out of a quilt. Lower
 Duāb (*nāmā*).

Pahlāhār—[*pahlā*, Skt. *prathama* = first; *hār*
 = circle of land]—the unflooded portion of the
 sloping sandy bank of a river. Central Duāb.

Pahlāun—[*pahlā*] (*osar*)—a heifer bearing her
 first calf.

Pahlāutā—[*pahlā*] (*pahlāutā*, *pahlāutā*)—a
 first born son.

Pahnā—[? Skt. *apinā*, *pinā* = to tie on, fasten]
 —the cover of a granary.

Pahnāun—[*pahnā*; *pahnāun* = to wear]—pres-
 ents of clothes given to guests at Muhammad-
 an weddings.

Pahnāvā—[*pahnāvā* = to wear]—costume;
Pahrāvā—} mode of dress.

Pahrāono—[*pahrā*, Skt. *prahara*]—field watch-
 ing. Kumaon (*rakhvāl*).

Pahrūā—[see *pahrāono*]—a field watchman.

Pahūā—a plank barrow. Oudh and Lower
 Duāb.

Pahūnchl—[*pahnāchā*, *pahnāchā* = the wrist]—
 (1) a woman's ornament for the wrist. When
 made of gold or silver chains it is called *tord*
pahnāchā; (2) iron rings fixed at the mouth of
 the leather well bucket (*charas*).

Pāl—[*pāl* = foot]—swollen legs in horses.

Pāl—[Skt. *pādika* = one-fourth]—(1) one-twelfth
 of an anna; (2) dues given by tenants under the
 landlord's orders for religious purposes. Khari,
 Oudh.

Pāl—[Skt. *pālī* = a line]—the pieces of cane on
 which thread is stretched before weaving—see
kargah.

Pāl—[*pāl*]—an insect which injures stored grain.
 East districts.

Pāl—a small box like the *pādāda* (qv.) for keep-
 ing ornaments.

Pāl—see *pāhī kāst*.

Pālā—[*pālā*]—indifferent fructification of the
 rice flower resulting in empty ears. Azamgarh.

Paldāish—[*paldā* = produced]—birth, delivery.
 For some of the ceremonies in connection with
 young children see *alvāstī*, *ānprāsan*, *barāhī*
barasgāhī, *baruā*, *chauk*, *chhaṣī*, *chillā*,
dashṭan, *dūdhdhulāī*, *godhēnā*, *kanchhēdan*,
mūṇḍan, *nāmān*, *pāchvāsā*, *piṣṭān* *dhū-*
lāl, *satmāsā*. "If a boy is born a net is hung
 over the doorway, a charm stuck on the wall,
 and a fire lighted on the threshold, which is
 kept up night and day to prevent evil spirits
 from passing. The swaddling clothes should be
 borrowed from another person's house. On the
 night of the 6th day the whole household sits
 up, and watches over the child; for on that day
 (*chhāṣī*) his destiny is determined, especially as
 to his immunity from small-pox. If he go
 hungry that day he will be stingy all his life:
 and so a miser is called *chhāṣī kī bhāṣhā*, and
 a prosperous man *chhāṣī kī rājā*. None of
 these precautions are taken on the birth of a
 girl." (Ibbetson, Panjab Ethnography, 118)

Paighambari—[*paighambar* = a messenger, prop-
 het; *paighām* = message] (*varāṣī*)—a curious
 round-grained variety of wheat and barley,
 supposed to have been imported from Arabia.
 It is like our pearl barley.

Paikār—} a cotton picker. Central Duāb and
Paikārā—} Bundelkhand.

Paikār—} [corr. of *pāḍkār*, *pāḍ* = foot]—(1)
Paikārā—} a dealer, trader, hawker, a cattle
 dealer; (2) a cotton picker. Upper Duāb and
 Rohilkhand.

Paikhānā—[*pāḍkhānā*] (*sunḍā*)—a privy, lat-
 rine, in which the compartments are *khudḍā*,
qadamchak.

Paikorā—[*pāḍ* = foot]—a rope used for tether-
 ing cattle. Upper Duāb (*paghā*).

Paikrā—[*pāḍ* = foot]—(1) a rope used for tether-
 ing a camel (*dāman*); (2) a woman's ornament
 for the feet.

Pallā—a large wicker basket used for measuring
 and storing grain, etc. (*khānchā*).

Pālāunthā—[*pahlā* = first]—a first born
 child (*pahlāutā*).

Pālī—[*pālī*]—a measure of weight used in
 Bundelkhand: 1 *pālī* = 2 *kārayyā* or 10 *sēr*;
 20 *pālī* = 1 *mānī* (qv.).

Paimāl—[*pāmdāl*; *pāḍ* = foot; *mālnā* = to
 grind, crush] (*dūnd*, *dūndā*, *mismār*)—of crops
 trodden down by cattle.

Pain—[Skt. *pratyāyana*] (*panḍhī*)—a carrier's
Painā—} or ploughman's whip: a smaller size
 is *painī*, *painiyā*. In Bundelkhand the whip is
parainā, and in Kumaon *sēkyā*. For other

whips see angâ, châbuk; and for the lash sântâ.

Pain— } [Skt. *pâli* = a line]—the pieces of
Painâ— } wood forming the wheel in the Per-
sian wheel. Bundelkhand (arhat).

Pain— } [Skt. *pranâli*, *pranâla*]—a water
Painâ— } channel in a field made for irriga-
tion. East districts (barhâ).

Pain— } [P coun. with *pâni*]—(1) (*pâni*, *suhâgâ*)
Painâ— } the flux used by a brazier, etc., in
melting metals; (2) (*phalâ*) a bar of prepared
native iron. Kumaun.

Painch— } (1) a temporary loan. West districts
Painchâ— } (*dastgardân*); (2) reciprocal ex-
change of labour among agriculturists. East
districts (*paith*); (3) see *pâichâ*.

Painch— } [P *pâich* = five]—(*jhuffâi*, *jârî*)—a
Painchâ— } small bundle of four or five sugar-
canes. Duâb.

Painchnâ—to winnow grain. East districts
(usânâ).

Paindâ— } [Skt. *pâli* = a row; *handa* = a
Paindî— } pot] (*dhêrâ*, *gharâunchî*, *ghartari*,
palaindâ, *parândâ*)—a stand for water vessels
—cf. *latkan*.

Paindâ— } [acc. to Platts Skt. *prati pada*]—a
Paindî— } path, a road. *Zâlim kâ paindâ*
nirâla = the tyrant's path is a queer one.

Paint— } [*paind*]—s small cattle whip.

Painiyâ— } [*paind*]—s small cattle whip.

Painjanâ— } [Skt. *pâda* = foot; *ranjanî* = de-
Painjanî— } lighting]—(1) jingling bells worn
as foot ornaments by women; (2) a curved
piece of wood in a cart, which passes outside the
wheels, and through a hole in which the axle
works (*gârl*, *bahl*).

Painkar— } [*pâd* = foot; *kard* = hard] (*dabkî*,
Painkar— } *paikard*)—a hobble tethering
Painkrâ— } two fore legs of an animal: speci-
Painkrâ— } ally used by camelmen and wan-
dering cattle dealers like the Banjarâ caste, etc.

Pain kûân— } [Pern. *pân* = below]—a large
well surrounded by buildings and flights of
steps.

Painr— } [P Skt. *pinda* = a lump]—slips of
Painrâ— } sugarcane cut up ready for sowing.
Azamgarh (*gênr*).

Painr— } the main well rope attached to the ir-
Painrâ— } rigation water bag. West districts
(chhor).

Painr— } [P Skt. *pâda* = foot]—the place where
Painrâ— } the workmen stand in lifting water
(*pairâ*).

Painrhâ— } [P Skt. *pâda* = foot]—the circle in
which the oxen move in working the sugarcane
mill. Rohilkhand (*kolhû*).

Painriyâ— } [*pairr*]—the man who feeds the
Painriyâ— } sugarcane mill. Rohilkhand
(*muſhiyâ*).

Painrnâ—to fold cattle. Bundelkhand (*oliâb*).

Paintâ— } [*pâd*, *pâda* = foot]—the place where
the workmen stand while raising water. West
districts (*pairâ*).

Paintê— } [*pâd* = foot]—the end pieces of a bed
(*chârpâl*).

Painth— } [Skt. *panya-sihâna* = place for trade]
—(1) a market: usually a small periodical vil-
lage market; (2) market day: opposed to *anaish*

(*pénth*); (3) the duplicate of a bill of exchange
(*hundt*).

Paintl—see *paintê*.

Pâipôjâ— } [*pâi*]—dues given for religious pur-
poses by tenants under the orders of the land-
lord. Kheri, Oudh (*pujaurâ*).

Pair— } [Skt. *pâda*]—(1) a foot; (2) the cut
Pairâ— } crop spread out on the threshing-floor.

West districts.

Pair *gahâ jo rakhê pâs*,

Bin barsâd na pârê râs.

[If you keep your crop unwinnowed, the rain will
come before you get the cleaned grain.]

(2) the wheel of a cart. Lower Duâb (*gârl*); (3)
the circle in which the oxen move in working a
sugarcane mill: the slope for the oxen working
a well. The phrase *pair joind* is used in the
Central Duâb for to work a well. Upper and
Central Duâb; (4) an enclosed space surrounded
by matting in which grain is collected (*thêk*);
(5) sowing broadcast. Bundelkhand (*bonâ*); (6)
rice straw—see *dhân*; (7) a landslip, an avalan-
che. Hill districts; (8) terrace walls in fields.
Kumaun (*pugar*); (9) a measure of length: a
pace (*qadam*).

Pairâ— } [P Skt. *pâda* = a foot]—(1) (*anud*,
chavnrhâ, *pairâ*, *pairâd*, *paudar*, *paunrhâ*)
the place where the workmen stand while lift-
ing water; (2) the intervening spaces in a betel
conservatory—see *pân*; (3) wooden bathing
shoes (*paulâ*).

Pairbâtâl— } [*pair* = cut crops; *batâi* = division]
—division of crops between landlord and tenant
on the threshing-floor.

Pairh— } [P Skt. *pâda* = foot]—the slope for
Pairhâ— } the oxen at a well. West districts.

Pairhâ— } [*pairhâ*] (*bukihâ*, *hânkavâ*, *hânkavâh*,
hânkavâh, *hânkavâh*, *kiliyâ*)—the man who drives
the oxen at a well.

Pairhl—see *pairh*.

Pairi— } [*pair*]—(1) cut crops on the threshing-
floor (*pair*); a woman's ankle.

Pairi—see *pairh*.

Pairi karnâ—shepherd's slang: to shear sheep.

Pairpôjâ— } (*pânu pakharâd*)—the washing of the
bridegroom's feet by the representatives of the
bride when the marriage arrangements are com-
plete (*biyâh*).

Pair ughâl— } [*pair* = cut crops; *ughâlâd* = to
remove]—a cess paid by tenant to the landlord
at division of crops. Rohilkhand.

Paisâ— } [Skt. *pâdika* = one-fourth]—(1) (*bêrid*,
dugdâni, *numnahân*, *pitil*) a pice, one-
quarter anna. The square lumps of copper
used as pice are known as *ghibud*, *ghibud*,
kachchâ, *Mandâri*, *Naipâli*. In Suâr's
slang—*sariyâ* = one pice; *chitâ* = two pice;
puchhariâd = half a pice; *sauhan* = a quarter
pice.

Êk jâhar aisd

Ôs ki dum mên paisâ.

[There is an animal that has a pice in his tail: a
peacock]—(2) a quarter of a town.

Paisâr— } [*pairhâd* = to enter]—a road for in-
gress.

Paitân— } [*pâd* = foot]—the end pieces of a
Paitânâ— } bed. Central Duâb and Bundel-
khand (*chârpâl*).

Paith—[*paithnd* = to enter]—(1) (*paichā, ramaiti, sai*) reciprocal exchange of labour by agriculturists. East districts; (2) the duplicate of a bill of exchange (*hundl*).

Paithār—[*paith*]—a road for ingress.

Paithsāl—} [*paith-shāla* = house]—a house

Paithsār—} staircase (*zīnah*).

Paivand—see *pēvand*.

Pāyā—[Skt. *pādika* = one-fourth]—a quarter of a *ser*.

Pāyā hal kā bonā, sab khētī kā sājh.

Tin chij ki kasar hai—hal, bail, anj.

[Sow a quarter of a *ser* of seed to each plough and take a partner in your entire holding: you will come to lose three things—plough, ox, and grain.]

Pajāvā—[Pers. *pukhtan* = to cook]—a brick-kiln (*pažāvā*).

Pajhar—[Skt. *praja* = progeny]—persons other than cultivators such as tradesmen and artisans resident in a village (*parjā*).

Pajokho—a visit of condolence after a death. Bundelkhand (*mātampurā*).

Pakaurā—} [*paknā* = to be cooked]—round

Pakaurī—} cakes of gram flour cooked in butter or oil.

Pākḥ—[*pakḥ*]—the lunar fortnight: *chār din ki chāndni aur phir andherā pākḥ* = four nights of moonlight and then the dark fortnight.

Pākḥā—[Skt. *pakṣa* = side]—(1) an end or gable wall; (2) the side of a hill. East districts.

Pakhāl—} [Skt. *payasa* = water; *khalla* =

Pakhār—} leather]—(1) a large water skin bag carried by an ox: *chha chānval nau pakhālī pānī* = only six grains of rice and nine bags of water to cook it! (2) the leather sides of a pair of bellows.

Pakhar—} shallow mould found on the edges

Pakharā—} of ravines, filled with lumps of calcareous limestone. Farrukhābād (*kakrēt*).

Pakhārā—the second watering of a crop. Mathura.

Pakhēo—} [*bāf, harēnā, thāfī*]—special food

Pakhēv—} given to cows when calving: the feeding up of cows so that they may give a quantity of milk. East districts.

Pākhi—[Skt. *pakṣa* = side]—an instrument used for making irrigation beds (*kiyārī*). Central Duāb (*jandrā*).

Pākhi—[*pākhi*]—the mat put in the bottom of a cart. West districts (*gārī*).

Pākho—[Skt. *pakṣa* = side]—the roof of a house. Kumaun.

Pākhi—see *pākhi*.

Pakhrī—[? Skt. *pakṣa* = side]—the spokes of the spinning wheel. Rohilkhand (*charkhā*).

Pakkā—[Skt. *pakva*; rt. *pach* = to cook]—(1) well cooked: well baked—of bricks, etc.; (2) of a well-lined with masonry; (3) of a plough—heavy; (4) foot and mouth disease in cattle (*khurpakkā*).

Paklī—a net for straw, chaff, etc. West districts (*pānī*).

Pakorā—}

Pakorī—} see *pakaurā pakaurī*.

Pakpān—see *pagpān*.

Paksh—[Skt. *pakṣa*] (*pākḥ*)—a lunar fortnight: the light or moonlight fortnight is *sudi, eudi, shukla pakṣ*, *anjor pakḥ*; it extends from the *parvīd* first day to the *pūnā*, or full-moon: the dark fortnight is *kṛishna pakṣ*, *andheriyā pakḥ*, *budī*. Worship of the gods (*dēvārya*) is done in the light fortnight, and oblations to the dead *piṇḍ kṛya* in the dark fortnight.

Pakthā—} [*pakkā*]—ripe—of crops. East dis-

Pakthās—} tricts.

Pakvān—[*paknā* = to be cooked]—(1) various meeses or puddings, etc., made of flour, vegetables, etc., cooked in butter. *Bhākh mēn gālar kī pakvān* = When you are hungry wild figs are a dainty: *ūnchī dukān phikā pakvān* = a grand shop and tasteless edibles! (2) a metal cooking-pot like the *karāḥī* (qv.).

Pal—[Skt. *pala*]—(1) a measure of time; a second; (2) a weight for weighing metals, products of the country, copper, brass, etc. = 6 *tolā*. Garhwāl.

Pāl—[Skt. *paṭala*]—the sail of a boat (*nāo*).

Pāl—[Skt. *pāl*, *pāla* = protecting]—a clan or division of a tribe: a word used by Jāts, Minns, and Mēos of the western districts. Tod states that it originally meant a defile or valley suited for cultivation and defence. It is properly applied to the twelve largest *got* (qv.) and a thirteenth is called *pālākhā*—cf. *chhat, kūrī*.

Pāl—[Skt. *pālī* = a line]—(1) an embankment to keep in water for irrigation. East districts (*bāndh*); (2) the space formed by the collapse of the sides of an earthen well. East districts (*kūān*).

Pāl—[Skt. *pāḍla* = straw]—(1) straw bedding; (2) a matting made of grass stems (*sirkī*) used to cover carts: this is possibly from *paṭala*—see above; (3) unripe mangoes ripened artificially under straw.

Pālā—} [Skt. *pala* = a measure for liquids]

Pālā—} (*pālī, pālī*)—a ladle.

Pālā—[Skt. *pāḍla* = straw] the leaves of the *jharbēri* (qv.) plant given as food to milch cattle (*chārā*).

Pālā—[Skt. *pālāya*] (*tarī*)—front. In Azamgarh frost-bitten crops are *palmarud, thurud, thar-marud*. The phrase in the Duāb is *īārā nā mārā*.

Jai din Pok mēn pālā parā

Tui din Jēth luiyēn chātēn.

[For as many days as frost comes in Pās, hot winds will blow in Jēth.]

Pālāhā gīt—a song sung by the labourers at the sugarcane mill.

Palai—[*pālā* = border]—(1) the branches of a tree; (2) the belt of field furthest from the village site. East districts (*barhā*); (3) the upper part of the bamboo (*bāns*).

Palaiṇḍā—[Skt. *pālī* = row; *laṇḍa* = pot]—a stand for water vessels (*paṇḍā*).

Pālāk—[Skt. *pālanka*] (*pālki*)—spinach (*Spinacea oleracea*).

Palakā—[Skt. *polyanka*]—a bed (*chārpal*).

Nāḥ kī naktī, bhāḥī kār,

Palakā bāḥ māngācē pān:

Pān māngācē oai voh soē:

Kyēn Rājā jī anakh na hoē.

[My lord king, have not I cause to be displeased with my wife? She has had her nose cut off and her ears cropped. She sits on the bed and calls for betel, and then off she goes to sleep!]

Pālāk *bēṭā*—[*pālā* = to protect]—an adopted son (mutabannā).

Pālākhrā—see *pāl*.

Pālān—} a pad for a loaded ass (chhai).

Pālān—} a pad for a loaded ass (chhai).

Pālāṅ—[Skt. *palyanka*]—a bed (chārpāl).

Pālāṅposh—a bed cover or quilt.

Pālāṅgrī—[*pālāṅ*]—a small bed or couch.

Pālānī—[Skt. *pālā* = straw]—a thatch: a small hut. East districts (jhoṅprā).

Pālariyā—[Skt. *pala*]—a wooden ladle. Lower Duāb and Oudh.

Pālautā—[*pālā*]—twigs or splinters of bamboo (bāns).

Pālauhā—[*pālā* = first]—a first born son (pahlautā).

Pālāvā gīt—see *pālāhā gīt*.

Pālāh—[acc. to Platts Skt. *plana* = flooding;

Pālā—} rt. *plu* = to float] (*chhapānā*;

pālāḍ, pālāvā, parāh, parāhā, parā, parāḍ)

—irrigation of land preparatory to sowing. Duāb (ābpāsh).

Pālēthan—[*palothan*] (*palothan, parthan*)—dry flour rubbed on cakes while they are being made.

Pālāvā—} see *pālāh*.

Pālāvā—} see *pālāh*.

Pālgi—[*pālāṅ*]—a small bed or couch. Rohilkhand (chārpāl).

Pālāṅḍā—see *pālāṅḍā*.

Pālī—[*pāl*]—the unit of the liquid measure in Gahwal: 1 *pālī* = $\frac{1}{2}$ *chhatānk*; 12 *pālīs* = 1 *tāmī*; 4 *tāmīs* = 1 *nālī*; 2 *nālīs* = 3 *śr*.

Pālī—the changing of the cattle at the sugarcane mill, well, etc. Upper Duāb (bārī bārī).

Pālī—[*pālā*]—a ladle: *Rahmān jorān pālī pālī*;

Pālī—*Luqmān lūkhāḍn kuppā* = *Rahmān* collects by ladlefuls and *Luqmān* makes it fly by barrelful at a time!

Pālīhar—land kept fallow during the rains for the following spring harvest. East districts (chaumās).

Pālīyā—[*galsud, nēlud, rāl*]—throat inflammation with cough in cattle. Rohilkhand.

In some places it is apparently applied to rheumatism and rheumatic fever—see *ghāṭevān*.

Pālīyā—a small basket. Upper Duāb.

Pālīkā—a cloth, often embroidered, worn round the waist (dhoti).

Pālīkī—[Skt. *paryanka*] (*āudd*)—a palanquin, of which the varieties are—the *chaukari*, known to the East as *kharkhariyā*, which has four bearers; the *duallā*, which has only two; the *chandol*, which has two poles; the *miyānd*, of a middle size; the *dold, doli*, a small litter for women; the *pīncar*, an ornamental litter for people of rank and used in marriage processions; the *nakki*, an open litter used by rich people.

Pālīkī—see *pālāk*.

Pālīkī—pieces of wood put under the legs of a bed to raise it off the ground (chārpāl).

Pālā—[Skt. *pala*]—(1) the outer or treading out grain. Central Duāb (dāṇ); (2) a beam placed across the mouth of a well. West districts

(sardar); (3) the plates of a pair of scales: *kad kī tēlīn, kad kī pālā*; *śir mēn mārā khāl kī dāld* = what an oilman's wife and what a pair of scales she has! she hits me on the head with a lump of oil-cake! (4) (*kīdr, kīdrā, kīdrī*) the leaf of a door—see *darvāzah*; (5) a weight equal to about 3 maunds. Rohilkhand; (6) the upper bar of the yoke. East districts (hāl); (7) a large wicker basket (*khāṅchā*); (8) a large cloth for tying up grain; (9) a winnowing fan. Farrukhābād.

Pālādār—[*pālā*]—a porter.

Pālādār—[*pālādār*]—porterage.

Palmaruā—[*pālā* = frost; *mārā* = to strike]—crops injured by frost. Azamgarh (*pālā*).

Pālā—the lintel or plank over a doorway. Rohilkhand (sardal).

Pālā—} [*pālā* = to cherish]—a child's cradle.

Pālā—} [*pālā*]—(1) the belt of fields farthest from the village site. East districts (barhā); (2) rice land, as contrasted with *pār* (qv.). Azamgarh.

Paloch—sugarcane planted in land, which has been fallow during the previous autumn. Rohilkhand (lkh).

Palothan—[Skt. *pralāpana* = smearing; rt. *lip* = to smear]—dry flour rubbed on cakes as they are being made (*pālēthan*).

Pālā—} see *pālā*.

Pālā—} see *pālā*.

Pālā—[*pālāṅ* = to turn over]—(1) the platform on which the rower sits in a boat. East districts (nāo); (2) a broad iron spoon (koṅch); (3) a kind of bread or cake in which the dough is in three layers. Central Duāb (paramthā).

Palthano—the Hill form of *palothan* (qv.).

Palti—the Bhotiyā term for the buck wheat of the Hills (*Fagopyrum esculentum*) (ogal).

Pālto—} [*pālā*]—reciprocal assistance in culti-

Pālto—} vation. Kumaon (aṅgvārā).

Pālto—[*pālā* = to rear]—a trained or domesticated animal.

Palval—[Skt. *paṭala*]—a kind of gourd (parorā).

Palvār—[*pāl*] (*pālā*)—(1) a system of growing sugarcane in which a layer of weeds or grass is thrown over the cuttings when planted, to act as a hot bed. Duāb and Bundelkhand; (2) a boat of 15 or 20 tons burden: according to Wilson said to be originally considered of Dacca build.

Palvār—[*pāl*] (*kāṅchī*)—a small broom made of palm leaves. East districts (jhārā).

Pān—[Skt. *pāna*; rt. *pān* = to be green]—the betel plant (*piper betel*). "A leaf of it is rolled round a few small pieces of the astringent areca nut, with a little caustic lime, a few beads of spice, for the purpose of being chewed, acting as a carminative and ant-acid tonic" (Wilson). At marriages it is tied up in packets of a triangular shape and covered with foil or gold or silver leaf. The best kind is *nāgarpān*.

Suḥbat acchehī baithē khāyē nāgar pān:
Burī suḥbat baithē, katāyē nāḥ aur kām.
[Sit in good company and eat Nāgar betel: sit in bad company and have your nose and ears out off.]

Bīnd vasīl chākārī, bīnd dāld kī jēn:
Yē tīmōn phikē lagēn, bīnd tamākū pān.

[Service without a patron, a young man without a shield, and betel without tobacco are all tasteless.]

For the betel conservatory see *barāḥ*; the mound on which it is built in *bhāt*, *bhāt*, *bhāt*: the rows in a conservatory *dār*, *dār*; in the Duāb *maṇḍāḍ*; to the East *mārā*, *khat*: the intervening passages *paṭ*, *paṭ*: the walls *faṭṭ*: the roof *māro*: the seedlings *bēl*: a second crop from the same roots *pōt*: a packet of 50 leaves to the East *kauri*: a bundle of 200 leaves *ghol*: 80 *ghol* make one *idra*: the leaf rolled for chewing *dīd*, *dīd*, *gilaur*: the catechu eaten with it *kath*, *kathā*, *khat*: the areca nut (the fruit of the areca catechu) *upāt*, *chhāliya*, and among Muhammadans *qat*, *kaseif*. "On the *Dasakra* of Jēth the oldest member of the family goes to the middle of the mound (*bhāt*), worships the godling (*dēotā*) with a burnt offering of butter and molasses: and picks 200 leaves (*ghol*), which he distributes to his friends, from whom he receives presents." (F. N. Wright, Cawnpur Memo., p. 69.)

Pān—the upper storey of a house. Kumaon (aṭā).

Pan—alluvial deposits left by rivers (khādar).

Panā—[Skt. *panasa*—] tamarinds or mangoes soaked in water and the stones removed: used as a cooling drink in hot weather.

Panach—[acc. to Platts Skt. *pratyach* = turned]—the bridge in the cotton carder's bow (*dhunīyā*).

Panai—[*panas*]—shoes. East districts (jūtā).

Panāl—[Skt. *prandāṭ*]—a drain: the spout

Panārī—[Skt. *panārī*]—for the juice in a sugarcane mill (*kolhū*).

Panauṭ—[Skt. *pana-vāṭa*] (*panbatā*)—a

Panauṭ—[Skt. *pana-vāṭa*] (*panbatā*)—a box for carrying betel—see *sandūq*.

Panbāl—[*pān* = water; *bāl* = to turn]—the man who distributes the water for irrigation in the field. West districts (*hathvaliyā*).

Panbatā—see *panauṭ*.

Panbharā—[*pān* = water; *bharā* = to fill]—(1) a rope used for drawing water from a well; (2) a water-carrier.

Panbhattā—[*pān* = water; *bhatt* = boiled rice]—rice water, barley water.

Pānch—[Skt. *pañcha*]—a jury of five—see *pañchayat*.

Pānchā—[*pañch*]—a sort of rake, usually with five prongs, used for collecting grass manure, etc. (*kathphāṇvī*).

Pānchā dōl—[*pānch* = five; *dō* = two]—in

Pānchā dūl—[*pānch* = five; *dūl* = two-fifths]—division of crops—two-fifths to the landlord and three-fifths to the tenant.

Oudh (*pachdo*).

Pānchāgni—[Skt. *pañchāgni* = five; *agni* = fire]—(1) the five sticks thrown into the pyre by each relation when the corpse is nearly consumed (*pañch kathiyā*); (2) five fires lighted in a circle, in the midst of which an ascetic sits.

Pānchak—[Skt. *pañchaka* = consisting of five]—an aggregate of five asterisms—*Dhanishṭha*, *Shatbhīkha*, *Pāra Khārā*, *Uttara Khārā* and *Béatā*: this is an unlucky time for doing any work: in particular roofing a house, making a thatch, burning of corpses (*prāṇāḥ*) [persons who die in these days are usually thrown into

rivers, not cremated], cutting firewood, putting tape on a bed, and journeying towards the south. It is said that burning a corpse in the *pañchak* involves five more deaths in the family; so when a corpse is removed in this time five men join together to perform the cremation, so as to divide the sin among them and thus lessen the chance of divine vengeance.

Mūl galyā pun Bhaddālī bold bīrāḍ bī,
Sāvan kī pañchak jhāt; ā samā kī dī.

[If there be cloudy weather in the asterism of Mūl, says Bhaddālī, "There will be rain in the unlucky days in Sāvan": see the hope of the season]—see *pachkhā*.

Panchakki—[*pān* = water; *chakkī* = wheel] (*gharāt*)—a water mill.

Panchalvaliyā—[*pān* = water; *chaldā* = to move]—a man irrigating. East districts (*panihārā*).

Pānchamī—[Skt. *pañcha* = five]—the fifth day of each half lunar month: the *Nāgpanchamī* (qv.) falls on Sāvan *sudī* 5 or the 5th light half of Sāvan—see *pañcheinīyā*.

Pānchāngurā—[*pañch* = five; *āngur* = curved]—a sort of rake, usually with five prongs, used for collecting grass manure, etc. (*kathphāṇvī*).

Pānchapātr—see *pañchpātr*.

Pānchāyat—[Skt. *pañcha* = five] (*pañch*)—a body of arbitrators or the head executive committee of a caste assembled for the purpose of settling petty disputes among the people, particularly in matters affecting the usages of caste or occupations. Towards the East they are graded as follows—*adivān*—of only one village: *javār*—of the neighbourhood: *bānī*—of 22 villages: *pañch mahāl*—of five parishes: *chaurānī*—of 84 villages. The head man of the body is usually *sarpanch*, *pradhān*, *pardhān*, *mukhiyā*, *mahto*, *magaddam*. In the East districts *khāp* is a reference to arbitration. A body of four arbitrators is *chokrā*, *chokrāt*. The headman among Baniyas and other trading castes is *chaudhri*; among Telis and Chamars *mihtar*; among the Gūjars of the Upper Duāb *pradhān*, *pardhān*, *padhān*; among Banjāras *Nāik*. The respect paid for the decisions of this body is shown in the proverbs. *Pānch hai Paramēshar* or *Pānch mil Khudd*, *Khudd mil pañch* = the law of the Panch is as that of God Almighty. *Pānch kahēt billī to billī hai sakī* = if the panch say it is a cat, a cat it must be! *Pānch pañch mil kījē kāy, hārē jētē na dēbē lāj* = manage your business before five arbitrators; and whether you win or lose you cannot come to shame. (Pandit Kāshināth taken it to mean if you undertake anything associate respectable men with you, and you cannot be blamed.)

Pāncheinīyā—[*pañchamī*]—the name in the East districts for the festival of the *Nāgpanchamī*, the 5th of the light half of Sāvan, observed by women in honour of the patron snake. On that day no work is done, especially with cattle, which receive salt and special food. This is also generally the rule on the *Amāvāsī* (qv.) *Makar kī Saṅkrāntī* (qv.) and *Gordhan* (qv.). Also see *ajotā*.

Panchhannā—[*pān* = water; *chānā* = to strain]—a water-strainer.

Panchhor—[*pāni* = water; *chhorā* = to let
Panchhor—} go]—a small rope joining the
main well rope to the bucket. East districts
(chhor).

Pañchkathiyā—[Skt. *pañcha* = five; *kāṣṭha*
Pañch lakariyā—} = wood; *lakṛī* = wood]
(*kāṣṭhāḍḍo*, *pañchāḍḍi*)—the five sticks thrown
by each relation on the pyre when the crema-
tion is nearly over.

Pañchpātr—[*pāñch* = five; *pātra* = cup]
Pañchpātra—[*pañchapātr*]—a small water
vessel containing five cups collectively used in
a Hindu temple for pouring water over the
idol during worship.

Pañchvāsā—[Skt. *pañcha* = five; *māsa* =
month]—the ceremony in the fifth month of
pregnancy. "When a woman is in the 5th or
7th month of her pregnancy for the first time,
a place is consecrated and Ganesh is worshipped
there: then a coconut, a betel-nut and some
sweetmeats (*batākhā*) are put into the lap of the
woman. This is to congratulate her for the ap-
proaching period when she is to become a mother."
(*lehi dās*, Manners and Customs, p. 190.)

Pandahnī—[*pāni*, *dēnd*]—a light ploughing of
rice after flooding the ground. East districts
(gāhan).

Pāndān—[*pān*] (*kāṣṭhāḍḍān*)—a vessel or box
with a cover used for holding betel; sometimes
used for holding jewellery, etc.

Pāṇḍī—a large fishing net. Rohilkhand (ma-
hājāl).

Pāṇḍit—[Skt. *paṇḍita*]—a learned man, a
scholar, a learned Brahman. *Pāñchoṣ paṇḍit*
chhāṭṣ Nārāyan = five Pandits and God Al-
mighty makes the sixth! (said when a man
greater than the rest arrives).

Pāndivaiyā—[*pāni* = water; *dēnd* = to give]—
a man irrigating. East districts (panihārā).

Pāṇḍiyā—[*paṇḍiyā*]—a female buffalo calf.

Pāṇḍoh—[Skt. *praṇḍi*]—a small drain. East
districts.

Pāṇḍrā—
Pāṇḍrā—
Pāṇḍrī—
Pāṇḍrī—
Pāṇḍūr—
Pāṇḍūr—

(*paṇḍrā*, *pāṇḍrō*)—land left fallow for
sugarcane from the previous spring
harvest. Rohilkhand.

Pāṇḍ—see *pāṇk*.
Pāṇat—[Skt. *paṇḍeti* = a row] (*paṇḍat*,
Pāṇati—} *paṇḍatī*)—a feast: a line of
guests at a feast.

Pāṇayat—the strings at the end of a bed
(chārpāl).

Pāṇḍī—an insect which attacks rice. North
Oudh.

Pāṇḍo—[*pāṇḍ*, *pāṇḍ*]—alluvial deposits. Ku-
maun (khādar).

Pānhā—see *panhāl*.

Panhai—[Skt. *pada* = foot; *naddha* = bound]
(*panai*)—shoes. *Jin pōṭhī panhai nakhī*,
tanḍhī dēl gajrāj = God gives an elephant
even to the man who has no shoes to his
feet!

Panhāl—[*p* rt. of *pāṇā* = to obtain] (*langarī*,
panhā, *pharothī*, *pharoti*, *phērauṣī*)—black mail
paid to thieves for the restoration of stolen
property, especially cattle.

Panharā—a weed injurious to wheat. Rohil-
khand—see *akrā*.

Panhārā—[*pāni* = water; *kāra*] (*panihārā*)—a
water-bearer.

Panhārī—see *panihārī*.

Panhārī—[*panhārā*] (*panihārī*)—a female water-
bearer.

Panhās—a bunch of thorns used as a harrow.
Rohilkhand.

Panhin—[*panhai*]—a pair of shoes (jūtā).

Pāni—[Skt. *pāniya*; rt. *pā* = to drink]—In the
Duāb the varieties are distinguished as fol-
lows:—sweet *ḍabkā*, *ḍābkā*, *mīṭhā*; brackish
khārī; bitter *kāruḍ*; oily *tēliyā*; slightly
brackish *marmarā sakhar*; sweet but slightly
brackish *maṭvārā*; good but slightly saline
khārī ḍangā; oily and sweet *mīṭhā tēliyā*; oily
and brackish *khārī tēliyā*; bad tasted saline
khārī jarel; bitter and oily *kāruḍ tēliyā*;
oily and brackish *sakhar tēliyā*, *marmarā*
tēliyā.

Pāhī pīv rogī;

Bich mēn pīv bhagī;

Pichhē pīv rogī.

[The ascetic drinks water in the beginning of a
meal; the man of the world when he has taken
half the meal; the sickly man when he has
finished eating.]

Pāni pīyē chhāṅkar;

Guru kīyē jānkar.

[Filter water before you drink it, and do not
appoint a man your spiritual preceptor unless
you know him.]

Paniauā—[*pāni*]—sugarcane juice mixed with
water. East districts.

Pāni bahānā—} to irrigate land (*ābpāshī*).

Pāni dēnā—
Panihārā—[*pāni-kāra*]—(1) (*panhārā*) a man
who supplies water to private families; (2)
(*panchalvaiyā*, *pandivaiyā*) a man irrigating
a field. West districts. See *ābpāshī*.

Panihārī—[*panihārā*]—a female water-carrier.
Panihārī—[*p* *panhai*]—the sole of the plough.
Duāb (hal).

Pānikhēt—irrigated land. Kumaun. See *āb-
pāshī*.

Pāniā—[*pāni*]—a watery swampy place.

Pānipatānā—to irrigate land. East districts.
See *patānā*.

Pānir—cheese.

Pānir—[*pāni* = water]—a nursery for young
plants (*biyār*).

Pāniyat—[*pāni*] (*sirḥannī*)—fees for irrigating
from a well.

Pāniyōṅ—[*p* *paḍ*]—a wooden spoon or stirrer
used by cooks. Kumaun. See *nānbāt*.

Pānjā—[*panj* = five]—a sort of rake usually
with five teeth used for collecting grass manure,
etc. (*kāṣṭhphānvī*).

Pānjālā—the flat board forming the driver's seat
in a cart. Upper Duāb (gārī).

Pānjār—[Skt. *pinjara* = a cage] (*pinjar*)—a
bone, usually the rib bone of an ox used by
sweepers in the Upper Duāb for collecting filth.

Pānjī—[*panj* = five]—an offering of pice
(usually five in number) at a shrine.

Pānjirī—[*pan* = five; *sērah* = cummin seed]—
an aromatic food given to women at child-birth.

consisting of five ingredients, including sugar, butter, flour, cummin, and sesamum seed—of, *achhvānt*.

Panjavaqtī—[*panj* = five; *vagt* = time]—the five obligatory times of prayer for Muham-madans; (1) from dawn to sunrise *fajar kī namāz*; (2) when the sun has begun to decline *ghar kī namāz*; (3) midway between Nos. 2 and 4 *asar kī namāz*; (4) a few minutes after sunset *maghrib, maghrib kī namāz*; (5) when the night has closed in *ishā kī namāz*. The voluntary times are—*ishraq kī namāz* when the sun has well risen: *zohā kī namāz* about 11 a.m.: *tahajjud kī namāz* after midnight (see Hughes' Notes, 114).

Pānk—(*pānkī*)—the finest chaff. East districts.

Pānk—[Skt. *panka* = mud] (*pāng*)—marshy soil: line mud left after an irrigation.

Pankāṭā—[*pānī, kāṭā* = to cut]—the man **Pankatā**—who distributes the water in the field. West districts (hathvaiyā).

Pānkā—[Skt. *paksha* = a feather]—a large fan.

Pankhat—[Skt. *pratyāñch* = turned]—the elastic bow which keeps the woven cloth stretched in front of the weaver. Rohilkhand (kargāh).

Pānkhi—[Skt. *paksha* = side]—the instrument for making irrigation beds (*kiyārī*). Central Duāb (jandrā).

Pankhi—(*pankhā*)—a small fan.

Pānkhi—[P. Skt. *paksha* = side]—the lower supports of the spinning wheel. Lower Duāb (char-khā).

Pānkī—[*pānk*]—the finest chaff. East districts.

Panlagā—[*pānī-lagānā* = to apply]—the man who distributes water for irrigation in the fields. West districts (hathvaiyā).

Pannār—[*pānī, mārā* = to strike]—(1) *ālā, bājā, dābar, qābrā, qāhar, qāhri, jhābar, jhāvar, gāñjo, sēmar, sīm, ugālā* lands saturated with water; (2) crops injured by rain or too much moisture.

Pannā—[Skt. *pānasa*]—a beverage made of tamarinds or roasted mangoes.

Pannā—[Skt. *parṇa*]—a leaf of an account book (*bahī*).

Pannik—[Skt. *pratyāñch* = turned]—the elastic bow which keeps the woven cloth stretched in front of the weaver (kargāh).

Panolā—[*pānī*]—land watered after ploughing.

Panpiāo—[*pānī, piāo* = drink]—food and drink taken by the labourer during the intervals of work in the field (akor).

Panrā—[Skt. *pranālī*]—the pipe in the Persian wheel through which the water flows. Bundelkhand (arhat).

Pāñjo—land kept under preparation for sugarcane during the preceding rainy season (*bhad-vār, pañdrā*).

Pāñs—[Skt. *parahuka* = a rib]—(1) the iron

Pāñsā—blade in the *bākhār* (q.v.) plough. Bundelkhand; (2) ploughing a rectangular field across its breadth. West districts (somarā); (3) *pāñsā lagnā* means the soaking of a field with rain after the first ploughing. Upper Duāb.

Pāñs—[Skt. *pāñsu* = dung]—manure (khāt).

Pāñs—[Skt. *pāñsa* = a knot, noose]—the knot

Pāñsā—on the string of a water vessel, etc.

Pāñsāl—[*pāñī, shāla*]—finding the level of **Pāñsār**—land by pouring water into a trench. **Pāñsār**—[*pāñs* = foot, *shāla*]—the treadle in the loom (kargāh).

Pāñsēlā—[Skt. *pāsha* = a noose]—a net for straw or chaff (*pāñsī*).

Pāñsērā—[*pañch* = five *sēr*]—(1) a measure

Pāñsērī—of 5 *sēr* weight. The *kachchī pāñsērī* is 2½ *sēr*. The *lagarāhī pāñsērī* is the weight used by merchants who purchase grain in Azamgarh, by the use of which the various deductions mount much higher than they ought to do. *Sēr mēh pāñsērī kā dhokā* = if you are robbed in weighing a *sēr* it comes out in five *sēr*; (2) a large pot in which 5 *sēr* of rice, etc., can be cooked. In many places the *pāñsērī* is calculated in the small or *kachchā sēr*; hence it comes to only about 2½ ordinary *sēr*.

Pāñsī—[Skt. *pāsha* = a noose] (*gāñjā, gāñjī, jāṭ, jāḷā, jāḷī, khārā, kharīgā, paktī, pāñsēlā, pāñī, pāñsā, pāñsī*)—a net for straw and chaff.

Pāñsivān—an insect which attacks rice in times of drought. East districts.

Pāñsānā—[Skt. *pāñsu* = dung]—to manure land by folding cattle on it. Duāb (khatānā).

Pāñsū—[Skt. *parahuka* = a rib]—an instrument used by the potter for mining clay. Rohilkhand (kumhār).

Pāñt—[Skt. *pāñtī* = a row of five (*pañcha*)]

Pāñtī—(1) a line or furrow in which extra crops are sown in a field; (2) the feast at the houses of both parties on the day on which the marriage procession starts (*bhatvān*).

Pāñvārā—[Skt. *parṇa-vāṭa*] (*parosā*)—a leaf dish.

Pāñvārī—[*pāñ, vāṭa*]—a betel garden (*barēj*).

Pāñvdar—[*pāñs* = foot; *dārnā* = to place]

Pāñvdhar—the place where the workmen stand in working a water lift. East districts. See *ḍol*.

Pāñv pakhālnā—[*pakhālnā*, Skt. *prokshāl*]

Pāñv pakhārnā—*ana* = washing]—the washing of the bridegroom's feet by the representatives of the bride when the marriage arrangements are complete (*paipū jā*).

Pāñyāl—[*pāñī*]—irrigation of land (*āpāshī*).

Pāo—[Skt. *pādika*]—a quarter of anything.

Pāo Buddhyunt kījē sāth,

Tab kījē laprī kī ās.

Var lect. *Jo kariyē jhagrē kī ās,*

Pāo Buddhyunt kījē sāth.

[If you want success in a row, take a quarter of a resident of Buddayn with you (they are notoriously quarrelsome people).]

Pāo bēhuchī—hard rough ground. Kahār's slang.

Pāo chhananī—a rope. Kahār's slang (*rasal*).

Pāoli—[*pāo*]—four annas.

Pāpā—(1) a kind of weevil which attacks

Papahā—stored grain; (2) an insect which injures millet and rice in seasons of excessive cold. Bundelkhand.

Pāpār—[Skt. *parpāṭa*] (*paprī*)—(1) a crisp

Papārī—cake usually made of pulse flour; (2) the dark scabby efflorescence which encrusts *āsar* (q.v.) plains. West districts; (3) the scum produced in making saltpetre.

Pāp mochanī—[*pāp* = sin; *mochan* = release]

—one of the sacred elevenths—see *ekādasī*.

Papri—see papari.

Pār— } (pārā)—(1) scaffolding; a platform used
Pārā— } for field watching—see machān, rāj;
(2) the wooden framework at the mouth of
a well.

Baiṭh kṛdān kī pār par;

Gor dīś laṭkād;

Pīṭh maiḍvṣ sūt sē;

Yā marnē kē bhāl uḥḥ.

[Sit on the framework of a well; let your legs hang down, and get your co-wife to rub your back—this is a good way to end your life.]

Pār— } lands sown after one ploughing: the
Pārā— } first ploughing of a field. Upper
Duāb: cf. chhāntā.

Pārā—(parai, pārī, pārō)—an earthen saucer used for covering other vessels (sarposh).

Putr kuputr, kulakṣhāna nārī,

Larḍkā parvī, lajāvan sārō,

Bhāī bhīraṣhī, parohit laṇpaṭ,

Sudharo suān, dimānch pārō.

Dāt dimāno, nēgī nirāṅkash,

Āturo Baniyā, Kāyath gorō,

Brāhman kārō, Suno Shāh Akbar

Bāndh samundarī borō.

[An undutiful son; an ugly wife; a quarrelsome neighbour; a brother-in-law of whom you are ashamed: a brother out of caste; an amorous family priest; a dog too quiet even to bark: a loose cover to a pot: a foolish messenger; a claimant of dues who has no influence: a hasty Baniya, a white Kāyath, a black Brāhman; Listen King Akbar these are all bad: tie them up and pitch them into the sea!]

Pārā—a male buffalo calf—see parvā.

Parachhan—[Skt. *praticchādyā* = a shadow]—the moving of a lamp over the heads of the bride and bridegroom to avoid ill-luck (ārāt).

Parag—[Skt. *pada*]=a pace, step (qadam).

Parahal— } land prepared for sugarcane during
Parahal— } the preceding rainy season. Rohilkhand (bhadrnār).

Parai—see pārā.

Parainā—[Skt. *pravyayana*]=a whip. Bundelkhand (pain).

Parakhīyā—[*parakhāṇ*]= (1) a money-tester (parkhāiyā); (2) the spout in the sugarcane mill through which the juice drops. Farrukhabād (kolhū).

Parakhnā—[Skt. *parikṣhā* = test, examination] (*ḍākhnā, iankhīb*)—to test coins; *parakhnā-ḍāḍ*, *parkhāiyā* = a money-tester; *ohhoṭi motī, adhik banē, bēsan kī nahān, khātī nahān, parkhātī hain* = small shapely, finely made, not of gram flour; they do not eat it; they test it—a riddle. Answer *sikkhā* = a coin. There is a pun on *bēsan* = gram flour and *bē son* = without the year: *parkhātī* = they test; *par khātī* = but they eat.

Parāl—[Skt. *palāla*]=rice straw.

Parāt— } sugar sown after a rainy season fallow:

Parāl— } opposed to *khariṭ* = that sown immediately after an autumn crop. Duāb.

Parānīhā—see parāthā.

Parānī—[Skt. *prāna* = beloved]—the members of a family; a wife. East districts (jorū).

Parāt—(*parāṭī*)—a deep circular brass pan,

generally used for kneading paste: it is like the *shāḍī* (qv.) except that its sides curve gradually up to the top.

Parāthā— } (*paramāthā, prāthā*)—a cake made
Parāthī— } with butter like piecrust: it can be eaten by Hindūs on a journey without taking off their clothes and even if cooked by a Baniya—see *mārē, phainā*.

Parāṭī—see parāt.

Paraunī—small cakes made of pulse flour.

Parautā—the winnowing sheet. Benares (jūḷf).

Parautī—[P Skt. *prithivī*]=land left fallow or uncultivated. Duāb. See *bañjar*.

Parautī—[*pār* = across]=land at the other side of a river, canal, etc. Central Duāb.

Parbā—[*parē*]=a male buffalo calf.

Parbhāt—[Skt. *prabhāta*; rt. *prabhā* = to shine] (*prabhāḍ*)—morning: a word used in Braj and also by Hindū ascetics (fajar).

Parbhātī—[*parbhāḍ*]=a stick used for cleaning the teeth in the morning: a Hindū mendicant's word (datuan).

Pārchā— } (*dim. of pārāḥ* = a piece)—cloth,
Pārchan— } clothes (kaprā).

Pārchā—see pārchan.

Parchhā—[cf. *parchhatī*]=a thatch supported by one wall. Upper Duāb (ēkpalā).

Parchhā— } (*acc.* to Fallon *payas* = water;

Parchhā— } *rakṣh* = to protect)—(1) the catch basin at a well, and near the Persian wheel (*arhāt, chauṇrhā*); (2) one of the boiling pans in a sugar factory. Rohilkhand (kolhvār).

Parchhai—a rake used on the threshing-floor and for covering seed (*dānt, kaṭhphānvī*).

Parchhant—[*para* = above; *chhānā* = to sift] (*packhān*)—the layer of fine sugar which collects under the layer of grass in a sugar factory.

Parchhatt— } [Skt. *pari*; Hind. *pār* = across;

Parchhī— } *chhāt* = roof]—(1) a thatch resting on one wall. West districts (ēkpalā); (2) (*qarhiyā, ladāo, palānī, ṭaffī*) a thatch put on the top of a wall to protect it from rain.

Parchhiyā—an instrument for making irrigation beds (*kiyārī*) in a field. South Rohilkhand (jandrā).

Parchhiyā—[*pārchhā*]=an iron cooking pan (*karāh*).

Parchun— } [Skt. *prachūrṇa*] (*purchun*)—fil-

Parchūn— } ings of metal: coarse flour, meal.

Pardā— } a screen: the part of the coat or jacket

Pardah— } covering the breast—see *aṅgā*: *pardahnashīn* = a woman that sits behind the screen and does not appear in public.

Pardādā—[*par* = beyond; *dād* = grandfather] (*parpāḍ*)—a great-grandfather on the father's side.

Pardāḍī—[*pardādā*]=a great-grandmother on the father's side.

Pardani— } (*pardā*)—a waist cloth (dhott).

Pardaniyā— } *Baniyā kī ris pardhaniyā* =

Pardhani— } a Baniya's passion only goes so
Pardhaniyā— } far as to make him hitch up his loin cloth (and prepare for action).

Pardhān—see pradhān.

Parēh— } [Skt. *plava* = flooding or *paribhā*

Parēhā— } = flowing round]—(1) irrigation of land in a dry season preparatory to ploughing. Duāb (*palēh*); (2) the condition of land when

- the earth cakes over the seed owing to sun following rain. Central Duāb.
- Parēhnā**—[*parēh*] (*parēnd*)—to irrigate land preparatory to ploughing. Duāb. See ābpāshl.
- Parēl**—[*parvā* = a buffalo calf]—a buffalo skin. Duāb (bhāhāsauri).
- Parēnā**—see *parēhnā*.
- Parēndā**—[Skt. *pāli* = a row; *haṇḍa* = a pot]—a stand for water vessels (*pañḍā*).
- Parētā**—[P Skt. *parita* = encircling] (*parēhā*, *Parēti*)—*parēhā*—(1) a drum on which thread is reeled off (*kargah*); (2) the axle of the irrigation lever. Duāb (dhēnkli); (3) the handle or stilt of the plough. Duāb, Rohilkhand.
- Parēvā**—[*pār* = turn] (*jod*)—the night watches of the men at the sugarcane mill. East districts.
- Parēva**—see *palēh*, *parēh*.
- Pār**—see *pār*.
- Pār**—(1) the circle in which the oxen move in working a sugarcane mill. Rohilkhand (*kolhū*); (2) housebreaking (*sēn*).
- Parhā**—the broad piece of wood at the end of the cotton carder's bow—see *dhuniyā*.
- Parhal**—(1) see *parahal*; (2) fallow land. Central Duāb.
- Parhār**—[*parihār*]—the sole of the plough in which the share is fixed. Duāb (*hal*).
- Pār**—[*pār* = heavy; Skt. *pārata* = quicksilver]—a large cake of coarse sugar averaging about half a maund in weight.
- Pār**—[*pār*]—a saucer for covering other vessels.
- Pār**—[*bār*]—(1) a turn: a turn at any work; *pārī pārī* = *bārī bārī* = by turns; (2) (*bār*, *bārā*) the share of milk given to a herdman.
- Pār**—[Skt. *pālī*]—the ring fastening the blade of a spade to the handle. West districts.
- Pār**—a cowherd. Upper Duāb (*guāl*).
- Parāb**—[*parvā*]—to be with young—of a buffalo. East districts.
- Parihār**—see *parhār*.
- Parihath**—[Skt. *parihasta*]—(1) the handle or stilt of a plough. East districts (*hal*); (2) the stem of the Muhammadan pipe. East districts (*gauraiyā*).
- Parikā**—[*parakhāṇḍ*]—a rupee; a Nunār's
- Parikahā**—word (*rupayā*).
- Parivā**—[*pārī* = a turn] (*prāṭh*)—a la-
- Parivār**—bourer who works sometimes for his master and sometimes for himself. East districts (*mazdūr*).
- Pariyā**—[*pār*]—a small saucer used for covering other vessels.
- Pariyā**—[*parvā*] (*jhoṭī*, *kafiyā*, *osar*, *paḍiyā*)—a female buffalo calf—see *parvā*.
- Parjā**—[Skt. *prajā*, *prajan* = to be born] (*kāliyā*, *pajhar*, *paunī*, *pauniyā*, *prajā*)—resident artisans and other persons (not cultivators), resident in a village. They are generally believed to consist of (1) the blacksmith (*lohar*); (2) the carpenter (*barhai*); (3) the potter (*kumhār*); (4) the water-carrier and palanquin bearer (*kahār*); (5) the washerman (*dhabī*); (6) the tailor (*darzi*); (7) the barber (*kajjām*, *nāī*); (8) the torch bearer (*bārī*); (9) the tanner, labourer (*chamār*) and his wife (*chamārin*, *chumain*), the midwife; (10) the sweeper (*mēhtar*, *bhaṅgī*); (11) the gardener (*māī*); (12) the betel-grower and seller (*tambā*). The resident Chamārs in a village are to the east *agudr*, *gauhān*, the opposite of which is *vpaḥiyā*; *yathā rājā*, *tathā parjā* = as a king so are his subjects.
- Parjāvāt**—[*parjā*] (*prajāvat*)—ceases in the
- Parjāvāt**—nature of a ground rent collected
- Parjot**—from resident artisans and other
- Parjot**—persons, not cultivators—see *abvāb*.
- Parkāl**—[Pers. *parkār*, *pargār*] (*parkār*)—a pair of compasses.
- Parkammā**—[Skt. *parikrama*]—the solemn perambulation round a shrine, idol, &c., going from left to right.
- Parakhaiyā**—[*parakhāṇḍ*] (*parakhāṇḍ*, *parakhāṇḍ*)—a money-tester.
- Parakharā**—a small loin cloth worn by boys. East districts (*bhagāī*).
- Parmaal**—[Skt. *parimāla* = fragrance; vt. *mai* = to rub]—maize or rice damped and parched—of. khil.
- Parnā**—[Skt. *prandī*, *prandīka*]—a house
- Parnāl**—drain: a drain for the juice in a sugarcane mill.
- Paro**—[*pār*]—a young male buffalo (*parvā*).
- Pāro**—[*pār*]—a saucer used as a cover for other vessels. Bundelkhand.
- Parohā**—[Skt. *paribāha*]—(1) the skin bag used in raising water. Lower Duāb (*charas*); (2) the swing bag used in raising water (*dol*).
- Parohan**—[Skt. *pravahana*]—a wheeled conveyance usually covered.
- Parorā**—[*paṭola*] (*palval*)—a variety of the gourd. East districts.
- Parosā**—[*parosā*]—a dish full of food (*panvārā*).
- Parosgār**—[*parosā*]—a feast to friends and neighbours.
- Parosnā**—[Skt. *parivish*]—to offer food—to distribute the food at a feast.
- Parothan**—see *palathan*.
- Parothan**—[*parothan*]—bread.
- Parothn**—[*pariṇṭh*]—the triplicate of a bill
- Parpaiṇṭh**—of exchange (*hundl*).
- Parpaiṭh**—[*par* = beyond; *ājā* = grandfather]—a great-grandfather on the father's side (*par-dādā*).
- Parpā**—[P Skt. *prasara* = affectionate solicitation; *prasāryati* = to hold out]—a handful of grain put aside at harvest time in the first instance to propitiate the local ghosts and then given to the village watchman. East districts (*gorait*).
- Parpaiyā**—[*parosnā*]—one who distributes food at a feast.
- Parpūti**—[Skt. *prarūti* = parturition] (*prarūti*)—a woman in childbed: a woman kept to her room after delivery (*jachā*).
- Partā**—[*parat* = price; *parnd* = to fall]—share, proportion: *partā mālguzārī* = the proportion of the Government revenue payable on their holdings by sub-proprietors. *Partā nāl*, *partā afiyān* = the produce of indigo or opium from a certain area.
- Partal**—[*partāl* = accoutrements]—baggage carried on a horse, etc.

Partál—[Skt. *parā, tāl* = a span]—testing of
Partāl—} measurement village papers, etc.
Partauvā—[? Skt. *parīta* = surrounding]—a
 winnowing sheet. Oudh, Rohilkhand and parts
 of the Duāb (jhūll).

Parthan—see palothan.

Parti—[? Skt. *porita* = surrounding]—(1) a
 drum on which silk is wound,—see *patvā*; (2) a
 winnowing sheet. Oudh, Rohilkhand and parts
 of Duāb (jhūll).

Parti—[Skt. *prithivi partī* as if from *parud*
Parti—} = to lie waste]—waste, fallow land
 (banjar).

Partilēnā—[*partī*]—to winnow grain with a
Partiyānā—} sheet (usānā).

Paruā—[? *parud* = to tall]—an ox that sits
Paruā—} down at work. East districts (ga-
 liyā).

Paruā—(1) a variety of soil found in Bundel-
 khand. "It is ordinarily a lighter soil than
kābar (qv.), but like that soil varies a good deal;
 in some cases approximating closely to the loam
 of the Duāb, but generally with a large admix-
 ture of sand. The good substantial level *parud*
 is still often called *siguan*, and is distinguished
 from the light undulating *parud*, which is called
qānā, both terms very frequently met with in
 the old records. But the latter term is very
 loosely used, and is often applied to broken soil
 which has not now been classed with *parud*.
 Another name for *parud* is *bhāt*, but this term
 has a very general meaning, and was used to
 signify inferior land of any kind, and was ap-
 plied in one village to *kābar*, in another to poor
parud, and in a third to *moṭi rākar*" (A. Cadell,
 Banda Sett. Rep., p. 4); (2) alluvial land that
 requires no artificial irrigation: being flooded by
 the river in the rains, it retains its moisture all
 through the year. Mathura.

Parul—the pit in front of the fire-places into which
 the grain falls as it is parched (bharbhūnjā).

Parvā—[acc. to Platts Skt. *prithuka* = the young
 of any animal] (*puḍḍā, padrā, paṭrā, paṇḍi-
 yā, parbā, paro, purrā, kaṭrā, kāṭrā*)—a male
 buffalo calf.

Ju soḍ ās kā parvā;

Ju jāgē ās kī pariyā.

[He that goes to sleep gets the male buffalo calf;
 he that lies awake gets the female—the more
 valuable of the two. (The early bird findeth the
 worm.)]

Parvā—[corr. of *parivā*, Skt. *pratipada*]—the
 first day of the lunar fortnight.

Parvā—irrigation beds in a field. East districts
 (kiyār).

Parval—

Parvar—} see *palval*.

Pās—[*pasud* = to skim]—the fermented fruit
 of the *mahud* tree used for distilling. East
 districts (mahuā).

Pās—[Skt. *pāsha*]—(1) a noose; (2) the
Pāsā—} ring fastening the blade of the spade
 to the handle: *pāsā mārā* = to strike any-
 thing with the back of the mattock. East dis-
 tricts.

Pasahl—[Skt. *prasāhikā*]—a kind of wild tank
Pasāl—} rice (chanau).
Pasai—}

Pasānā—[Skt. *prasavāna* = pouring forth]
 (*pasuṅgī*)—to skim milk, etc.

Pāsang—

Pāsang—} (*uīṇḍā, dhārā, dhārd*)—a weight
Pāsāṅgā—} used as a counterpoise in adjust-
Pāsāṅgh—} ing a pair of scales (*tarāzū*).
Pāsāṅghā—}
Pāsāṅghī—}

Pāsāṅgh—(1) a fire kept burning for 12 days in
 the room in which a woman has been delivered.
 East districts (dhun); (2) a fire kept lighting
 for 10 days by the person who has performed
 the obsequies of another.

Pāsāṅg—see *pāsāṅg*.

Pasar—see *parsā*.

Pasar—[? Skt. *pasara* = extending]—(1) early
 dawn. West districts (fajar); (2) the feeding
 of buffaloes, especially at night. The phrase is
pasar chārānā.

Pasarhattā—see *pasarattā*.

Pasārhi—[*pasahi*]—a kind of tank rice (cha-
 nau).

Pasāri—[Skt. *panya-shāla* = a warehouse]—a
 dealer in spices, drugs, etc.

Pasārī—[*pasahi*]—a kind of tank rice (chanau).

Pasavā—[*pasānā*]—skim milk (chhinul dahl).

Pasāvā—[Skt. *prasāveda* = sweat]—(1) suga-
 cane juice boiled down; (2) molasses separated
 from *rāb* without putting it into bags. Rohil-
 khand.

Pasāvan—[*pasānā*]—(1) skim milk (chhinul
 dahl); (2) rice water.

Paschimā—[Skt. *paschima* = western]—diarr-
 hoea in cattle: supposed to be caused by west
 winds—see *pēṭbhāgi*.

Pasēo—[Skt. *prasāveda* = sweat]—the juice of
 opium, out of which *kafā* (qv.) is made.

Pasērī—[*pānch* = five; *sēr*]—a weight of five *sēr*.
Damṛī kī ghōṛī chhā pasērī dānā = a horse
 worth a farthing and getting five *sēr* gram a day.

Pasēvā—see *pasēo*.

Pashu—[Skt. *pashu*] (*pasu*)—horned cattle. It
 is considered unlucky to send them into a town
 or village in the asterisms of *Chitrā* the three
Uttarāṣ, Śrāvāṇa, Rohinī, and on the last
 day of the dark fortnight (*amāous*) or on the
 8th or 14th.

Pās—see *pānś*.

Pasīnā—see *pasēo*.

Pasni—[Skt. *pra* = before; *an* = to eat]—the
 first ceremonial feeding of a child on grain when
 it is about 6 or 7 months old (*annaprāsana*).

Pasrā—see *pasrā*.

Pasarattā—[*pasārī* (qv.) *hattā* = a market]
 (*pasarhattā*)—a market where spices, drugs,
 etc., are sold.

Pasu—[*pashu*]—horned cattle.

Dhōl, guṇvār, shudr, pasu, nārī—

Yē sab tārān kī udhikārī.

[A drum, a boor, a low caste man, cattle and a
 woman are all the better of a beating; a woman,
 a dog and a walnut tree, the more they're
 beaten the better they be.]

Pât—[Skt. *pattra*]—(1) (*patuā*) a leaf: the
 upper leaves of the sugarcane (*āg*).

Andhī rānḍī pipāl tal dērā:

Pât phukē—sālām lo mēṭā.

[The blind old hag lives under the *pipāl* tree.]

whenever a leaf rattles she says "Good-bye, Sir!"

- (2) (*lāḍā*) a mess made of the fruit of the *maḥud* (qv.) tree; (3) a small field. East districts (*gāṭā*); (4) the refuse sugarcane after the juice is expressed. Central Duāb and Rohilkhand (*khōl*); (5) a broad plate of metal worn across the ear like the *zarkī* (qv.).

Paṭ—[Skt. *paṭa*]
—silken cloth.

Paṭ—[P Skt. *paṭ* = to fall]—used in the phrase *paṭ paṛnā*—of land, to fall out of cultivation; become waste or barren from drought, flooding, excessive moisture, deposits of sand, etc. West districts.

Paṭ—[Skt. *paṭṭa* = a plank]—(1) a beam or plank; (2) the trending floor in a sugar refinery (*khaṇḍṣāl*); (3) the screening wall of a cooking place. East districts (*chūlhā*); (4) the wedge which holds the share and sole of a plough in the body (*hal*); (5) the upper part of the double yoke. East districts (*hal*); (6) the upper stone of a flour mill (*chakkī*); (7) the breadth or bed of a river.

Paṭā—[Skt. *paṭā*]
—a leather bag for holding molasses (*jorī*).

Paṭāgan—the space inside a house. Kumaun (*āṅgan*).

Paṭahuan—[*paṭān* = to realize]—lands held on a usufructuary mortgage. East districts (*paṭāvan*).

Paṭāi—[*pāṭ*]
—the upper leaves of the sugarcane (*āg*).

Paṭāiā—[*paṭān*]
—irrigation of a field preparatory to ploughing. East districts (*palēh*).

Paṭāilā—[*pāṭ*]
—(1) a plank used as a harrow. Duāb and Rohilkhand (*hēngā*); (2) a sort of covered decked boat.

Paṭākī—[*paṭaknā* = to crack]
—the lash of a whip (*sāṅṭā*).

Patalo—[*pāṭ*, Skt. *patra* = a leaf]
—a broad flat platter made of leaves. Kumaun (*daunā*).

Pātan—[Skt. *pāda*]
—shoes (*jūtā*).

Paṭānā—[Skt. *paṭṭa*]
—(1) to roof a house; (2) to flood a field preparatory to ploughing. East districts (*palēh*); (3) to cause a debt to be paid or a bill cashed.

Paṭānṛ—[P *pāṭ*, Skt. *pattra*]
—slips of sugarcane cut for planting. East districts (*gēnṛ*).

Paṭānṛ baithāvan—[*paṭānṛ*, *baithān* = to set]
(*anāhērīyā kurṇā*, *dhurāvan*, *dhuriyāvan*)—the first hoeing of sugarcane. East districts.

Paṭāo—[*pāṭ*]
—(1) a beam, such as that used to support a roof (*ballā*) or the beam resting on the pillars of a well. Duāb (*miyār*); (2) the roof of a house made of beams and pressed mud: *paṭāo kā makān* = a house roofed in this way.

Paṭār—[*pāṭ*] (*chharairā*)
—the flooring planks in a cart. Upper Duāb (*gāṛī*).

Pātar—[another form of *paṭā*, Skt. *pratana*]
—thin: of sowing, of a crop, jungle, etc. East districts (*bonā*).

Paṭāstī—a small chisel used by carpenters (*bar-hai*).

Patauvā—[*pāṭ*]
—the leaf of a tree. Central Duāb.

Patauli—[*pāṭ*]
—the yellow dress worn by the bride at a marriage (*plārī*).

Pataur—[*pāṭ*]
—(1) a small leaf basket with high sides used for holding cooked provisions (*daunā*); (2) a house cup-board. Kumaun (*tāq*).

Patauri—[*pāṭ*] (*pataura*, *patiaurd*)
—a mess of pulse flour cooked in the leaves of the *arum* (*ghuiyān*).

Paṭautī—[*paṭān*]
—the annual rental demand to be collected from tenants. Central Duāb.

Patauvā—see *patauri*.

Paṭāuvā—[*paṭān*] (*paṭāhūdā*)
—land held under usufructuary mortgage. East districts.

Paṭbāndhak—[*paṭān*, *bāndhak*]
—a usufructuary mortgage. East districts (*bhog bāndhak*).

Paṭdēhl—[*pāṭ* = beam; *dēhl* = threshold]
—the plank below the threshold of a door.

Paṭēl—[*pāṭ* = a beam]
—(1) a flat-bottomed ferry-boat, the boards of which it is built overlap and are not joined edge to edge; (2) the cross bars in a cart behind the driver's seat. Central Duāb (*gāṛī*); (3) (*paṭūhd*) a plank harrow. Duāb and Rohilkhand.

Paṭēll—[*pāṭ* = leaf]
—a flat piece of metal worn in the ear. Kumaun.

Paṭēvarā—[*paṭ* = a leaf]
—the sheath of the cob of maize. West districts (*khūhā*).

Paṭh—[Skt. *prathuka*, *prishaka* = the young of an animal]
—(1) a young male animal such as a goat—see *paṭhā*;

(2) a young she-goat that has not been covered. East districts; (3) a young elephant.

Pāthā—(1) an insect which attacks stored grain; (2) the body of a plough. Rohilkhand and West Oudh (*hal*).

Arē mērē Kārtik kē hātē,

Dharīyā pāthā aur pāthā.

[O my my Kārtik ploughman! put down the plough-sole and share! (said ironically)] "I am paying you high wages and work is urgent. Please take it easy!" (3) the sole of the plough in which the share is fixed. Duāb (*hal*); (4) a measure of grain and area: in Dehra Dūn the *kachchā sēr* is called a *sēr*, and a *pakkā sēr* = 2½ *sēr*; 4 *kachchā sēr* make one *pāthā* of rice or *urāḍ*, and the quantity of land sowed with this amount of seed is also a *pāthā*; 16 *pāthā* = 1 *don*; 20 *don* = 1 *khar*—also see *muṭṭhī*.

Paṭhār—[*paṭ* = silk; *kāra* = maker]
—a fancy silk and fringe-maker (*paṭvā*).

Pathaunī—[*pāthān*]
—a Mubammadan festival in honour of Shah Madār (qv.).

Pathaniyā—[*paṭh*, Skt. *pathin* = a road]
(*anvaid*, *anvaidhān*, *ganvaidhān*)—the newly arrived bride and her party. East districts.

Pathaurā—[*pāthān*, *vāṭā*]
—a place where cow-dung fuel is made into cakes—see *gobar*.

Paṭhērā—see *paṭhār*.

Pāthī—(1) fees in kind given to a village carpenter (*nibauli*); (2) a winnowing sheet. Duāb (*jhūll*); (3) a rough measure of grain in the East districts and Bundelkhand. In Gorakhpur it varies from 1 to 1½ Government maunds—see *pāthā*.

village: the expression *thok paffi* is used in the same sense—see *thok*.

Pattidāri—[*paffi*]—a form of land tenure in which the village is broken up into shares or divisions known as *thok paffi*. Of this tenure there are two varieties:

(a) **Pattidāri mukammal**—perfect *pattidāri*.

Here the lands are divided and held in severalty by the different proprietors—each managing his own land, and paying his share of the Government revenue through a headman *lambardār*: while the whole body of owners is responsible for the default of any of its members. In the Eastern districts an arrangement known as *phābandī* is common, where the rents payable by certain tenants are assigned to a certain *paffi*, and collected by its manager.

(b) **Pattidāri ghair mukammal** or *nāmukammal*, imperfect *pattidāri*. Here part of the land is held in severalty and part in common. The Government revenue and village expenses are paid from the common stock, and any deficiency is made up by a contribution from the sharers in proportion to their shares or according to village custom. This is known as *bārhā* (qv.).

Paffivā—[*paffi*]—one of the men who performs *Paffivāh*—} at the ceremony of the *dihbandh-wā* (qv.). East districts.

Patri—[Skt. *patra*]—the horoscope of a child—[*janampatrl*].

Patvā—see *patisan*.

Patvā—see *patvā*.

Patvāhā—[*pāf*]—a beam harrow. Allahābād (*patvāhā*).

Patul—[*pāt*]—a disease in the castor oil plant. East districts.

Putukl—see *patkl*.

Patvā—[*pat*] = silk (*ildghand*, *puthār*, *puthārā*, *putvā*)—a fancy silk or fringe marker. He uses a wooden reel with a handle *batani*; a small wooden reel *ānti*; a winding stick *tili*; scissors *gainchī*; a coarse needle *aaldī*; a large darning needle *sū*; a small needle *sū*; an iron ring with a hook, which goes round the toe, *ankurā*; a bamboo frame or drum on which the thread is wound *parvā*, *parvī*, *parvī*.

Patvāl—[Skt. *pātrapālī*] = vessel protecting]—**Patvār**—} the helm of a boat.

Patvārī—[Skt. *patra* = a leaf; *vārṇika* = a scribe]—a village accountant.

Putvārī barchhā;

Kabhi na sacchhā;

Jo sacchhā;

To bāndī barchhā;

Bāndī barchhā;

To qalam kā kacchhā.

[A *putvārī*'s brat never told the truth in his life: if he does tell the truth, sure to be a bastard, and a bad hand at his pen.]

Paulā—[Skt. *pāda*, *pādika*]—(1) a quarter *sēr* weight; (2) an earthen vessel used for measuring milk, etc., holding a quarter of a *sēr*.

Paulā—[*pāda* = foot]—wooden sandals worn while bathing (*Paulā*).

Paubhar—[*pu* = quarter; *bhar* = full]—a quarter *sēr* weight.

Paul—[Skt. *putuka* = a young plant] (*bā*).

Paudā—[*kan*, *hichā*, *bijā*, *bigār*, *odhī*, *pauh*, *pauhā*]—a seedling: a young plant, tree.

Paudhānā—[*pau*, *khānā* = house]—a **Paudhānā**—} nursery for young plants or trees (*biyār*, *zakhīrah*).

Paudar—[*pāndar*]—(1) footmarks on muddy soil; (2) the place where the workmen stand in working a well or raising water. East districts.

Paudh—} are *pau*.

Paudhā—[*pau*]—a nursery for young plants (*biyār*).

Paul—[Skt. *pāla*]—(1) the inside washer of **Paulā**—} a wheel. *Kohlikband*; (2) (*kaṭhānī*, *kaṭhānī*, *kaṭhānī*, *kaṭhānī*, *paṭā*, *pāṭī*) wooden bathing sandals.

Pauli—[Skt. *pura*, *pura*—cf. *gopura* = cattle gate] (*paurī*)—the entrance or vestibule of a house (*dālān*).

Arī burhāpā bāvarā! āyo mērī hāni;

Ghar kī kahā na mānīn, bairī kurī na kāmī!

Bairī kurī na kāmī: bās paurī mēn dīno;

Guyo rāshī kī nām: nām ḍokor dhar dīno!

Kahī Girdhar kaurī rāe—kuhān yeh lāgyo pāpā?

Dushman hūn kō mit, kabhūn nahīn hoi burhāpā.

[O mad old age! you have come to ruin me! My relatives pay no attention to me; and my enemy does not fear me. I have been lodged in the entrance to the house: my zodiacal name is forgotten, and I am called "old fellow!" Says Girdhar, prince of poets: "Old age is a great misfortune! O friend! How I wish old age were not the lot even of an enemy!"]

Paunā—[Skt. *pavana* = purifying]—a ladle or skimmer shaped like a sieve.

Paunār—[Skt. *prāṇāla*, *prāṇālika*]—a small **Paunārī**—} flat drain (*nālā*).

Paunā—[Skt. *paunāra*, *paunāra*] (*paunāra*, *paunāra*, *paunāra*)—a soft thick variety of sugar-cane much valued for eating.

Mērī āngan imī,

Tāpē lāgo tāt:

Dahī kā māikā jhar jhar pāṭ.

Khāo lā launā paunā.

[A tamarind tree in my yard. Mulberries grow on it. The curds go drop drop out of the pot. Come, boy, eat the sugarcane! (out of the native "Book of Nonsense.")]

Paunī—[Skt. *prāpāna* = attaining, acc. to *Platta*] (*paunīyā*)—artisans and other persons not cultivators resident in a village. East districts (*parjā*).

Paunī—[see *paunā*]—a small ladle.

Paunī—[Skt. *puṇjika* = a ball of hail]—a ball of carded cotton (*dhuniyā*).

Paunparichhā—[Skt. *pavana* = wind; *parichhā* = examination]—the ceremony by which astro-

logers foretell the character of the season by watching the wind on the *Byāpāno* or full moon of Āshvīn. If the wind is west a dry season is probable. If a little more favourable, the answer is *kumhār ká pāni* or rain suitable to potters, who delight in fine weather. If from the north, moderate rains may be expected, and the answer is *māti ká pāni* or gardener's weather. If from the east, copious rains are to be looked for, and the season is said to enjoy *dhobi ká pāni*, or a deluge sufficient to satisfy a washerman—cf. *dhajā*.

Pauṇrā—see *pauṇḍā*.

Pauṇrhā—[*pānu* = foot]—the place where the workmen stand at a well or when raising water for irrigation (*paīrā*).

Pausār—[*pānu* = foot, *śāla*]—the treadle of a weaver's loom. East districts (*kargah*).

Pauṇṭōṭi—[corr. of English *town duty*]—octroi (*chuṅṅi*).

Paur—[*pauli*]—(1) a door, gate; (2) the

Paurā—[entrances or vestibule of a house (*baroṭhā*).

Pausāl—[*piś* = father; *śāla* = house]—

Pausār—the house of the wife's parents (*maikā*).

Pausēr—[*parā* = quarter, *sēr*]—a quarter *sēr*.

Pauth—in Banda "a system of rotation under which a plot of land passes in annual succession to a different co-sharer or cultivator. It has occasionally been found to exist with reference to upland soils, but its chief utility and indeed its *raison d'être* is found in the peculiar circumstances of some of the alluvial villages." (A. Cadeil, Banda Sett. Rep., 41.)

Pauzēb—[*pānu* = foot; *zēb* = adorning]—an ornament covering the ankle and fitting on and covering the upper part of the foot.

Pavāt—[*pānu* = foot]—a single shoe (*jūtā*).

Pavānā—to sharpen a plough share. West districts (*chandvānā*).

Pāvas—[Skt. *prāvarsha*]—the rainy season (*barsāt*).

Jān hiyē pāvas samē, bhāī kōkīlā mān :
Dādūr ab bakīā bhac, hamē pūchhi hai kaun.

[Knowing the approach of the rainy season, the cuckoo is silent. That is the time for the frogs to croak: who cares for me?] (Said when a good officer is transferred and one who "knows not Joseph" replaces him.)

Pāvāt—[*pavānā*]—the bevelled sides of the cavity in the sugarcane mill. East districts (*kolhū*).

Pavērā—[*pabērā*]—sowing broadcast.

Pavēsī—[Skt. *piyūsha*; rt. *pīna* = fat]—milk given by a cow for about four days after calving. Rohilkhand (*pēusī*).

Pavitrā—[Skt. *pavitra* = pure, the sacred grass]—(1) the Brahmanical cord (*janēū*); (2) a silken wreath or garland.

Pavitrī—[*pavitrā*]—the ring of the sacred *kusha* grass worn on the finger during the Hindū worship (*pūjā*).

Pāvṛī—[? *pānu* = foot]—(1) the circle in which the oxen move at the sugarcane mill. Central Duāb (*kolhū*); (2) a wooden frame on which cow-dung fuel is stored; (3) wooden bathing saunders (*paulā*).

Pāyā—[*pād* = foot]—(1) a piece of wood tied to the neck and leg of vicious cattle. Rohilkhand (*dāiṅnā*); (2) the legs of anything, such as a bed, etc.; (3) (*pāyā kī bimārī*) disease of the sinew in the legs of a horse.

Payāl—[Skt. *palāḍa*] (*payār*)—rice straw—see *pūlā*.

Pāyal—[*pād* = foot]—a sivler ornament with bells worn by women on the fest.

Payār—see *payāl*.

Pazāvā—[ucc. to Fallon *puḥṭan* = to cook; acc. to Plutta Skt. *pach* = to

Pazāvāh—[ucc. to Plutta Skt. *pach* = to cook; *āpāka* = a kiln] (*pujāvā*)—a brick kiln.

Pēch—[Pers. *pēchīlan* = to twist] (*pēnch*)—(1) a knot, a screw: *rās ká pēch* = a cotton screw; (2) the folds in a turban (*pagṛī*); (3) a small kind of twisted turban (*pagṛī*).

Pēchī pagṛī—[*pēch*]—a folded turban.

Pēchkas—[*pēch*, *kaśā* = to tighten]—a

Pēchkash—[*pēch*, *kaśā* = to tighten]—a corkscrew.

Pēchvān—[*pēch*]—a long heavy coiled pipe stem (*nalchāband*).

Pēh—alluvial lands cultivated in the third year after their formation. Oudh (*bijar*).

Peiā—see *paia*.

Pēliya—[*pēlnā*]—the man who feeds the sugarcane mill. Upper Duāb (*muṭṭhiyā*).

Pēlnā—[Skt. *pīḍana* = squeezing; rt. *pīḍ* = to squeeze]—(1) to work a sugarcane mill or oil mill; (2) to churn milk (*mathnā*).

Pēlnā—a fisherman's net. Upper Duāb (*mahājāl*).

Pēnch—see *pēch*.

Pēnchā—[*pēch*] (*pānchā*)—the tied up bags of grain in Baniya's stall. Upper Duāb.

Pēnd—[Skt. *prānta* = edge, margin]—the

Pēndā—bottom of any article, such as a box,

Pēndī—granary, etc.

Pēnnhāb—[*pavēsī*]—of a cow dropping her milk after calving. East districts.

Pēnṭh—[*pānṭh*] (*pānṭh*, *pēnṭh*)—a local fair or village market: market day, as opposed to *anaiṭh*. *Rabūpura kī pēnṭh mēn kis ká phū-phū hūn rī?* = a proverb based on a story. At the Rabūpura fair in the Bulandshahr district a girl addressed a hawker as her father's sister's husband (*phūphū*) and took some goods on credit. At next market day he searched for her in vain and then went round other markets asking whose uncle he was at Rabūpura fair! The phrase then refers to a fool who has been cheated. *Uṭhī pēnṭh āṭhvīn dīn* = coming late for the fair the day after it broke up: *pēnṭh na lāgan pāi uṭhigirā ān pahūnchā* = the fair has not had time to collect when the pick-pocket is on the ground: *Gaṅgā kī burkī aur Shāh-zād pur kī pēnṭh* = going to Shahzād pur fair (in the Allābād district) and having a dip in the Ganges as well: killing two birds with one stone!

Pēnṭhī—a ring, especially one made of *dāb* or *kusha* grass used when presents are being made to Brahmans in the name of deceased relations and at other festivals or ceremonies.

Pēorā—one of the local gods (*dihvār*).

Pēorī—[Skt. *pīta* = yellow] (*mumraj*, *pēorī rūmrāj*)—a kind of yellow earth.

Pér—[Skt. *viṣapa* = a young branch or *pattra*]
—(1) a tree (*darakhṭi*).

Gharī bhar barē, dō gharī chuchiyā,
Jhak mārē to pér tēn jā.

[When it has been raining for half and dropping for a full hour, what an ass you are to go under a tree for shelter.]

(2) the land near the village site on the analogy of a tree, when *pālo* = the branches represents the outlying fields. In parts of Azamgarh *pālo* is applied to the rice lands and the rest of the village area is *pér* (*gauhāt*).

Pérā—[*pér*]—the pole forming the back of a cart. West districts (*gār*).

Pérā—[Skt. *piṇḍa* = a lump]—(1) (*pérī*) lumps of dough for making bread (*loṭ*); (2) a sweetmeat made of milk boiled down to about one-fifth of its bulk (*mārd*, *khoḍ*) and fine sugar (*chāsi*) in equal proportions, made into flat round cakes. "*Pérā* = a preparation of cream, sugar, and some spices. No flour is used in it. It is used at feasts given to Brahmans. If flour were used and the sweetmeat made by any one but a Brahman, and that of the highest caste, a Brahman would not eat it: this is the reason that other sorts of sweetmeats in which flour is used are not eaten by Brahmans. Flour in the preparation of sweetmeats is polluted by the touch of a man of inferior caste, but cream and sugar in sweetmeats are not so." (*Ishridās, Manners and Customs of Hindus*, 83.)

Péraunī—[*pēlnā*]—wages in the form of oil-cake (*khalī*) or cash taken by the oilman (*Tēlī*) for the trouble of extracting the oil.

Pérī—[*pér*]—(1) a second crop of sugarcane, betel, tobacco, etc., taken from the same plants; (2) a cess levied by landlords on valuable trees, such as palms, mangoes, *maḥud*, etc. Azamgarh; (3) lands sown after sugarcane. Azamgarh.

Pérī—see *pérā*.

Périyā—[*pēlnā*]—the man who feeds the sugarcane mill. Upper Duāb (*muṭṭhiyā*).

Pernā—see *pēlnā*.

Pervā—[*pēlnā*]—the man who works the sugarcane mill. East districts (*muṭṭhiyā*).

Peshgi—[*pēsh* = before] (*agaur*, *agaurī*, *agī*, *ajaurī*, *angaurī*, *bhāṭī*, *dādī*, *haraurī*, *uḥaurī*)—advances for various purposes to cultivators, labourers, etc.

Peshvāz—[*pēsh* = in front; *vāz*, *bās* = open] (*tilak*)—a full-dress gown not unlike the male *jāma*, but only reaching to below the knees, worn by dancing girls and by the Muhammadan bride when she goes to her husband's house.

Pitārā—

Pitārī—see *pitārā*, *pitārī*.

Pēt bhāgi—[*pēt* = belly; Skt. *bhāga* =

pēt *chalnā*—[*pēt* = splitting, tearing; Hind. *chalnā* = to go] (*bādī*, *chhērā*, *poknā*, *ponkna*)—diarrhoea in cattle. It is sometimes used as a synonym for rinderpest (*chēchak*). The last edition of the Cattle Disease Manual gives *pēt bagīyo* and its synonyms *samlāhi* and *par-chimā*. The disease is defined as "dysenteric diarrhoea accompanied with swelling and ulceration of the lips."

Pēthā—[Skt. *pēthā*]—(1) (*kumhrā*, *konḥā*, *bhūnjā*, *chal kumhrā*) the white gourd melon (*Boninaca corifera*); (2) (*pēthe ki miṭhāi*) candied melon: the best is made at Agra or Sahāraupur. The astrology books recommend people not to eat it on the *parid* or first day of the lunar fortnight.

Pēṭ—[*pēt* = the belly]—(1) a waist band, sometimes used as a purse; (2) the rope which goes round the body of the leader in a team of oxen.

Pēt pochhnā—[*pēt* = belly; *ponchhnā* = to wipe]—a woman's last born child. East districts.

Pāusi—[Skt. *piyūṣha*; rt. *pīna* = fat] (*gilaurā*, *puṣṭi*)—the bhestings, *baistya* or milk given by a cow for about four days after calving. West districts.

Pāvand—[*chaktī*, *joṛ*, *paivand*, *thēglī*]—a patch on clothes.

Pāvnī—[Skt. *punjika*]—balls of carded cotton (*dhuniyā*).

Pāvri—see *pāvri*.

Phadiyālo—[Skt. *spand* = to shake]—the winnowing sheet. Kumaun (*jhūli*).

Phadkā—[Skt. *spand* = to shake, quiver]—one of the boiling pans in a sugar factory. Rohilkhand (*kolhvār*).

Phāg—[Skt. *phalgu* = reddish: the red-Phaguā—[*phaguā* = powder thrown at the Holi]—the Holi festival—see *Holi*.

Jiyā so khēlē Phāg;

Mūd so lēkhē lāy.

[The living man amuses himself at the Holi, but it is all up with the dead man!]

Phaikā—[*phēnkā* = to kick out] (*phainkaṭ*)—a vicious, kicking ox. East districts (*markahā*).

Phail—[*phailānā* = to stretch out] (*chikkaṭ*)—thinly scattered—of trees in a jungle. Gorakhpur.

Phainā—a kind of bread prepared with butter (*ghā*), which can be eaten by Hindūs on a journey with their clothes on even if cooked by a Baniya—cf. *mārē*, *paramthā*.

Phal—[Skt. *phala*]—fruit.

Phal—[Skt. *phal* = to cleave]—the blade of a knife (*chhurī*).

Phāl—[Skt. *phul* = to cleave]—(1) a piece of iron for stirring up the sugarcane as it is being crushed in the mill. West districts (*kolhū*); (2) the share of a plough. West districts (*phal*); (3) a piece of betel-nut.

Phalā—[Skt. *phal* = to cleave]—a bar of prepared native iron. Kumaun (*pain*).

Phalahārī—[Skt. *phalu-kāra*]—delicacies prepared with milk, such as *pērā*, *barphī*, *khārī dūdā*, *miṣri kā laḍḍā* or from the *siṅghārā* nut or flour (*bhojan*).

Phalaṅg—[Skt. *phari*, *lāṅga* = lame acc. to *Phalaṅg*—[*Platts*]—(1) a long stride; (2) the tag end of the waist cloth tucked in behind (*dhottī*).

Phaldān—[Skt. *phaladāna* = giving fruit]—(1) (*chhēnkā*) when a man wishing to marry his daughter sends his barber to look for a suitable boy, and he selects one and returns with a favourable report about him and his family, he is sent back with the *phaldān*, which usually

consists of a rupee and $\frac{1}{4}$ sēr of *ladḍā* sweet-meats, which are given to the boy's relations as a sort of ratification of the marriage engagement; (2) among the Thākūr caste, the regular betrothal ceremony (*sagāl*).

Phalēhrā—[*phal* = to cleave]—gram; Sunār's slang (*chanā*).

Phālgun—[Skt. *Phālguna* = red, reddish; *phalgu* = the red powder thrown at the Holi ceremony which occurs in this month]—the 11th luni-solar Hindā month (February-March).

Phāgun badi sudoj dīn bādāl hoḍ na bēj, Barsai Sāvan Bhādvān; sādho khālo tēj.

[If on the 2nd of the dark half of Phāgun there be neither clouds nor lightning, there will be rain in Sāvan and Bhādh: so piously enjoy the holiday on the 3rd day of the month.]

Māṅgalvārī māvaṣī Phāgun Chait jōḥ, Pashu bēcho, kan saṅgraho: avasi dukālu hoḍ.

[If the first day of the lunar fortnight in the months of Phāgun or Chait fall on Tuesday, sell your cattle; collect your small grain: there will certainly be famine.]

Phāgun shudjō sapṭamī, āṭhai, nauvī, garbh.

Dekhī amāvas Bhādet paigē mēkh sulabh.

[If there be clouds on the 7th, 8th or 9th of the light half of Phāgun, you will get satisfactory rains on the last day of the dark fortnight of Bhādh.]

Pānch Māṅgal hoḥ Phāguno, Paukh pānch Shani hoḍ.

Kāl parai tab Bhaḍḍālī, bēj bovo mat koī.

[If there be five Tuesdays in Phāgun or five Saturdays in Pūs says Bhaḍḍālī—"there will be famine. Let no one sow his seed grain."]

Phālgunī—[*Phālgun*]—(1) the indigo sowings in February (nil); (2) the full moon in Phāgun on which the Holi festival takes place.

Phāl—[*phal* = fruit]—the pod forming in leguminous crops, such as peas, *arkār*, *urad*, etc.

Phālī—[*phāl*]—(1) the share of a plough. West districts (hal); (2) a large hoe or spade. Rohilkhand.

Phālī guār—[*guār*]—the fodder plant *Cyamopsis psoraloides*—see *guār*, *gavār*.

Phālā—[*phala*] (*phany*)—iron ore partially smelted. Kumaon.

Phalkar—[Skt. *phala* = fruit; *kara* = tax]—the produce from fruit-trees reckoned as part of the assessable income of a village—cf. *bankar*, *jalkar*.

Phalnā—[Skt. *phala* = fruit]—(1) to give fruit.

Sāvan phālē, Chait phāl,

Is kī jāminī kaun karē?

Kī jhūṭhī sākḥ babūl bhavē.

[Who will go bail for the untrustworthy ascetic that flowers in Sāvan and fruits in Chait? i.e., ten months after.]

(2) of a cow—to be covered by a bull (*bardānā*, *dhanānā*).

Phalorā—[*phāl*]—cakes made of the flour of *Phalorī*—} gram, *mūng* or *urad* pulse. They

are fried in butter (*ghī*) or oil, while the *adaurā* or *maṅgorā* (qv.) are sun-dried.

Phālpārī—[*phāl*]—the circular piece of iron fixed in the share of a plough to prevent it from going too deep (hal).

Phālṛā—[*phāl*]—the blade of a knife (*chhurī*).

Phalsā—[*phāl*]—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor. Upper Duāb.

Phaltā—[Skt. *phala-stha*]—any shoot; a **Phaltjhā**—} piece of split bamboo used as a stick (*phatjhā*).

Phānchā—bugs for pack animals. Kumaon (*khurjī*).

Phānd—[Skt. *pāṇḍa*]—(1) a noose; (2) **Phānd**—} (*gaḍhulo*) a large bundle of sugar-cane (*lkh*).
Phāndā—}

Phāndanā—[*phānd*]—the knot round the **Phāndnā**—} neck of a water vessel (*ubkā*).

Phannā—[P Skt. *phana* = a cobra's hood]—(1) the loose end of the loin cloth hanging down in front; (2) the wedge which holds the share and sole of the plough in the body. East districts (hal).

Phannī—[*phannā*]—the spikes used to fasten the quadrants of a wheel together (*bahī*).

Phānpḥī—tobacco: Sunār's slang (*tambakū*).

Phānr—[? *phānd*]—the knots in the loin cloth for holding money and valuables. East districts (ānt).

Phānrbandhā—[*phānr*, *bāndhā* = to bind]—a piece of cloth tied round the waist like a belt. East districts (*kamarband*).

Phāns—[Skt. *pāṇḍ*]—(1) the knot round the **Phānsā**—} neck of a water vessel (*ubkā*); (2) **Phānsī**—} a wedge; (3) a small fibre of wood;

(4) a net for grass or chaff. West districts (*pānsī*).

Phāo—[acc. to Platts Skt. *ephāti* = swelling]—a handful or something additional given to a purchaser (*ghēlaun*).



Phāorā—[acc. to Wilson from Arabic *fatah* = opened! more probably Skt. *parusha* = an axe] (*phaorā*)—a large-sized hoe or spade: the *kuddrī* (qv.) has a narrow blade. *Rā-rā kē hātḥ phāorā pankuḥ mā' alūm dēdḥ hai* = the child thinks the spade in his father's hand as light as a feather. *Phāorā kē nām gū*

gafā = calling a spade " mud cleaner " ! (a skit at language pedants). *Phāḍḍā na kuddā*, *baḍā khēt hamārā* = mine is a grand field, though I have no hoe or spade.

Phāori—[*phāḍḍā*]—(1) a small hoe or spade; (2) a sort of rake for removing grass or manure (*kāthphānvī*).

Phar—[*phāl*]—the shafts or thin poles which run along the bottom of a cart (*gārī*).

Phār— } [*phāl*]—(1) see phar; (2) the share of a plough (hal).

Phār—see *phānr*.

Phāran—[*phārnā* = to tear]—the sediment deposited in making clarified butter. East districts.

Phard—[Arabic *farā*]—single; not put to the male, barren—of cattle. West districts (*bah-lā*).

Pharhuvā—see *phāḍḍā*.

Pharhuvī—see *phāori*.

Pharī— } [*phār*]—(1) the share of a plough (hal); (2) the shafts or transverse bars in front of the driver's seat in a cart (*gārī*).

Phariyā—[*phar* = a mart]—a retail corn-seller. **Phariyā**—the vat in a sugar refinery.

Phariyā—[*phālā*]—the spokes in the wheel of the Persian wheel which support the water vessels. Upper Duāb (*arhat*).

Phariyā—[*pharyā*]—a girl's petticoat (*lahāḡā*).

Pharkā—[Skt. *phalaka* = a board, plank] (*pharkā*)—(1) one side of a double thatch. East districts: cf. *dopallā*; (2) a hurdle used instead of a door. West districts (*chān-char*).

Pharkan—[*pharkanā* = to tremble; Skt. *aphar*]—(1) swift or nimble—of oxen. East districts; (2) excitable, given to abying—of oxen. East districts (*bharkan*).

Pharkāpēlan—[*pharkan*, *pēlnā*]—an ox one of whose horns is erect, and the other hangs down (*kānchā*).

Pharkī—see *pharkā*.

Pharkīl—

Pharkīlā— } [*phār*, *kāl* = a nail]—(1) the peg of the linch pin in a cart (*gārī*).

Pharkīllā—

Pharkīllī—

Phārkuṣāl—[*phāl*, *kūṣnā* = to beat]—fees to a blacksmith for welding ploughshares (*kharhak*).

Phāro—[*phāl*]—the share of a plough. Central Duāb (*hal*).

Pharothī— } [*phārnā* = to return]—black mul paid for the return of stolen property, principally cattle. Bundelkhand (*pan-hāt*).

Phārpiṭāl— } [*phāl*, *pīṭnā* = to beat]—fees for welding ploughshares paid to the blacksmith (*kharhak*).

Phārrā—bricks sized 9" × 4½" × 2. Central Duāb (*lāt*).

Phārṣā— } [*Skt. sphar* = to burst]—stalks of maize. Upper Duāb (*makkā*).

Pharūā— } [*Skt. phala*] (*pharvā*)—a mendicant's wooden bowl (*kajkol*).

Pharūā—

Pharūhā— } [*phāḍḍā*]—a spade, mattock.

Pharūhā—



Pharui.

Pharuihī— }
Pharūhī— }
Pharui— }

[*phāḍḍā*]—(1) a small spade, mattock (*phā-ori*); (2) an instrument for beating up the indigo water in the vats (*nāl kī kōthī*); (3) an instrument for making irrigation beds (*kīyārī*) in a field. It consists of a semi-circular wooden blade fastened into a long handle; the blade is stuck into the ground and

dragged towards the workman, piling up a small mound round the bed. Towards Allahābād it is used almost altogether by the Kāchhī caste, while others use the *karā* (qv.)—see *jandrā*.

Pharūsā—see *phāḍḍā*, *pharūā*.

Pharui—see *phāori*, *pharui*.

Pharvā—see *pharūā*.

Pharvār—[*phāl* = a ploughshare]—fees to a blacksmith for welding ploughshares (*kharhak*).

Pharvār—a threshing-floor. East districts (*khalihān*).

Pharyā—(*phariyā*)—a bordered sheet, generally of a blue colour, worn round the hips by girls, and to the East usually by those of the Murāo or Kāchhī tribes (*lahāḡā*, *sārī*).

Pharyā na sārī.

Barī vohā tumhārī.

[What a swell you are without petticoat or sheet!]

Pharyā—[*phar* = a mart, a place of public resort]—a retailer of grain within the limits of a market (*gaṇj*).

Phasan— } [*phaṣnā* (Skt. *pāsha* = a noose)]

Phasūā— } = to stick—soft muddy ground in which a person sticks—cf. *bhās*.

Phaṭ—[*phaṭnā* = to crack]—a piece of matting put in the bottom of a cart. Bundelkhand (*gārī*).

Phāṭ—see *phāṭbandī*.

Phāṭ dūdh—[*phaṭ*]—curdled milk. West districts (*sajjām dahī*).

Phāṭak—[? Skt. *kāpṭak*]—(1) a gate: *phāṭak ṭāṭā*, *gūṭh ṭāṭā* = when the gate is broken the fort is plundered; (2) a cattle pound (*mavēshi khāna*).

Phatakna—[Skt. *sphaṭ* = to break]—to winnow grain by throwing it about: opposed to *kīrānā* (qv.). Duāb (*usānā*).

Phatbandī—[*phaṭnd* = to break, Skt. *spṣaṭ*] (*phaṭbandī*)—an arrangement in imperfect *paṭṭāḍṛī* (qv.) villages where certain lands are divided off among certain sharers.

Phaṭērā—[*phaṭnd* = to crack]—stalks of maize. Upper Duāb (makka).

Phaṭīngā—[Skt. *pataṅga*]—a flying bug or

Phaṭīngī—grasshopper which devours

Phaṭīngiyā—young crops.

Phaṭkā—[*phaṭnd* = to crack]—(1) an instrument for tensing cotton (*dhuniyā*); (2) a scarecrow fixed in a tree and rattled by pulling a string. East districts (*dhokkhā*); (3) a poor sandy soil found in the low lands in the Central Duāb. In Farrukhābād it consists of from one to three feet of goodish loam or mould overlying pure sand. It is sometimes covered with a saline efflorescence (*ḥāḍḍī*).

Phaṭkānā—see *phaṭaknā*.

Phaṭkārab—see *phaṭaknā*.

Phaṭkī—[*phaṭkā*]—a scarecrow fixed on a

Phaṭkiyā—tree and rattled by pulling a string. East districts (*dhokkhā*).

Phaṭkorab—see *phaṭaknā*.

Phaṭkornā—see *phaṭaknā*.

Phaṭṭā—see *phaṭ*.

Phaṭṭā laṭṭā—*lit.* to turn over the mat: to become bankrupt; so called because failure is announced by turning over the shop mat (*divālā nikālnā*).

Phaṭṭhā—[*phaṭṭā*]—a piece of split bamboo used as a stick.

Phaurā—see *phāorā*, *phāorī*.

Phaurī—

Phēd—the roots of the edible arum. East

Phēdā—districts (*ghuiyān*).

Phēdī—

Phēn—[Skt. *phēna*] (*jāg*)—froth: scum on a boiling liquid.

Phēnī—[*phēn*]—threads of sweet paste like vermicelli twisted into various shapes and eaten with milk and sugar.

Phēnṭā—[Skt. *phēnṭ* = surrounding]—a loose cloth worn over the head as a turban. Upper Duāb (*pagrī*).

Phēnṭī—[*phēnṭā*]—a skein of thread (*āṭī*).

Jaisā rūṭi vaiṣī phēnṭī;
Jaisī mā vaiṣī bēṭī.

[As is the thread so is the skein, as is the mother so is her daughter.]

Phēphrī—[*phēphrā*, Skt. *phūpphūsa* = the lungs]—the disease pleuro-pneumonia in cattle.

Phēraunṭī—[*phērnā* = to return]—the yearly

Phēraunṭī—repairs to a tiled roof. East districts. See *chhānā*.

Phērē—[*phēr* = turning]—the circumambulation of the bride and bridegroom round the sacred fire—see *sāṭphērē*.

Phērī—[*phēr* = turning]—an instrument for twisting rope (*aiṭṭhā*).

Phērī phērī—[*phērī*]—the alternate turns of the workmen at the sugarcane mill, well, etc.

Phērpaṭā—[*phēr*, *paṭnd*]—the second visit of the bride to her husband's house—see *gauḥā*.

Phēruā—[*phēr* = turning]—a finger or ear-

Phērvā—ring made of coiled gold or silver wire.

Phikār—a small kind of millet grown in Rohilkhand, which seems to be the same as the *Panicum miliaceum*—see *chēnā*, *chīnā*.

Phīnch—[*phīnchān* = to squeeze]—a wedge, such as that which fastens the side pieces of a bed into the legs (*chārpāl*).

Phīnchāt—[*phīnchnd*]—wages for washing

Phīnchāt—clothes.

Phīnchnd—to wash clothes by beating them on a plank or stone. West districts (*pachhārnā*).

Phīrak—[*phīrnā* = to revolve]—a light village east. Rohilkhand (*gārī*).

Phīrī—[*phīrnā*]—fees to a village carpenter. Rohilkhand (*nibāunī*).

Phīrīhīrī—[*phīrnā*]—a little fast ambling pony. East districts (*ghorā*).

Phīrkī—[*phīrnā*]—anything that turns on an axle or spindle: a whirling toy for children: an instrument with a wheel for embossing the binding of books (*jildsāz*).

Phīrnā—to turn, revolve, move: to visit the relatives of a deceased person for the purpose of condolence.

Phīrnl—[*phīrnā*]—grain given to servants and other dependants at sowing time. Central Duāb (*aijāl*).

Phīrnl—[cor. of *fīrānī*]—fine flour (*aijī*), sugar, milk, butter (*ghī*), cardamoms, cloves, aniseed, boiled in syrup made of milk and sugar, spices and kernels: a Muhammadan dish.

Phīrnl—[*phīrnā*]—a dishonoured bill of exchange (*hundī*).

Pholā—the butt end of a stick. West districts (*hūṭā*).

Phonkā—the young shoots of peas and similar plants nipped off to make the plant spread and used as pottage. East districts (*maṭār*).

Phrūhā—see *phāorā*, *phāorī*.

Phrūhī—

Phuār—a drizzling rain. *Parosī kē ghar*

Phuhār—*mēnḥ barsēgā*, to *phuhār ā rahēgā*

Phuhār—if it rains in the next house it is sure to drizzle at least in yours.

Phūl—[Skt. *phull* = to expand]—(1) a flower; (2) ornamental marks on the binding of books, etc. (*jildsāz*); (3) bell metal: an alloy of four parts copper to one of zinc. For other similar alloys—see *bharat*, *kāṇsā*, *kāṇsī*, *kaskut*; (4) first class sugar, liquor, flour, etc.; (5) the bones of a corpse after cremation reserved for removal to some sacred river or shrine. The bones should be collected from the pyre when it becomes cold by the four men who carried the bier who use the thumb and little finger in doing this. The phrase is *phūl chugnā*. They should then be washed in the five products of the cow (*pāncha gavya*) and clarified butter, placed in a cloth and buried for a year before being taken to the sacred stream. "Ghosts cannot set foot on the ground, and you will sometimes see two bricks or pegs stuck up in front of the shrine for the spirit to rest on. Hence whence going on a pilgrimage or with ashes to the Ganges, you must sleep on the ground all the way there to avoid them; while the ashes must not rest on the ground, but must be hung up in a tree, so that their late

owner may be able to visit them" (Ibbetson, Panjāb Ethnography, 117); (6) among Muhammadans offerings of fruit, etc., made at the grave of a deceased friend or relation on the 3rd day after death, known also as *tijā, zīrat*—see (uṣṭānī). The ritual is given in detail in Herklot's *Qānūn-i-Islām*, p. 285; (7) in the Hills, another name for the constellation Makar or Capricornus: so called because children on that day place flowers on the threshold of friends and relatives who in return give presents of rice or grain (Makar ki Saṅkrānti); (8) a silver ornament worn on the toes by women.

Phūlā—[*phūlā* = to swell]—(1) one of the vessels in a sugar-boiling house (kolhvār); (2) grain which swells in parching like maize, *judā*, etc. (chabēnā).

Phūlaurā— } [*phūlā* = swell]—large balls of
Phūlaurī— } *uṣad* flour fried in clarified
Phūlauriyā— } butter and oil and then soaked
with spices in tyre when they become very
spongy. *Yeh muñh aur phulauriyāñ* = such
a mouth and eating spongy cakes!

Phulāvā—[*phūl*] (chabukī, jhakhurā)—a string
used by women for tying up their hair: a hair
net is *mūbāf*.

Phūldār—[*phūl*]—anything ornamented with
flowered figures such as a bed, cap, etc.

Phūldol—[*phūl* = flower; *dol* = moving]—a festi-
val held on 11th light half of Chait (*Chait
badī ēkādashē*). Rājās and land-owners who
have armed guards exercise them at target
practice. The mark is a flower. Whoever hits
it gets a prize: a festival held at Mathura in
honour of Krishna, when a swinging seat
adorned with flowers is made for him.

Phulēl—[*phūl*]—perfumed oil.

Phulēt—[*phūl*]—a flask or phial for per-
fumes.

Phūlgobht— } [*phūl* = flower; *kobī* = cauli-
Phūlgobī— } flower] (*phūlkobī*)—the cauli-
flower (*Brassica oleracea*).

Phūliyā—[*phūl*] (*phūllī*)—ornamental brass,
etc., worn in the form of flowers.

Phulkā—[*phūl*]—(1) a strong kind of native
liquor—see *ābkārī*; (2) a kind of light wheaten
flour cake.

Phūlkārī—[*phūl, kār* = work]—an embroid-
ered sheet: chiefly worn by the Jāt women of
the Western districts. It is the custom for each
woman to work one for herself before she is
married.

Phūlkobī—see *phūlgobht*.

Phūllī—see *phūliyā*.

Phūl rahnā—of cereals—to be in the stage at
which they flower.

Phūl sapāl—an ox with one horn turning to the
right and the other to the left (bail).

Phulā— } [*phūl*]—a silver ornament worn on
Phūlā— } the toes by women: so called from
its shape.

Phuluriyā—a cloth put under infants. West dis-
tricts (gañritarā).

Phūdnā—(1) a tassel; (2) the centre string of
a pair of scales (tarāzū); (3) (*turāḍ, turāḍ,
tarāḍ, turāḍ*) the thong of a whip lash.

Phūnk— } [*phūnkā* = to blow, Skt. *phut*,
Phūnkī— } *phūl*]—the pipe of a pair of bel-

lows (lohār). *Phūnk gālnā* = to blow over
a person and mutter an incantation to exer-
cise a spirit or remove the effects of the evil
eye.

Phūns—see *phūs*.

Phūpā— } [Skt. *pitṛi* = father]—the husband

Phūphā— } of one's father's sister—see pro-
verb under *pēnth*.

Phupērā bhāī— } [*phūpā*]—a cousin; the son

Phuphērā bhāī— } of one's father's sister.

Phūphī— } [*būdā*]—a father's sister.

Phūptī— } [*būdā*]—a father's sister.

Phuptī—the end of a woman's sheet gathered and
tucked in front (*sārī*).

Phuruā—[*phurūḍ*]—(1) a little wooden platter
(*arhiyā*); (2) a vessel for holding clarified but-
ter. Rohilkhand.

Phūs—[*phūns*]—dry straw. *Ag aur phūs mēñ
bair hūs* = straw and fire are deadly foes.

Phūṭ—[*phūṭnā* = to burst, Skt. *ephuf*]—a musk
melon (*Cucumis melo*).

Barhē mēñ hoē sab koī khūḍ,

Ghar mēñ hoē ghar bah jād,

var. lect.

Khēt mēñ upjē sab koī khūḍ,

Ghar mēñ hoē to ghar bah jād.

[If it is in the fields every one eats it. If it is in
the house the house will be swept away (a pun
on *phūṭ* = (1) a melon; (2) quarrels).]

Phūṭā—[*phūṭ*]—broken ears, etc., gleaned in a
field. East districts (Sillā).

Phūṭā binab— } to glean. East districts.

Phūṭā binnā— } to glean. East districts.

Phūṭāo—[*phūṭ*]—the first sprout from a seed
(*ānkur*).

Phūṭhērā—[*phūṭ*]—parched gram or peas. East
districts (chabēnā).

Phūtkar— } [*phūṭ*]—(1) small change; (2)

Phūtkariyā— } retail sales as opposed to *ēk
muñh, thokfaroshī* = wholesale.

Pl—[Skt. *priyū* = a lover]—a husband (*khā-
vind*).

Planī—[*pīnā* = to drink, smoke] (*pīnī*)—smok-
ing tobacco, as opposed to *khainī, surtī* =
chewing tobacco (*tambākū*).

Plarā—[*pīlā*, Skt. *pīlā*]—yellowish coloured—of
cattle (*pīlā*).

Plarī—[*piarā*]—(1) (*choli, pataulī*)—the bride's
yellow wedding dress; (2) *piarī maffī*—a red
or yellowish ochreous clay. East districts
(gērū).

Pich—[Skt. *pichcha* = scum of boiled rice]—
rice water: a term used by Muhammadans
equivalent to the Hindu *mūñh, māñr*; *pich pē
hazār na'amat kahāī* = a thousand blessings
for a cup of rice water! thankful for small
mercies.

Pichariyā—a sugarcane mill in which the cavity
for the cane is small. Rohilkhand (kolhū).

Pichhaurīyā—[*pichhē* = behind]—the point-
ed ends of the lower shafts of the pony cart
(*ekkā*).

Pichhār— } [*pichhē*]—(1) the space behind a
Pichhārī— } house (*pichhvarā*); (2) the heel
ropes of a horse.

Pichhaurā— } [*pichhē* = behind]—a woman's

Pichhaurī— } or man's sheet: so called be-

Pichhauriyā— } cause worn over the back.

Halkî pichhaurî अरु अरु जल = a light sheet goes flying about in the wind (dopattâ sârî.).

Pichhvâr— } [*pichhê* = behind, Skt. *vâta* = enclosure] (*kuriyâ, pichhâr, pichhvârî*)—the space behind a house as opposed to *agedr, agadrâ* (qqv.).

Pighlânâ— } to melt jewellery: for the special gaging—see *galnâ*.

Pih—[*pî*]=a husband (*khâvînd*).

Pihân— } [Skt. *pidhâna*]=the cover of any thing, such as a granary, etc.

Pihâr—[Skt. *pitra graha*]=the house of the wife's father and her relations who live there, as the wife calls it (*maikâ*).

Pihkar—a wooden poker. East districts (kot-vâl).

Pik—(1) the juice of betel, etc., spat out; (2) dye when first strained—see *raṅgrêz*.

Pikdân— } [*pîk*]=a spittoon.

Pikdâni— }

Pikhâ— } the rotting of the shoots of early sown sugarcane. East districts.

Pilâ—[Skt. *pîta*] (*piarâ*)=yellow coloured—of cattle, etc.

Pill chithi—see *chithipill*.

Pill dhoti—a yellow loin cloth: specially worn when a solemn oath is being taken.

Pill patault—the bride's yellow wedding dress (*piari*).

Pill phatê—the first breaking of yellow in the sky, very early in the morning. Central Duâb (fajar).

Piliyâ— } [*pîlâ*]=a yellowish loam in which the sand is somewhat in excess of the clay. Central Duâb.

Piliyâ rêtar—a light sandy loam, Mathura.

Pilû—a large fishing net. Baudelkhand (*mahâ-jâl*).

Pinâ—see *pinnâ*.

Pinâto—[Skt. *pinḍa* = a lump; *dlu* = a tuber]—the root of the edible arum. Kumaun (*ghul-yân*).

Pinas—[? Eng. *pinnace*, from its shape]=an ornamented palanquin used by people of rank (*pâtkî*).

Pind—[Skt. *pinḍa* = a lump]—(1) the rim of mud round the edge of the cavity in the sugarcane mill which prevents the pieces of cane from falling out (*kothû*); (2) the drum of the spinning wheel. Rohilkhand (*char-khâ*).

Pind— } [Skt. *pinḍa* = a lump]—(1) the offerings made to the souls of deceased relations made at the ceremony of the *pitra pûsh* (qv.). "The man who sets fire to the funeral pyre makes a *pind* or ball every day till the 10th: on that day he takes them all and goes to a river, a temple, or a grove and there cooks rice and milk, makes balls of the dish and puts them on the ground. On these balls they put some *ghumrâ* (*Phlomis indica*), the sweet smelling root of the *khas* grass, and sweetmeats, and pour on them a libation of milk and water, burn incense of butter (*ghi*), and light a lamp before them After the ceremonies, on the 11th day rice and milk are again cooked in two

different places: of one of these preparations one ball is made for the deceased, and of the other three: of these three one is meant for the grandfather of the man who set fire to the funeral pile, another for his great-grandfather and the third for his great-great-grandfather. These balls are then bathed with water and *chandân* (sandal); rice, *tulsi* flowers, food, clothes, and money are offered to them. By this ceremony the departed spirit is admitted into the society of its ancestors. Then the man who set fire to the funeral pile gives a present to the Mahâ Brahman, who blesses him. After this the *pindit* burns incense in the house of the deceased: now the man who set fire to the pyre puts on his full dress and salutes his relatives and friends. From this day they eat food cooked in iron utensils..... In the time of the *pitra pûsh* they offer water to their ancestors for 15 days and on the date of the father's death perform some ceremonies called *shrâddh* and invite Brahmans to a dinner. Those who are possessed of means also go to Gaya and there offer balls for their ancestors and give a good deal to Brahmans." (Isbridâs, Manners and Customs, 197 ff.) The presentation is *pinḍa dânam* and the person entitled or bound to present them *pinḍâdhi-kârî*.

Gayâ pinḍ jo dâya, pitra dâyan ko târê,

Kuraj lî kô dâya, latê paricâr sam-bhârê:

Hari bhûmî gahi lîya; shatru sir khañj bajavê,

Paropkâr hi karêh, purush mên shobhâ pâvê.

Sô vanêsh sardâr, talê bairî dal malî:

Ind kam na karê, tahi soñ kangê bhâlî.

[He who wins heaven for his forefathers by offering up oblations at Gaya, who pays off his own debts and supports his needy family, who recovers his own lost lands and overcomes his enemy, who does good to others and wins honour among men,—such a one is the chief of his race, to subdue his foes; but if he cannot do so much, it were better he were born a girl.]

(2) the fixing and consecration of the site of a house by Brahmans. East districts; (3) balls of manufactured tobacco (*tambâkûgar*); (4) (*bharotê, bindâ*) a bundle of fodder.

Pinḍiyâ—sugar thread.

Pinḍiyâ—[*pinḍ*]=a small ball of coarse sugar. East districts.

Pindor—[*pinḍ*]=a whitish kind of clay used in whitewashing.

Pini— } [*pinḍ*] (*pinḍ*)=oil cake made of poppy seed or sesamum.

Pini—[*pinḍ* = to drink, smoke]=smoking tobacco as contrasted with *surtî* or *khaini*, chewing tobacco (*tambâkû*).

Pinnâ—to card cotton.

Pinnan—[*pinḍ*]=a cotton carder's bow. Upper Duâb (*dhuniyâ*).

Piâr— } [Skt. *pitâ*]= (1) a seat, a wooden stool; (2) the mud-rim round the cavity in the sugarcane mill which prevents the pieces of cane from

falling out (kolhū); (3) the rammer used by the potter for consolidating his clay (kumhār).

Pindiyā—see pindiyā.

Piñh—see pēñh.

Pipā—[Port. *pipa*]—a cask.

Pirahā—[*pīr*]—the man who feeds the sugar.

Pirahā—[*pīr*]—came mill. Rohilkhand (muṭṭhiyā).

Pirāl—a grain measure in Garhwāl = the *don*—see muṭṭhi.

Piran—[*pair* = foot]—a hobble for an animal.

Sab e bhālī gadhiyā,

Tāku piran lagē na paṭhiyā.

[Beat off of all is the she-ass, who has no tether nor halter.]

Piran kaliyar—[Pers. *pīr* = saint]—one of the local gods: he has a shrine near Kurki in the Sahāranpur district (dihvār).

Pirhā—[*pīr*]—(1) the dough board; the stone with which the bangle-maker shapes his bangles (chūfirhār); (3) a seat, a wooden stool. The sizes as they decrease are *pīrhā*, *pīrhī*, *pīrhīyā*. In the Central Duāb it means something like a small bed (*chārpāsī*) such as dogs sleep on.

Pirhai—[*pīrhā*]—the lower supports of the spinning wheel (charkhā).

Pirhi—[*pīrhā*]—(1) a small stool—see

Pirhiyā—[*pīrhā*]; (2) the platform for the lingam in a Hindu temple; (3) the sloping platform for the oxen at a well. North Oudh (naichl), but cf. pairhā.

Pirich—[Port. *pires*]—a saucer.

Piriyā—the pipe through which the water is discharged in the Persian wheel. Bundelkhand (arhaṭ).

Piriyā—[*pīlā* = yellow]—a variety of the large millet in which the head bends down and ripens late (juār).

Pirojan—[*piroṇ* = to pierce]—the ceremony of boring a child's ears. West districts (kan-chhidan).

Pironā—[*pīlā* = yellow]—a hard reddish loamy soil. Mathura.

Pisāl—[*piśā*]—wages for grinding grain.

Pisān—[*piśā*]—flour (āṭā).

Jah bāyū chālē isān,

To kuṭā na khāē piśān.

[The dog won't eat flour when the north-east wind blows.]

Pisanhārā—[*piśā*, *kāra*]—a man or woman Pisanhār—[*piśā*]—who lives by grinding grain.

Pishāch—[Skt. *pishācha*; rt. *pisha* = flesh]

Pishāchā—[*piśā*]—a kind of male and female Pishāchī—[*piśā*]—ghost which haunts burial grounds and cremation places (bhūt).

Pisiyā—[*piśā*]—(1) flour (āṭā); (2) (*piśī* *gūhān*) a variety of small soft red wheat.

Pisnā—[Skt. *pishana* = grinding]—to grind flour.

Badli mēn din na diś

Phūhar bāṭhē piś.

[The slut on a cloudy day does not know when it is dawn and goes on grinding.]

Pis māl, pakā māl āē laṭhī kahā gayī = I killed myself grinding and cooking, and called a lout in the end.

Pisnā—[*piśā*]—a share of the grain given as wages for grinding grain.

Pissi—see pisiyā.

Pistān dhulāl—[*piśān* = breasts; *dhulā* = to wash]—presents given to the women who wash a new-born child (dādh dhulāl).

Pitā—[Skt. *pitā*, *pitrī*]—a father (bāp).

Pital—[Skt. *pittala* = the colour of bile (*pitta*)]—brass: *pital chādar* = sheet brass.

Pitam—[Skt. *priyatama* = most beloved]—a husband (khāvind).

Pitāambar—[Skt. *pīta* = yellow; *ambara* =

Pitambar—[*clothes*]—a yellow silk loin cloth worn by men and women. They are now made also of other colours.

Pitārā—[Skt. *pīṭaka* = a basket] (*pēṭārā*)—a

Pitārā—[*box* made of wicker work or tin in a wooden casing used as a portmanteau for carrying clothes and other small articles. Grierson quotes a Bhojpuri proverb, *thākal bard kē pēṭār bhārī* = for a tired ox even a small portmanteau is too heavy = the last straw will break the horse's back.

Pitārī—[*pīṭārā*]—a small portmanteau for Pitariyā—[*clothes*, etc.

Pitāro—see pitārā.

Pithi—see piṭṭhi.

Pithi—}

Pithiya—the marking of the forehead of the bridegroom before the marriage ceremony—see ṭikā.

Pitil—[*pital* = brass]—a pice—Sunār's slang (pāisā).

Pitiyā—[Skt. *pitriyaya*] (*chachā*, *kākā*)—a paternal uncle; a father's younger brother, opposed to *tāū* (qv.).

Pitiyān—[*pitiyā*]—an aunt on the father's side, a father's younger brother's wife = *chachī*, *kākī*: contrasted with *dād*, *phāphī* (qv.).

Piṭor—[*piṭṭhi*]—a mess made of pulse mixed with curds.

Pitr—[Skt. *pitr*]—the ghost or manes of a

Pitra—[*person's* relatives. "Tiny shrines to the *pitr* or sainted ancestors will be found all over the fields, while there will often be a larger one to the common ancestor of the clan. Villagers who have migrated will periodically make long pilgrimages to worship at the original shrine of the ancestor, or if the distance be too great will bring away a brick from the original shrine and use it as the foundation of a new local shrine, which will answer all purposes. In the west of the province the *sattī* takes their place in every respect, and is supposed to mark the spot where the widow was burnt with her husband's corpse. The 15th of the month is sacred to the *pitr*, and on that day the cattle do no work and Brahmins are fed." (Ibbetson, Panjāb Ethnography, 115.) Also see Wilson, Essays II. 81.

Pitrakriyā—(*kanāgat*, *nauhaṭ*, *shvādh*)—ceremonies in honour of the spirits of deceased relations performed in the month of Kuār (August-September)—see piṇḍ, *pitr*.

Pitra paksh—[the fortnight in the dark half of

Pitr paksh—[*Kuār* during which ceremonies are performed in honour of the sainted dead—see piṇḍ, *pitr*.

Pitra shrādh—ceremonies in honour of a deceased father—see *pitra kriyā*.

Pittāl—[*pital*]—a brass dish.

Piṭṭhi—[Skt. *piṣṭaka*; rt. *piṣh* = to grind]—pulse soaked, the husk removed by rubbing (*māṣṭhā*) it in the hand, washed, and crushed fine on a grindstone (*sil baṭṭī*).

Piṭṭā—[*piṇḍ* = to beat]—(1) another name for the fibre of a kind of hemp (*Hibiscus cannabinus*)—see *paṭsan*; (2) a small club used to break the clods in a corner of the field where the harrow cannot reach. Lower Duāb.

Piṭṭān—[*piṭṭā*]—of jewellery—beaten out of the metal: opposed to *dharaṇ* = moulded.

Piṇḍ—[Skt. *puṇjika*]—circular shaped rolls
Piṇḍ—} of carded cotton ready for spinning (pūn).

Piṇḍ—[*piṇḍ*]—a thin yellow plant of rice. Rohilkhand (*muār*).

Piṇḍ—[*piṇḍ* = father; *śāḍa*]—the husband's father's house.

Piyā—see *pl*.

Piyā—see *piyāz*.

Piyā—

Piyā—} a cup.

Piyā—

Piyā—[Skt. *paṇḍā*]—rice straw (*pūḍā*).

Piyā—[Skt. *piya-dā*]—one of the local gods or ghosts (*qihvār*).

Piyā—[*piyāz*]—an onion (*allium cepa*). The roots are *ganṭhī*: the green stalk *āl*.

Piṇḍ—[Skt. *puṇḍā*]—rice straw. East districts (*pūḍā*).

Podīnā—[*puḍīnā*, *puḍīnā*]—mint (*Mentha* *Podīnā*)—} *satīva*.

Pohā—[Skt. *pashu*]—horned cattle. Upper and
Pohā—} Central Duāb (*navāshī*).

Pohar—[*pohā*]—grazing ground for cattle. West districts (*charāgāh*).

Pohiyā—[*pohā*]—a cattle herdsman. Agra (*guāl*).

Pot—[Skt. *pota* = a young plant]—(1) sugarcane sprouting. East districts (*kallā*); (2) the pieces between the knots in sugarcane; (3) young wheat about six inches high. Rohilkhand and Bundelkhand. In the Central Duāb it usually means the young blades just as they sprout (*kulhā*).

Pot—[Pers. *pāya*]—the galloping pace in a
Potā—} horse. The canter is *halki potīd*.

Potīyā—[*pot*]—young plants of millets and cereals (*pot*).

Pokhar—[Skt. *puṣhkara* = a lotus; a tank
Pokharā—} in which the lotus grows]—a
Pokhari—} tank (*tāl*).

Pokhariyā—

Pokhariyā mēn pānū na boṛā:

Kaḥḥ lambā saurā morā.

[He never put his foot in the tank and says, "The big mud fish is mine!"]

Poknā—[*poṣkṇā* = to be purged]—diarrhoea
Poktā—} in cattle. Oudh (*pōt chālnā*).

Polā—[Skt. *pala* = extended]—(1) hollow—of trees, bamboos, etc.; (2) friable—of soil.

Polach—[*polā*]—(1) fallow that was broken
Polchā—} up in the preceding autumn harvest—
Polich—} cf. *jaunāl*. West districts; (2) land

in the third year after being broken up. North Oudh. See *bañjar*.

Poliya—[*polā*]—a hollow foot ornament worn by women.

Polnā—[*P polā*]—to be chopped up—of fodder, etc. Bundelkhand.

Poñchigar—[*pāñchh*, Skt. *puccha* = a tail] (*puñchgar*)—of cattle—having long tails; opposed to *bañrā* (qv.).

Poñchittā—[*pāñchh* = tail]—the tag end of the loin cloth tucked in behind (*dhott*).

Poñchhiyā—[*poñchh* = to clean out]—the stove hole of the furnace in the sugar factory. East districts (*kolhār*).

Poñḍā—see *pauṇḍā*.

Poñḍā—[Skt. *poragala* = a kind of reed (Platts)]—a hollow piece of bamboo: a round box made of tin, etc., used for holding maps, papers, etc.

Poñḍ—[Skt. *puṇjika*]—circular rolls of carded cotton ready for spinning (*pūn*).

Poknā—to get diarrhoea—of cattle. Oudh (*poknā*).

Poñḍā—see *pauṇḍā*.

Poñḍā—[*paul*, *paur*]—the vestibule of a house (*barothā*).

Por—[Skt. *parva*]—(1) the knots in sugar-

Porā—} cane or bamboos. *Bāns dūbēn*, *porēn* *thāh māngēn* = the water is deep enough to drown a bamboo and the knots ask, is it out of our depth? (2) the pipe in the drill plough. Bundelkhand (*hal*); (3) stalks of millets, etc., used as fodder. East districts (*ganṭhā*).

Porā—[*poarā*]—rice straw. East districts (*pūḍā*).

Porauṭ—[*porā* = *vāṭa*]—a stack or enclosure
Porauṭ—} of straw. East districts (*bañḍā*).

Porauṭ—

Por—[*por*]—small knots in bamboos and sugar-

Porsā—[*porā*]—the refuse straw of those
Porsā—} crops which are not trodden into chaff. East districts.

Poshā—[Pers. *poshān* = to cover]—clothes (*kaprā*).

Post—[Skt. *pusta* = covered]—(1) hide, crust
Postā—} shell; (2) the opium poppy: the opium crop (*afiyūn*).

Pot—[Skt. *protā* = stretched] (*mankā*)—a
Potā—} bead: a string of beads is *guchhā*, *guchhī*.

Pot—[*potnā* = to whitewash; Skt. *pā* = to
Potā—} clean]—(1) a brush used for whitewashing, etc.; (2) a kind of clay used for whitewashing.

Pot—[Pers. *fuṭūh*]—rent, cesses (*abvāb*,
Potā—} *lagān*).

Boyd na jotā,
Muṣṭ kā potā.

[Never ploughed nor sowed and paying rent for nothing.]

Potā—[Skt. *putra*] (*naḥṛā*)—a son's son: a grandson.

Pothi—[Skt. *pūṭika* = stinking]—a clove of leek or garlic (*lahsan*).

Pothi—[Skt. *puṣhtaka*]—a book. *Jo Pañḍit*

kī potāh mēn so Bāhman kī jibh mēn = all that the Pandit has in his book the Brahman has on his tongue.

Poti—[*potāh*]—a clove of leek or garlic (lah-san).

Potī—[*potā*] (*nabīrī*)—a granddaughter: a son's daughter.

Potiya—[Skt. *pota* = a garment]—a small loin cloth worn while bathing or by ascetics—see dhott.

Potā—[Skt. *potaluka*]—a large bundle.

Potī—[*potā*]—a small bundle: a bag, purse—see thailā.

Potnā—[Skt. *pā* = to clean]—to whitewash.

Potrā—[Skt. *pota* = a garment]—a cloth put

Potrī—[Skt. *pota* = a garment]—under infants. West districts (gañ-ritārā).

Potri—[*potā*]—the skin bag used in lifting water. South Oudh (charas).

Prabhāt—[Skt. *prabhāta*]—morning: a word used by ascetics and in Braj (fajar).

Pradhān—} see *pardhān*.

Prajā—see *parjā*.

Prajavat—} see *parjavat*.

Prajot—

Prasād—[Skt. *prasāda* = clearness, approbation]—food, etc., offered to an idol and then divided among the worshippers.

Prasāṇā—a sort of meat cutlet.

Prasūtī—see *parsūtī*.

Prat—[*prabhāt*]—morning (fajar).

Prāṭhā—[*parāṭhā*, *parāṭhā*]—a rich kind of butter pastry.

Pratimā—[Skt. *pratimā* = a creator]—(1) the idol in a Hindu temple; (2) market weights.

Pratishṭhā—[*prati-shṭhā* = to stand]—(1) the consecration of a temple for worship, or of the idol in it; (2) presents made to the bride by the elder brother of the bridegroom. East districts (gurēthab).

Prēt—[Skt. *prēta* = dead, a corpse; an evil

Prētā—} spirit]—a ghost, a demon. "Even though a man have not died soulless or by violence you are not quite safe from him. His disembodied spirit travels about for about 12 months as a *prēt*: and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life, he becomes a *bāṭt*, or, if a female, a *churēl* (qv.)." Ibbetson, Panjāb Ethnography, 116 f.

Prētdāh—[*prēt*, *dāh*]—the cremation of a corpse (dāhkriyā).

Prētvāl—[*p* *pārs* = turn]—a man who works

Prētvālā—} sometimes for himself and sometimes for a master. East districts (pārvālā).

Puā—[Skt. *apūpa* = a flour cake] (*pūṣ*)—wheat flour mixed with sugar and fried in butter.

Asāṛh mēn karī gaunārī Sāvan khāḍ pūā:

Kātik mēn pāchhē kīr kē kītāḍ hūd,

[He went about singing in Asāṛh and ate sweet cakes in Sāvan; and now asks what is his field's outturn in Kātik! i.e., he idled his time when he should have been working.]

Puāl—[Skt. *pūḍā*]—loose rice straw. East

Puār—} districts (*pūḍā*).

Pūar—a fire of rubbish round which villagers sit

in cold weather (*alāo*).

Puāri karab—[*pūḍ*]—to thresh rice a second time. East districts (*dāḥn*).

Pūchharihā—half a pice—Sunār's slang (*pai-sā*).

Puchhēt—the leather sounding board in the cotton carding machine (*dhuniyā*).

Pūchhi—[*pūchh* = tail]—fees or "tail

Puchhiyā—} money" paid to a cowherd. Duāb (charāl, charvāhi).

Puchhvā—[*pūchhvā* = to clean]—the stoke hole of the furnace of a sugar factory. East districts (*kolhvār*).

Pugar—(*bīr*, *bīrā*, *pairā*)—terrace walls in fields. Kumaun.

Pūjā—[Skt. *pūj* = to adore]—the Hindu religious worship.

The Vaishnavite temple is *mandar*, *mandir*, *ṭhākur* *duārā*, *ṭhākur* *bārī*; the Shaivite temple *shivdā*; the idol *mūrat*, *ṭhākur*, *pratimā*; his throne *singhāsan*; the temple mat *ḍan*, *ḍenī*, *kushānī*; the spoon for throwing water on the idol *āchmani*, *gaṅgā sāgar*; the small water vessel *pañchpātr*; the larger vessel *jalpātr*; the brass dish for offerings *sampatī*; the saucer of stone or metal for the *lingam*, *arghā*, *jilairī*, *jilakrī*; the platform for the *lingam* *pīṭr*, *pīṭriyā*, *ḍanḍol*: the large bell *gharī*, *gharī*, *ghānt*, *ghāntā*; *bijāl* *ghānt* which has erect edges: the small bell *ghariyā*, *ghariyāl*; the cymbals *jhānjh*, *jhāl*, *jhālār*, *jhalrī*; the drum *ḍaggā*; the conch shell *sanḥ*; the implement with which the sandal wood (*chandān*) is ground *horisā*, *hursā*, *chautharā*; the censer *dhūpḍān*, *dhūpḍānī*; the lampstand holding one lamp or wick *dīpḍān*, *dīpḍānī*: the vessel for holding the ground sandal wood *kaṭorī*, *sampatī*, *sampatī*, *chandān* *khori*; the string of beads held in the hand *sumaran*, *sumarāt*, *mālā*, *japnī*: the bag for the beads *japmālā*, *japmālī*, *gaumukh*, *gaumukhī*; the Shaivite rosary is *rudrāksh*: the brass vessel for drawing water *kamandāl*, *narsinhā*; the ring of *kusa* grass worn on the finger during worship *paṭirī*: the deer skin on which devotees sit *mriggharm*, *mrigghhālā*; the tiger or leopard's skin worn by them *bāgambar*.

Pujaiya—[*pūjā*]—(1) articles required in Hin-

Pujāpā—} dū worship such as flowers, sandalwood, incense, etc.; (2) the offerings made to a temple or idol; (3) (*bhēnt*, *khēlaund*) an animal let loose as a scape goat to the goddess Kālī or Sitālā. This is usually done by sweepers (*Bhāngī*) who call out *dādā kī kḥair!* *sadgē kā paiaē* = as alms: a pice for the alms! The fee is also known as *ghēṭī* *chārḥudī* *kā paiaē* = the alms for devoting the young pig.

Pujaurā—[*pūjā*] (*agaun*, *angauṅ*, *angauṅḍ*, *anjul*, *bīd*, *dokhī*, *dohrī*, *hathuṭhā*, *pai*, *pai-pūjā*, *āḍirī*, *suṛī*, *siyānār*, *ṭhāpā*)—offerings set aside to propitiate local gods and ghosts.

Pukh—[Skt. *pushya* = a blossom; *rt. push* = to be nourished] (*pukhya*, *pushya*)—the eighth lunar asterism (*nakshatra*).

*Pukh Punarbas na bhārēn tāl.
So bhārēn āinduh tāl.*

[If the asterisms of Pukh and Punarbas do not fill the tanks, they will not be filled till next year.]

*Pukh, Punarbas bōv dān
Maghā Ashleshā khēti ān.*

[Sow rice in the asterisms of Pukh and Punarbas, and miscellaneous crops in Maghā and Ashleshā.]

Pukhrāj—[Skt. *pushyārāja* = the pollen of a flower]—the topaz stone—see *nag*.

Pukhya—see *pukh*.

Pukli—a machine for twisting rope (ālāṭhā, bansāz).

Pul—a leather water bag—see *pur*.

Pūlā—[Skt. *pūla* = a bundle; Skt. *pāl* = to collect] (āṇṭhā, bīlkā, gahrā, guirā, garā, garāo, pār, puriyā)—a sheaf or bundle of cut crops or thatching grass. Loose straw, particularly that of rice, is *narai*, *puār*, *piyār*, *payāl*, *porā*, *poard*, *parāl*, *purāl*. For bedding straw see *bichāl*: dry straw *phūās*: straw heaped on a threshing-floor *osā*: a stack of straw or fodder *baungā*: a stack of millet fodder *chhaur*: a straw yard *ghēr*.

Pulāhā—[*pul*, *pur*]—the man who empties the bucket at the well. West districts (bārā).

Pūlaj—land near sandhills. Duāb (dhuf).

Pulāo—[through Pers. Skt. *pulāka* = a lump of boiled rice; rt. *pul* = to be piled up]—a Muhammadan dish—meat, fowls, etc., boiled in rice with butter and spices: when sweet and coloured with saffron it is *zardāh*.

Puliya—see *pulāhā*.

Pullā—an ornament worn by women on the nose.

Punarbas—[Skt. *punarvasu* = restoring Punarbasu—] gonds—the seventh lunar asterism (nakshatra). For the rural proverb see *Ārdrā*, *Pukh*.

Pūnchgar—[*pūnchh* = tail]—of cattle; with a long tail: opposed to *buṇrā* (qv.) [poṅchhi-gar].

Pūnchhi—see *pūchhi*.

Pūngiphal—[Skt. *pūngaphala*]—the betel nut.

Pūngiphal—[the fruit of the *areca catechu* (supār)].

Punhā—[Skt. *puṇjika*]—a cotton carder (dhuniyā).

Pūnchī—[*paunhchā* = wrist]—a woman's ornament for the wrist.

Pūnī—[Skt. *puṇjika*, Pers. *puṇbā*] (*pānī*, *ponī*)—balls of carded cotton ready for spinning.

*Din ko ānī ānī
Rāt ko charkhā pānī.*

[Rambling about all day and spinning all night!]

Pūnjā—[Skt. *puṇja* = a heap]—a bundle of cut pulse. Rohilkhand (bojh).

Pūnjī—[*pūnjā*] (*bīdī*, *jamā*, *māl*, *māyā*, *puṇjī*)—[*māl*, *sarmayā*]—capital collected and invested. Ochkī *puṇjī khāmēn khās* = a small capital in the owner's ruin. *Tukrē māng khānā*, *puṇjī gānṭh bāndhnā* = to go about begging and store up capital all the time!

Pūnjmal—[*puṇj-māl* = to grind, crush]—a

noose tied round the nostrils of a vicious horse while he is being shod, harnessed, etc.

Punugī— } the end of a twig (dāl).
Punui— }

Pūr—[*pūlā*]—(1) a sheaf or bundle of thatching grass, hay, etc. (*pūlā*); (2) (*tikur*, *tikur*, *tānr*, *tyṇikhur*) the barb in cereals. East districts; (3) the ropes forming the siding of a cart. Rohilkhand (gār).

Pur—(*jhoī*)—the leather well bucket. West districts (charas).

Pur—[Skt. *pura*] (*purā*)—a town, more

Purā— } commonly a hamlet or quarter of a town.

Purā—[Skt. *puṭa* = a fold, pocket]—a packet of anything like sugar, etc.: a small packet is *puriyā*.

Pūrā—[Skt. *pūrika*]—a cake made of flour and sugar cooked with clarified butter.

Purakh—[Skt. *purusha*]—a man, a husband

Purakhā— } (khāvind).

Purāl—[Skt. *palāla*]—(1) rice straw. East districts (*pūlā*); (2) sugarcane grown after a fallow: opposed to *khariṭ* (qv.) = sugarcane grown after an autumn crop of rice or pulse.

Pūran—[Skt. *pūrika*] (*karuṇ*)—pulse flour enclosed in a cake of wheat flour.

Pūranpōrī—a dish made of gram and coarse sugar (*gur*) boiled, ground, mixed with spices, and then baked on a griddle.

Pūranmāsi—[Skt. *pūrṇa māsa*] (*pūrn chān*—

Pūranvāsi— } *dra*, *pūrnāmā*, *pūrnāmā*)—the day at the full moon, generally observed as a bathing (*nahān*) festival. The full moon of Chait is *ajolā*. The houses of the pious are freshly plastered and no animal is yoked. The full moon of Baisakh is the *mādhō pūrnāmā* and is observed in Shiva and Naga temples.

Purbāndhnā—[*pur-bāndhnā* = to fasten]—

Purbāndhnī— } the rope which fastens the iron ring round the neck of the leather well bag.

Purbā rog—[*pūrab*, Skt. *pūrva* = the east] (*butrā rog*)—a disease in cattle, said to be produced by east wind: the symptoms are, swelling of the neck and great irritation of the bowels.

Purbī—[*purbā*]—eastern—of tobacco, bamboo, etc.

Purchhēdā—[*pur-chhēd* = a hole]—the man who empties the water bucket at the well. Oudh (bārā).

Purchun— } see *parchūn*.

Purchūn— }

Purēbhā—(*kurēbhā*)—a cow that gives two calves within a year.

Purhā—[*pur*]—the man who empties the bucket at the well. West districts (bārā).

Purhath—[*pūrā* = full; *hāth* = hand] (*nōch-hāvar*)—presents given to dependants at a marriage. East districts.

Purho—[*pur*]—the leather well bucket. Central Duāb (charas).

Pūri—[Skt. *pūrika*]—small cakes made of fine flour (*maidā*) fired in clarified butter. Native cooks know many kinds among which are *ndgaurī*, *luchai*, *missī*, *miṭhī*, and *ḍorā kī pūrī*.

Pāri na kachaurī, Dēvi hāhā! = he has not a cake or a sweetmeat to offer, and goes on shouting "Save me goddess!" *Godhē ko pāri aur hātā* = cakes and sweets for an ass, throwing pearls before swine.

Pāri sē pāri parē, sab koṭ pāri khāḍ;
Chār raj kē chunmun mēn nikar diḍḍo jād.

[If sweet cakes satisfied one, every one would eat sweet cakes, but they are so expensive that after four days of this hissing and spluttering going on in your house you find yourself bankrupt.]

Muhammadans send a special offering of these cakes (*pāriḍān*) from the bride's relatives to those of the bridegroom a day or two after the betrothal. And so in Azamgah the word is generally used for fees to village servants.

Puriyā—pieces of cane on which thread is stretched before weaving. Central Duāb (kar-gah).

Puriyā—[*purā*]—a small packet (*purā*).

Puro—[*purā*]—a small leaf platter. Kumaun (daunā).

Purohīā—[*pur. bhā*]—the man who empties the bucket at the well. West districts (bārā).

Purohit—[*Skt. purohita*; *rt. pur*=to precede; one placed foremost or in front]—a family priest. "The third and most numerous class of Brahmins is purely Levitical, being potential priests, but exercising no sacerdotal functions beyond the receipt of offerings. A considerable number of them are *purohīts* or hereditary family priests, who receive as of right the alms and offerings of their clients and attend upon them when the presence of Brahmins is necessary. But besides the *purohīts* themselves there is a large body of Brahmins who, as far as their priestly office is concerned, may be said to exist only to be fed. They consist of the younger members of the *purohit* families and of Brahmins who have settled as cultivators or otherwise in villages where they have no hereditary clients. These men are always ready to tender their services as recipients of a dinner, thus enabling the peasant to feed the desired number of Brahmins on occasions of rejoicing, as a propitiatory offering, in token of thanksgiving, for the repose of the deceased father's spirit and so forth. The veneration for Brahmins runs through the whole social as well as religious life of a Hindu peasant, and takes the practical form of either offerings or food: no child is born, named, betrothed, or married: nobody dies or is burnt: no journey is undertaken or auspicious day selected: no house is built, no agricultural operation of importance begun: or harvest gathered in, without the Brahmins being fed and fed: a portion of all the produce of the field is set apart for their use: they are consulted in sickness and in health: they are feasted in sorrow and in joy. But with the spiritual life of the people, so far as such a thing exists they have no concern. Their business as Brahmins is to eat and not to teach, and such small measure of spiritual guidance as reaches the people is received almost exclusively at the hands of the regular orders which consti-

tute the first of the priestly classes. In theory, every Hindū has a *guru* or spiritual preceptor: in fact the great mass of the peasantry do not even pretend to possess one; while even those who, as they grow old and respectable, think it necessary to entertain one, are very commonly content to pay him his stipend, without troubling themselves about his teaching: but the *guru* is almost always a *ādāh* or professed devotee." (Ibbetson, Panjāb Ethnography, 120.)

Pursā—[*Skt. puruṣa* = a man]—the height of a man with his arms raised: a measure of the depth of water: the phrase is *purā bhār pānī*. East districts.

Purso—manus. Kumaun (khāt).

Purvā—a small earthen-pot shaped like an *āb-khord*, *qv.* East districts.

Purvā—[*dim. of pura* = city]—a quarter of a town, a hamlet (*pur*).

Purvā—[*Skt. purva*]—the east wind (*purvā*).
Bhūyān lot jab chāl purvā,
Jab jāno rīt barkhā āi.

[When the east wind blows close to the ground, know that the rainy season has come.]

Pūrva Bhādrapadā—} the 25th lunar asterism
Pūrva Bhādrapadā—} (*nakshatra*). Sugar-cane should not be planted in either of the Pūrva asterisms.

Pūrva khārha—} [*Pūrva Ākhārha*]—the asterism
Pūrva śārha—} is numbered as 18th or sometimes 20th (*nakshatra*)—see *Pūrva Bhādrapadā*.

Pūrva Khārha aṭīn dīn jo hovē khubh-vār,

Ghar ghar hovē badhāvār, ghar ghar māṅgal chār.

[If the three days following the asterism of *Pūrva khārha* occur on lucky week days (i.e., Wednesday, Thursday, Friday), there will be rejoicings and happiness in every house.]

Pūrva Phālgunī—the 11th lunar asterism (*nakshatra*).

Jo Pūrva purvāt pāv.

Jhārē nadiyā nāo chālā.

[If there be an east wind in *Pūrva*, you will be able to row boats in the dry water-courses: i.e., there will be abundant rain.]

Also see *Magha*.

Purvā—[*purvā*]—the east wind.

Pavan jo chāl purvā,

Bādāl kē tūt lagāi.

[When the east wind blows it covers the sky with a screen of clouds.]

Jēth chāl purvā,

Sāvan sakhā āi.

[When the east wind blows in *Jēth*, it brings drought in *Sāvan*.]

Pūs—rice used in the worship of the local gods. Kumaun. (See Atkinson, *Himalayan Gazetteer*, II, 824.)

Pūs—[*Skt. Pauska*: from the lunar asterism *Pushya*, *Pukhya*]—the 9th Hindu luni-solar month (December-January).

Pūs mās kī sapṭamī jo pānī nahīn dē

Ārdrā barē suhī, jāl thul ēk karē.

[On the 7th of *Pūs* if there be no rain, then it will certainly so rain in the asterism of *Ārdra* that the dry land will be under water.]

Pās andhiyārī septamī bin jal bādāl
hoḥ,
Sāvan sudi pānyōn divas bārkhā avshai
hoḥ.

[On the 7th dark half of Pās if there be clouds and no rain, there will certainly be rain on the full moon in the light half of Sāvan.]

Pās badi dashmīn divas bādāl chamkē
bīj.
To barsai bhari Bhādevā, sādhoṇ khēlo
tīj.

[On 10th dark half of Pās if there be lightning in the clouds, then there will be full rain in Bhādon, and you can enjoy the ceremony of the 3rd.]

Pās andhērī tērasai chāku diśha bādar
hoḥ,
Sāvan pānyōn, māvasai jaldhar ati hī
hoḥ.

[On 13th dark half of Pās if there be clouds on all four sides of the sky, there will certainly be rain on the full and new moon of Sāvan.]

Pās amāvas Mūl ko saras chāroṇ bād,
Nishchay bāndho jhōnyē, bārkhā hoḥ
rīdī.

[On the new moon of Pās and the Mūl asterism, if there be wind from all quarters, be sure to prepare your roofs; there will be abundant rain.]

Shani adit aru Māngalo Pās amāvas hoḥ,
Dugano, tigano, chānguro, nāj mahāgā
hoḥ.

[If the new moon of Pās fall on Saturday, Sunday, or Tuesday, grain will be two-fold, three-fold, four-fold its usual price.]

Somās Shukrān Surgurān Pās amāvas
hoḥ,
Ghar ghar hoḥ badhāvārī, burā na dīś
koī.

[If the new moon of Pās falls on Monday, Friday, or Thursday, there will be rejoicings in every house, and no evil will appear.]

Pās ujjālī septamī āghai naumī gāj,
Māgh hoḥ to jānīl, ab sariyān sab kāj.

[If there be thunder on the 7th, 8th, and 9th of the light half of Pās, then know that there will be rain, and all your work will be carried out.]

Pushtah—[Pers. *pusht* = the back]—a mound put round the foundation of a wall to strengthen it.

Pūt—[Skt. *putra*]—a son. "Since the son (*trayāt*) delivers the father from the hell named Put, he was therefore called *putra* by Brahma himself" (Sir W. Jones, *Manu*, IX, 138). *Ātē hī bādū janamd pūt* = his wife had hardly come into his house when lo! she bore him a son! *Pāt jāgrīnē kā, chāl chālē ahdīyōn kā* = a beggar's brat strutting about like a courtier!

Pūtā—[? Skt. *pāta* = cleansed]—the partitions in a cooking fire-place. West districts (barā-hōn).

Pūth—[? *putthā* = the rump of an animal, *pūthā* = from their shape]—sand-hills: sandy

Pūthī—land in billocks. Duāb (dhue).

Puthāl—[*putthā* = the rump]—a "bucker": a confederate who stands outside while thieves break into a house.

Pūtā—[? Skt. *pūtika*]—any tuber: the potato tuber. East districts (āū).

Puttī—[Skt. *putraka*]—a puppet, doll, image, idol (*mūrat*): *puttīghar* = a cotton mill.

Putoh—[Skt. *putra vadhu*] (*putakū*)—a son's wife.

Putra—[Skt. *putra*]—a son (*pūt*).

Putrā—[Skt. *putrakā, putrikā*]—a daughter.

Putrī—moist sugar (*rāb*) partially cleaned of its molasses.

Putthā—[Skt. *puta*]—the rump, buttocks of an animal.

Putthī—[*putthā*]—(1) the quadrant of a cart wheel (*bahlī, gārī*); (2) wells made of large curved bricks laid one on the top of another without cement. *Allahābād*.

Puttī—see *pūtī*.

Puvar—see *puar*.

Q

Qāb—a large earthenware saucer or dish used among Muhammadans for serving round food and kneading dough.

Qabā—} a long coat shaped like a dressing
Qabah—} gown worn by Muhammadans: "a long gown with flaps in the skirts: the skirt and breast open, and sometimes slits in the armpits." (Herklot's *Qadūn-i-Ildm*, Gloss. sv.)—cf. *choghā*.

Qadam—(*qag, pair, pairā, parag*)—a pace: a yard: the amble pace in horses.

Qadamchah—a compartment in a privy (*paikhānā*).

Qahatsālī—} a year of drought (*akāl*).

Qahatsālī—} a year of drought (*akāl*).

Qāinchi—(1) a pair of scissors; (2) a truss for a roof.

Qājūn—a kind of lace used as an edging (*gotā*).

Qalāt—(1) tinning of vessels; (2) whitewashing: *puvānē gambaz par qalāt* = whitewashing an old dome!

Qalāfgar—[*qaldā*]—a tinker or tinman. He uses a bellows, *khāl*; *bhāthī, dhāunkū*, of which the handles are *qandā*; the pipe *nal, chōngā*; the solder (*rāngā*) is spread with a quivering iron, *kaiyā, kaiyyā*; the tin cutter *qāinchi, katarān, sohānī*; to solder is to the west *tānkān, tānkā lagānā*, to the east *fānsab*.

Qalam—[Skt. *kalama*: Latin *calamus*]—(1) a pen; (2) a sort of knife used by masons for smoothing the mortar between bricks; (3) a graft.

Qalam—[*qalam*]—(1) grafted—of fruit trees; (2) common marketable nitre (*khārī*).

Qalichā—} [corr. of *galichā*]—a thread mat

Qalichah—} (*shatranjī*).

Qālīn—(*farah*)—a floor cloth: usually one made of thick cotton.

Qamīṣ—[Portuguese *camisa*]—a shirt: part of the Muhammadan armour—see *kafan*.

Qarz—a money loan: *vāhār* (qv.) is a loan where the exact thing lent is to be returned: but this distinction is often neglected. *Qarīr, qarṣ khudh, larkā*—*tīnōn nahīn samājīlō* = a beggar, a creditor and a child are three who will not listen to reason.

- Qimâm— } (1) syrup; (2) the juice of opium
 Qivâm— } boiled down to make *madak* (qv.).
 Qisbandi—(*kandî*)—paying a debt by instalments.
 Qufl—the lock of a door (*tâfâ*).
 Qulfi—(1) the curved copper snake or joint of the stem of a tobacco pipe (*huqqâ*); (2) a metal vessel (usually of zinc) used for making ice-cream.
 Qullâbâ— }
 Qullâbah— } a canal water sluice (*mohri*).

R

- Râb—[Skt. *drava* = juice, liquid]—sugarcane juice boiled down and partially conglutated. When more densely conglutated it is *gur*. For other preparations of sugar see *bhêlî*, *chauhañdâ*, *chîni*, *khând*, *gur*, *kûzâ*, *mail*, *misri*, *nigarâ*, *pachhani*, *pâg*, *paniâuâ*, *pârî*, *phûi*, *putrî*, *ras*, *shakkar*, *shirâ*, *thopârî*.
 Rabbâ—[*arâba*, *'araba*]—a light two-wheeled ox cart (*gârî*).
 Rabi'—[*lit.* a fourth part of the year] (*chaitî*, *âphî*, *unhârî*)—the spring harvest: popularly taken to begin with half *Aghan*, *Pâs*, *Mâgh*, *Phâgun*, *Chait*, and half *Baisâkh*. The third Muhammadan month is *Rabi' ul auval* and the fourth *Rabi' us sâni*.
 Râchh— } [acc. to *Platts râkshasî* = a large
 Rachhâ— } tooth]—(1) any implement; (2) the heddles in a loom which alternately raise and depress the threads of the warp (*kargah*): (3) the blacksmith's large sledge hammer; (4) the axle of the hand flour mill. Kumaun (*chakkî*).
 Râchchhas—[Skt. *râkshasa*] (*rakhas*, *râkshas*)—a kind of demon seen at night. He inhabits trees after nightfall: so many Hindûs do not like approaching trees at night, because he causes vomiting and indigestion to those who trespass on his property. It is also wise to halt on a journey at sunset to prevent a *Râchchhas* leading you astray during the night. Also, if a man be eating food by lamp-light and the light go out, he will cover the food with his hands to prevent a *Râchchhas* carrying it off before he can procure a fresh light—cf. *rukchharhvâ*. *Râchchhasî bîdyâ* or devils' lore is the popular phrase for a knowledge of foreign tongues.
 Râdâ—[an oil plant]—*Brassica campestris glauca*. Kumaun (*sarson*).
 Radhêrâ jâl—[a drag net with small meshes. Duab (*jâl*).
 Râerangâ—[*râs* = *râjâ*, prince; *rang* = colour] (*râmdând*, *sîl*)—a small grain, considered by Hindûs a lawful food on fast days.
 Raffidah—[Arabic *rafâdat* = rage]—(1) a saddle pad; (2) among bakers, the cushion with which he fixes the cakes on the sides of the oven (*nânbâl*).
 Râh— } (1) a road: *râh chhâr kurdâ êkalê*,
 Rah— } *turât dhokê khâs* = a short cut is the longest way home; (2) the groove in the base of the block of the sugarcane mill in which the driving gear works. East districts (*kolhû*).

- Râhâ—[*râh*]—the mud stand on which the lower stone of the flour mill is fixed (*chakkî*).
 Rahaklâ—[Skt. *ratha* = conveyance; *kala* = machine] (*rakkal*, *rahkuld*)—a light two-wheeled ox cart. Rohilkhand.
 Rahar—[Skt. *âdhakî*]—the *arkar* (qv.) pulses. East districts.
 Rahasbadhava—[*rahas* = enjoyment; *badhând*, *budhând* = to increase]—a kind of marriage ceremony—see *godbharnâ*.
 Rahat—[Skt. *araghatâ*]—the Persian wheel—see *arhat*.
 Rahâvan—[*rahndâ* = to cause to remain]—the manuring of land by causing cattle to remain on it at night. Central Duab (*khâtânâ*).
 Rahl—[Skt. *ri* = to go]—the stirrer in a churn (*rai*).
 Rahilâ—[*rahilâ*]—gram; properly the acetic acid which exudes from the leaves (*chanâ*).
 Rahkal— }
 Rahkalâ— } see *rahaklâ*.
 Râhin—[*rahn*]—a mortgager.
 Rahilâ—see *rahilâ*.
 Rahlû—[*rahaklû*]—a light country cart (*gârî*).
 Rahn—[Arabic *râhin* = a borrower]—a mortgage: *râhin* a mortgager; *murtâhin* a mortgagee. To give security is *âkarnâ*, *arak dênâ*, or in Bundelkhand *gahnai rahndâ*. For the various kinds of mortgages see *ar*, *bhogbandhak*, *bhoglâbhâ*, *bisul*, *darrehnî*, *dishî bandhak*, *gahnâ*, *gurkhâl*, *jamog*.
 Râhnâ—[*âhornâ*, *aurâ*, *dalvono*, *dânt karnâ*, *khûñtânâ*, *kkunîvdânâ*, *khutânâ*, *tâknâ*, *tâknâ*, *ârnâ*]—to roughen the stone of a flour mill.
 Rahrâ—[*rahat*, *arhat*]—a spinning wheel. Kumaun (*charkhâ*).
 Rahrêthâ—[*rahur*]—the dry stalks of the *arkar* (qv.) pulse. East districts.
 Rahrî—[*rahar*]—the *arkar* (qv.) pulse. Lower Duab.
 Rahrû—[*rahilû*]—a light country cart (*gârî*).
 Rahtâ—[*rahat*, *arhat*]—a spinning wheel. Parts of Rohilkhand (*charkhâ*).
 Rahtâ—[*rahar*]—dry stalks of the *arkar* (qv.) pulse. East districts.
 Râhû—[Skt. *râhu*; rt. *rah*, *grabh* = the looser or seizer]—the demon supposed to seize the sun and moon and cause eclipses. His tail became the comet demon *Râtû*.
 He is worshipped by people of the Dusâdb caste in the eastern districts. The worshippers in a state of religious frenzy wash their feet in boiling milk and then run through the fire in a trench filled with burning wood.
 Râi—[Skt. *râjîkâ* = a stripe, streak]—mustard (*lâhî*). "*Râi* is a third taller than *sarson* and spreads more; its leaf being larger, but pods smaller. In these the seeds lie with a twist (as if rifled), are small and dark; those of *sarson* lie in two rows, divided by a partition, and are yellow in colour. There are more flowers also in one head of *râi*, and the petals spread more widely than in *sarson*." (F. N. Wright, Cawnpur Memo.) The black mustard *Brassica nigra* is known as *makrâ râi*, *ghor râi*, *jagrâi sarson*.
 Rai—[rt. *ri* = to go] (*khûlar*, *mahnâ*, *math-unâ*, *mathunî*, *mathaniyâ*, *mathâni*, *rahî*)—the

stirrer or stick moved in the churn; this is in the Upper Duāb fixed in a pivot called *nondī*.

Raitā—} a mess made of pumpkin and curds.

Raituā—}

Rāj—[Skt. *rājya* = kingly] (*tharai*)—a mason and plasterer. He uses a sort of hammer for shaping bricks, *busulā*, *basulā*, *basulā*, *basulā*; a trowel for mixing the mortar (*masulā*) *kamū*, *karnī*: a small flat hammer *majholā*, *mānjholā*; a small trowel for smoothing the surface of plaster *nahlā*: a wooden beater for consolidating the plaster, *thāpī*, *thāpkā*, *khobā*: a plumb *sākul*, *sāhul*, *sāhul*, in Kumaun *saulā*, of which the string is *dor*, *dorī*, the piece of wood fixed in it *patī*, *kāndā*: the square *guniā*: the maul stick *mīstar*: the long stick for levelling the plaster *sāband*, *samādā*: the knife for smoothing the mortar between the bricks *galam*: the scoop for making mouldings *dalak*: the white-washing brush *kūhki*, *potā*, *pūhārī*: the ladder *sīhi*, *namini*: the scaffolding *chālī*, *pār*, *pādī*, and in Eumaun *dharaṭh*; the movable scaffolding *panālī*: the pit in which the mortar is mixed *taghār*, *tagār*, *kundā*, and in the East districts *gair*: the lever for crushing bricks into dust (*sarkhi*) *ghēnkā*, *ghēnkā*, *ghēnkā*, of which the pestle is *māsar*, *māsal*, the piece of wood on which the bricks are crushed *okhī*, *okhī*, *ukhī*, *ukhī*, and in Oudh *ghariyālī*: the mortar pot *nād*, *nād*, *naṇḍā*: the mortar trough *athra*, *athri*, *tasī*: the wooden mortar pan *kathrā*, *kathāliyā*: the mallet for beating the plaster *mugdar*, *mugarī*.

Rājā—moulds used by a jeweller (*sanār*).

Rājā kidār—one of the local gods—see *khuājā khizr*.

Rājbahā—} (*rājā* = king; *bahā* = to flow)

Rājbahā—} (*bahā*)—a main canal distributary.

Rajnah—[Skt. *radh* = to cook] (*rajnā*)—the pot in which the dyer strains his dyes (*raṅgrēz*).

Rajhnī—[see *rajnah*] (*rajnī*)—a vessel for cooking milk. Rohilkhand.

Rajiyā—a grain measure, about $1\frac{1}{2}$ *sēr*. East districts.

Rajnā—see *rajnah*.

Rajnī—see *rajhnī*.

Rakābī—[*rakāb* = a stirrup] (*rānkā*)—a saucer: *jis rakābī mēn khāḍ ussī mēn chhāḍ karā* = he would make a hole in the saucer out of which he eats, the height of ingratitude.

Jabtak rakābī mēn bhāḍ,

Tub tak tērā mēn sāt.

[I am your friend as long as there is any cooked rice in your platter.]

Rākār—a variety of soil in Hindelkhand, and the Lower Duāb. "The original meaning of the word *rākār* seems to be stony, but it is applied generally to all land which is distinctly uneven, and in this district such soil is generally stony: for being situated on the slope between the level upland and rivers or water-courses an unusual proportion of *kankar* (qv.) remains and furnishes the large proportion of lime which assays show to be characteristic of the soil. *Rākār* is ordinarily divided into *moṭī* and *patī*, or subantantial and slight. Speaking generally *moṭī rākār* is *mār* (qv.) or *kābar* (qv.) on the slope, cut up and injured by the rainfall pass-

ing to the lower level: *patī rākār* in the same way is lighter soil injured similarly." (A. Cadell, Banda Sett. Rep., p. 4.)

Rākā—[Skt. *raksha* = ashes used as a preservative; rt. *raksh* = to guard] (*khariyā*)—ashes.

Rākā—} [*rākā*]—land reserved for grazing

Rākā—} ground. Rohilkhand (*chārāgāh*).

Rākā—[*rākā*]—fees for watching fields, or for paying watchmen (*rakhvāl*).

Rākā—[Skt. *raksh* = to guard] (*agorā*)—to watch fields (*rakhvānā*).

Rākhas—a night demon—see *rachchas*.

Rākhas bēḍā—[*rākhas*]—an hour or two before dawn: the time when demons move about cf. Shakespeare, Hamlet Act. I sc. I.

At his [the cock's] warning,

Whether in sea or fire, or earth or air,

The extravagant erring spirit lies

To his confine.

Rakhat—[*rakhātā*]—a light country cart. Hindelkhand (*gārī*).

Rakhāt—[Skt. *raksh* = to guard] (*rakhāt*)—ground reserved for pasturage. East districts (*chārāgāh*).

Rakhaundī—[*rakhā*]—the thread tied round the wrist at the Salogo festival. East districts (*rakhī*).

Rakhaunī—see *rakhī*.

Rakhē—see *rakhāt*.

Rakhē—[Skt. *raksh* = to protect, keep] (*rakhē*)—a concubine. East districts (*dhārī*).

Rakhī—[Skt. *raksh* = to protect]—a bracelet of silk or thread tied round the wrist as an amulet on the full moon of Śāvan (*Śāvan sūdi pūrṇimā*). The festival is known as *rakhā-bandhan*, *rakhī-bandhan*, *salono*, *salāno*, *salānā*, *rakhī pūrṇimā*, or in the Hills *upā-kurmā*. On this day food and presents are given to Brahmins. After bathing in the morning Hindus retire to some place near running water, and making a mixture of cow-dung and earth on which the sacred *tulsi* plant has grown, anoint their bodies, change the sacrificial thread, and perform *rikh tarpan* or the worship of the seven Rishis. (For the complete ritual see Atkinson, *Himalayan Gazetteer*, II. 886.)

Rakhī—[*rakhī*]—ashes.

Rakhīyā—[*rakhī*]—a grove of trees near a village carefully maintained from religious motives. Central Duāb (*khaṇḍī*).

Rakhnā—[Skt. *raksh* = to protect]—(1) to keep, maintain; (2) to challenge to an oath (*hasar karnā*).

Rakhnī—[*rakhnā*]—see *rakhē*.

Rakhshī—a coarse fermented stimulant used by the Nepalese and Hill people.

Rakhvāl—[*rakhvānā*]—(1) field watching; (2) fees or remuneration for field watching; (3) (*pīṭiyā*, *rakhvāl*, *rakhvāl*, *shahnagī*) taxes to pay watchmen.

Rakhvālā—[*rakhvāl*] (*agor*, *agoriyā*, *ahīḍā*, *bisār-vār*, *rakhvār*, *shahvār*)—a watcher; a field water: *dūth kā rakhvālā billā* = the tum cut put to watch the milk! *quis custodiet ipsos custodes?*

Rakhvāl—[*rakhvālā*] (*agorā*, *bātrakhī*, *kāh-vāl*, *pāhrūno*, *rakhvāl*, *rakhvāl*, *shahnagī*)—field watching.

Rakhvānā—[*rakhvāl*]—to have fields watched.

Rakhvār— } see rakhvālā.
Rakhvārā— }

Rakhvārī—see rakhvālā.

Rakshā bañdhan—the ceremony of wearing a wrist amulet on the full moon of Śāvan—see rākhi.

Rākshas— } a demon—see rāchchhas.
Rakshasā— }

Rāl—a kind of thick country blanket (kammāl).

Rāl [Skt. *lāla* = saliva]—throat inflammation with cough in cattle (paliyā).

Rāl—[Skt. *rāla*, *rālaku*]—the resin of the *śāl* (*Shorea robusta*).

Rāl—[? *raīnā* = to be crushed]—a small kind of millet in Bundelkhand: apparently the same as *chānā*, *chānā* (qqv.).

Ralā [riīnā]—to be lost in a crowd—of cattle, etc.

Ramañtī—reciprocal interchange of labour among cultivators. Lower Duāb (paith).

Ramās—[*rānī* = queen; *bās* = dwelling]—the bean also known as *lobiyā* (*Vigna catiāng*) (*raṇānā*).

Rambā—[*rammā*]—a long mortice chisel—see barhai.

Rambāñāl—[*Rāma* = the god, *bañāl*]—division of crops between landlord and tenant (bañāl).

Ramchā—[cf. *chamchā*]—a spoon (kalchhul).

Rāmchakra—[*Rāma* = the god; *chakra* = a circle]—a large round cake of pulse flour—see roṭī.

Rāmdānā— } [*lit.* the grain of *Rāma*]—a small
Rāmdānah— } grain; considered a lawful food for Hindūs on fast days (*rārañgā*, *sil*).

Rāmjaū—[*lit.* the barley of *Rāma*]—oats (*jaḷ*).

Rāmliṭā—[Skt. *Rāma-līlā* = the sports of *Rāma*]—the feast representing the exploits of *Rāma* in recovering *Sītā*; performed in the light half of Kāhar and ending with the *Dasahrā* (qv.).

Rammā—[? Skt. *rambhā* = a stick] (*rambā*)—a long mortice chisel—see barhai.

Rāmnāmī—[*Rāma*, *nāma* = name]—(1) the Hindū ascetic's sheet worn over the body; a sort of golden neck amulet worn by Brahmins.

Rāmnaumi— } [Skt. *Rāma navamī* = the 9th
Rāmnavami— } of *Rāma*]—the feast commemorating the birth of *Rāmchandra* held on 9th bright half of Chait.

Rāmpho—[*rammā*]—a mortice chisel. Kumaon (barhai).

Rāmraj—a sort of yellowish earth (pāoṭī).

Rāmras—[*Rāma*, *ras* = juice]—salt—a Hindū ascetic's word (*non*).

Rāmsaṇḍā—a kind of grass used for its fibre—see kāñs.

Ramtā—[*rammā*]—a long mortice chisel (*bārhaj*).

Rāmtarol— } the lady finger (*Adelmoschus esca*
Rāmtural— } *lentus*) (bhindī).

Rāñd—

Rāñd— } [Skt. *randā* = mutilated]—a widow
Rāñdā— } (*bēvā*).

Rāñdā—

*Triyā marmā, rāñd so kirak,
Sañjā pāñt na chaliyē hirik:
Nripat suññ soṇān prabhāḍ,
Kāhē ko kant kāl mukh jat?*

[Never tell a secret to a woman or fall in love

with a widow, nor travel in the evening. The Rāja and the dog sleep in the morning. Why are you going, husband, into the jaws of death.]

Randā— } a plane—see barhai.
Randah— }

Rāñdāpā—[*rāñd*]—widowhood: *rāñdāpē kō kaprē* = widow's weeds.

Rāñdhnā—[Skt. *randh*]—to cook: generally used of boiling thick substances like *khicharī*, etc.

Rāñdorā—[*rāñd*]—an unmarried man, a widower.

Rāñdorī—[*rāñd*]—a widow (*bēvā*).

Rāñduā—see rāñdorā.

Rāñg— } [Skt. *ranga*]—older: *āirankāñuri*
Rāñgā— } *rāñgā* is the soft kind.

Rāñgrē— } [*rañj* = colour, Skt. *rañj* = to be
Rāñgrez— } dyed: *rēc*, Pers. *rēkhtān* = pour-

ing]—a dyer. *Hārī lagī na phikarī rañg chokho dōḍ* = when you don't put in the

astringent myrobalan and alum, how can you expect to fix the dye? He uses a pot sunk in

the ground *māṭ*, *māñṭ*, *nāñṭ*, *toḡhārī*, *haudā*, a similar half-round pot *athrā*, *kuñḍārā*; a

wooden frame on which the cloth is hung like a bag *ghērā*, *tipdī*, *rēñt*, *ṭikṭī*, *ṭikṭikī*;

a pot for straining the dye *rañḍā*; a stick for mixing the dye *chalnī*, *chalāñṭ*, *ḍaṇḍā*, *ḍaṇḍī*; when it is first strained the dye is *pik*,

then *dakar*, finally *jēḥā rañg* or *khārī*.

Rāñgvā—[*rañg* = colour]—a cattle disease in Mirzāpur, probably reinderpest.

Rāñt—[? Skt. *aranya* = a forest]—self-sown—of plants, weeds, etc. Mathura.

Rāñpl—[cf. *rammā*]—a scraper for cleaning leather: worshipped by the Chamār caste at the Divāl.

Rāñṭā—[*arhāt*]—a spinning wheel. Bundelkhand (*charkhā*).

Rāñthī—[*arhāt*]—a funeral bier. East districts (*arhī*).

Rāñṭī—see rāñṭā.

Rāñvāsan—[*rāñī* = queen; *bās* = abode]—a kind of bean (*sēm*).

Rāo—[Skt. *raya* = the stream of a river; *rt. rē* = to go]—a hill torrent: generally applied to a

stream that flows only in the rains.

Rāoñ—(1) a small square tent; (2) (*dochhāññd chhappar*, *maṭaiyā*) a small shed. Upper Duāb.

Rāpī—see rāñpl.

Rāpār—(1) uneven ground (*ūsar khābhar*); (2) a bad clay soil. Robilkhand.

Bāpūr rahāvān,

Maghas khapāvān.

[To cultivate *vapār* is to waste your brain for nothing.]

Raḡamī— } [Arabic *ragam* = a number, sum]—
Raḡmī— } a tenant who, in deference to tribal

feeling, superstitious or official position has been allowed to hold land at lower rates than ordi-

nary tenants. Robilkhand.

Rārā—an oil plant (*Brassica campestris glauca*). Kumaon (sarson).

Rārī— } a coarse hard grass infesting poor soils.
Rārī— } East districts.

Rārkā—a coarse broom made of cotton twigs. North Robilkhand (*jhārī*).

Ras—[Skt. *rasa*—](1) the juice of plants such as sugarcane, etc.

Ras jo chāhē jagat mēn sikhē ikh pē lēo;

Jo vāh sūn anras karē tās adhik ras dēo.

[He that wants happiness in this world, let him learn from the sugarcane. To him who is unkind to it, it gives juice in abundance (i.e., it must be well crushed to get out the juice (a pun on *ras* = juice or pleasure; *anras* = want of juice or unkindness).]

(2) nitre of the first evaporation (*khārl*).

Rās—[Skt. *rāshi* (*rāsi*)—](1) (*gurdun*, *tāl*, *tār*) the heaped grain on the threshing-floor—see *pair*.

Ustād baithē pās,

Kām avē rās.

[If the master sits by, the grain pile will be secured. "The master's eye maketh the horse fat."]

(2) the best granulated sugar. East districts (*bhārā*); (3) a sign of the zodiac. The following table gives the signs of the zodiac, the corresponding Hindū luni-solar months and seasons according to the usual reckoning:—

Latin signs.	Hindī signs.	Corresponding months.	Seasons.
Aries	Mēkha, Mēkha	Chait	Vasanta.
Taurus	Briha Brikha	Baisākh	
Gemini	Mithuna	Jēth	Grishma.
Cancer	Karka	Sārah	
Leo	Singh Stāha	Sāson	Varshā.
Virgo	Kanyā	Bhādon	
Libra	Tulā	Kār	Sharad.
Scorpio	Vrischika	Kārtik	
Sagittarius	Dhanu	Agkhar	Haimanta.
Capricornus	Makara	Pūs	
Aquarius	Kumbha	Māgh	Shishira.
Pisces	Mina	Phālgun	

Shani chakkar kī suniyē bātā:

Mēkh rāshi kī jai Gūjarātā:

Brikh mēn karai nirudhāchār,

Bhākhai Abād aur Gīrnār.

Mithuno Pingal aru Multān,

Kark rāshi Kāshmir Khurasān:

Jo Shani Sīnha karihi rūng,

To Garh Dillī hoshi bhāng.

Jo Shani Kanyā karoi nindā,

To pūrah karhu Mālwa nā:

Tulā Vrischika jo Shani jād,

Māruār nē kāfī bilād:

Makara Kumbha jo Shani dē,

Diyo anna na koi khād;

Jo Dhanu Min Shanichar jād,

Pavan chalai pāni ko nād.

[Listen to the revolution of Saturn—When he is in the sign of Aries there is victory to Gūjarāt. When in Taurus, Mount Abbu and Gīrnār suffer famine. In Gemini, Pingal and Multān; in Cancer, Kāshmir and Khurasān. In Leo the Fort of Delhi; in Virgo the East and Mālwa; in Libra and Scorpio he brings loss to Mārwar. If he appear on the sign of Capricornus and Aquarius, grain will be so plentiful that no one can eat it even if it be given to him. In Pisces and Sagittarius he brings wind which drives away the rain.]

Rās—[*rasā*—]the reins for a horse.

Rās—[Arabic *rās* = head]—one head of cattle; *ek rās bail* = one ox (*mavāsh*).

Rasāhvā *hañdā*—[*ras* = juice]—a vessel for collecting the sugar juice before boiling. East districts (*kolhvār*).

Rasārā—[Skt. *rasandā*]—a rope: specially **Rasārī**—coarse ropes made of *bdn* (qv.).

Rasaur—[*ras* = juice] (*rasdāl*, *rasāvar*, *rasid-
var*, *rasidur*)—rice cooked in sugar and water (*bakhīr*).

Rasautā—} in the Hills the July rice sowings;
Rasautī—} in Allahābād it means the rice sowing when the field is ploughed and the seed sown before the rain falls. The seed is then ploughed in and germinates with the first fall of rain (*dhan*).

Rasāval—} see *rasaur*.

Rasāvar—} see *rasaur*.

Rās baithānā—[Skt. *rāshi*; *baithānā* = to cause to sit]—to adopt a child (god *lénā*).

Raschhannā—[*ras* = juice; *chhānnā* = to Raschhannā—} filter]—the strainer for the juice in a sugarcane mill (*kolhā*).

Rāsī—see *rās*.

Rāsī—[*rās* = a mass, one of the mass]—a weak inferior kind of native liquor (*ābkārī*).

Rasāo—[*ras* = juice]—(1) rice cooked in

Rasāval—sugar and water (*bakhīr*); (2)

Rasāvar—distribution of the sugar juice

Rasīyāval—on the first day of pressing.

Rasīyāvar—Central Duāb (*rasvāl*).

Rāsārī—[*rās* = reins; *kārī* = a ring]—the rings for holding the reins in a pony cart (*ekkā*).

Rasakhīr—[*ras*, *khīr*]—rice cooked in sugar and water (*bakhīr*).

Rās lénā—to adopt a child (*rās baithānā*, god *lénā*).

Rāsnashīn—[*nashīn* = sitting]—an adopted son (*mutabannā*).

Rasol—[Skt. *rasavat* = tasting]—(1) the mid-day meal. Central and Lower Duāb (*khānā*); (2) (*bāzarchī khānāh*, *rasoi khānāh*, *chulhān*) a cooking house.

Padamani baithē rasoiyān:

Kushal karēn Gusaīyān!

[Mrs. Lotus face has had to sit down and cook! O Lord! preserve her!]

Dēh pax chān chaudhār rasol = You have only a couple of ounces of flour and want forsooth! to go upstairs to cook it! Another version is—**Dēh pax chān pul kī rasol** = you have only a couple of ounces of flour and want to cook it on the bridge (where every beggar in the parish collects).

Rasolkhānah—see *rasol*.

Rasā—[*ras* = juice]—the disease "thrush" in a horse—see *ghorā*.

Rasā—[Skt. *rasandā*]—(1) (*gor*, *gorā*, *gorī*, *Rasāl*)—} *jērdā*, *jēvī*, *jyāyīd*, *phochhānānī*, *rasard*, *rasarī*) a rope. For grass ropes see *jūn*; ropes of *arkar* fibre *mūrhā*; ropes of *mānj* grass *bān*; ropes of *dhāk* fibre *bakhāl*; ropes of leather *muhārī*; ropes for tying cattle to a peg *khurāiv*; ropes for tying cattle to a post or manger *paghā*; ropes for tying a pair of oxen together *jor*; nose ropes *nāth*; a

double tether *chharkī*; ropes for tying cows during milking *nihānā*; head ropes for horses *agārī*; heel ropes for horses *piṅhārī*, *muzam-mā*; camel ropes *dāman*; ordinary hobbles *chhān*; a hobble with a stick *ḍarahrī*; a hobble for the two feet of an animal *paikkrā*; for one fore and one hind leg *dhagnā*; for leg and head *gaigāḍā*; ropes used with an earthen vessel for drawing water from a well *ubhān*; the knot round the neck of a vessel *ubkā*; the main well rope *bart*; the short well rope *chhor*; the rope for the irrigation lever *gunārī*; the ropes for fastening the well bucket *kaś*; smaller strings of the well bucket *baḍdhni*; ropes for the irrigation swing basket *daur*; those used with the harrow *guriyā*. (2) a measure of area: one square *rasū* of 75 *ādh* = 1 village *bighā*. Bundelkhand.

Rassibāt—[*rasī* = rope; *baṇḍ* = to twist]—a rope-maker (*bānsāz*).

Rāstā—[Pers. *rāst* = straight] (*chaur*, *ḍagar*, *ḍagrā*, *gail*, *ṣarak*)—a road. For pathways see *pagḍāndī*; alleys *kūñchā*; a road for ingress or egress *nikār paithār*; the side of the road *paṭrī*; a junction of four roads *chaurahā*.

Rasūl—[Arabic *rasūl* = a prophet]—a curious variety of wheat or barley, like pearl barley (*paighambarī*).

Rasvāl—[*ras*] (*bhāṇṣaro*, *khapparjār*, *rasvā-rāl*)—the ceremony of distributing sugarcane juice on the first day of cane pressing. Upper Duāb and Rohilkhand.

Rasvāt—[*ras*]—the calking of a boat (*nāo*).

Ratā—[Skt. *rakta* = red]—rust in cereals—see *ratuā*, *girvā*.

Rātāl—[? Skt. *rakta* = red]—an insect which attacks the *judr* millet. Bundelkhand.

Ratālū—[Skt. *raktālu* = red root]—the yam plant (*Dioscorea sativa*).

Ratan—[Skt. *ratna*]—a gem: *pachratana* are the five gems put in the mouth of a dying man—coral (*māṅḍā*), pearl (*motī*), gold (*sonā*), silver (*chāndī*), copper (*tāmbū*).

Ratan Pāṇḍē—one of the local gods (*dihvār*).

Rāt—[Skt. *rātri*]—night.

Ratgarah—[*rāt*? *girnā* = to fall]—very early

Ratgarahē—[*in the morning*: just before daybreak. East districts (*fajar*).

Rath—[Skt. *ratha*]—a large cart with four wheels used for the conveyance of idols and veiled women.

Ratjāgā—[*rāt* = night; *jāgnā* = to be Ratjaggā—[*awake*]—the night of a wedding among Muhammadans.

Rattī—[Skt. *raktikā* = the blood red-seed] (*kīrī*, *kīrī*)—a seed—that of the *abrus precatorius* or wild liquorice—a seed used in weighing precious metals and other valuables; 4 yrs. rice = 1 *rattī*; 8 *rattī* = 1 *māshā*; 12 *māshā* = 1 *tālā*—see *guṅghchī*, *man*.

Ratuā—[Skt. *rakta* = blood-red] (*ravēdī*)—rust in cereals: It is brought on by excessive damp and cloudy wet weather. "The plant tissues become filled with minute orange-coloured spores, which, when ripe, burst through the plant skin in longitudinal fissures, sprinkling the leaves and ears with a reddish powder. In this condition it is known to botanists under

the generic name of *Trichobasis*, from the fact that each spore is furnished with a short hair-like protrusion or stalk. As the plant ripens clusters of minute bodies appear, each consisting of a stalk fixed in the leaf tissues, bearing a double celled head. These bodies grow out in clusters, each cluster appearing to the native eye a minute black spot. In this stage the fungus is known as *Puccinia*, and was long supposed to be a separate plant from *Trichobasis*, instead of merely a stage in its history." (Field and Garden Crops, North-Western Provinces, I. 5.)

Rātul—[Arabic *raṭl* = to weigh]—a large fixed scales—see *tarāzū*.

Ratvāl—see *ratuā*.

Rau—a hill torrent—see *rāo*.

Raukhar—[*rau*]—land spoiled by being covered with sand from floods.

Raunā—[Skt. *ramana* = rejoicing]—the bringing of the bride from her parent's house to that of her husband. It is generally applied to the second visit—see *gaunā*.

Rauṇḍī—[*rauṇḍ* = to walk about]—an enclosure for cattle (*ghār*).

Rausā—[*rānī*, *bās* = queen's dwelling]—a kind of bean—see *lobiyā*, *raivās*.

Rausl—[Skt. *rūkhita* = covered with dust]—a species of loamy soil. Upper Duāb.

Rāt—[*rāo* = a prince]—a title given to

Rautāin—[*fathers-in-law* and mothers-in-law among certain castes, e.g., the Abir. East districts (*susar*).

Ravā—[1] the pulverized inner husk of wheat; **Rāvā**—[2] filings of metals melted down.

Ravābiyā—red sandstone. Agra (*khari*).

Ravāns—[*rausā*] (*lobiyā*, *ramās*, *rausā*, *rauā-ahā*, *sonḍā*)—the bean plant (*Vigna catiāng*).

Razāl—[usually derived Skt. *rañjaka* = colouring; Pers. *razādam* = to dye; but "Hobson-Jobson" takes it from a man named *Razā*—cf. *Wellington* or *Blucher* boot, *Spencer* cloak] (*bā-lāposh*, *lāhāf*, *līhāf*, *nihālī*, *saunrī*, *saurd*)—a quilt. The *lāhāf*, *līhāf*, usually contains much more cotton stuffing than the *razāl*: when made of two breadths of cloth it is *duḍāī*, which generally contains less cotton than either the *līhāf* or *razāl*: when made of rags it is *gāḍar*, *gudrī*, *gudariyā*; the stuffing is *ḍhartī*; *āṅḍā*, *gāḥhā*, *nā-mā rāḍr* is *hīṃ* of old cotton padding in a quilt.

Rēgar—[*rēg* = sand]—black cotton soil. Bundelkhand. See *mār*.

Rēgmāl—[*rēg* = sand; *mālā* = to rub]—sand-paper.

Rēh—[acc. to Platts Skt. *rēj* = to shine]—impure carbonate of soda. Land impregnated with this and similar salts is *bhādī*, *rēhāl*, *rēhālā*, *rēhar*, *ḍaar*. When impregnated with impure carbonate of potash it is *khārī*: when with common salt *nonchā*, *kallār*, *kallārā*. *Chand bijar* in the East districts is *ḍaar* land in which patches of good soil are found—see *ḍsar*.

Rēhāl—

Rēhālā—see *rēh*.

Rēhar—

Rējas—[corr. of Pers. *rēnāsh* = a run-

Rējaschhīmā—[*ning at the nose*]—the disease glanders in horses—see *ghorā*.

Rēlo—cultivation in very steep places. *Komāra*.

Rēṇḍ—[Skt. *dranda*—the castor-oil plant.
 Rēṇḍā—} East districts. See araṇḍ.
 Rēṇḍī—}
 Rēṅḡtā—[*raiṇḡnd* = to bray]—the foal of an
 ass (*gadḥā*).
 Rēṇī—[Skt. *raṇḡ*, *raj* = to be dyed]—(1) any
 substance from which dye can be extracted; (2)
 the frame on which cloth is hung while being
 dyed—see raṇḡrēz.
 Rēṇr—[Skt. *dranda*]—(1) the castor-oil plant.
 Rēṇrā—} East districts (araṇḍ); (2) young
 Rēṇrī—} shoots of cereals before the ear ap-
 pears. East districts.
 Rēṇriyā—the small pieces of wood supporting the
 vessels in the Persian wheel. Upper Duāb
 (araḥaṭ).
 Rēṇrvār—[*rēṇr*, *vāṣa* = enclosure]—a castor-
 Rēṇrvārā—} oil plantation. East districts.
 Rēṇrvārī—} See araṇḍ.
 Rēṇtā—see rēṅḡtā.
 Rēṇtā—[*rahaṭ*]—a spinning wheel. Duāb (char-
 khā).
 Rēoṇchhā—the bean plant (*Vigna catiāng*)
 (lobiyā, ravāṇs).
 Rēoṇrā—} cereals and millets when nearly ripe.
 Rēoṇrā—} Basti.
 Rēoṇrī—see rēvārī.
 Rēt—[P Skt. *rēnu*]—(1) sand: generally ap-
 Rētā—} plied to river sand: while high-lying
 sand is *baṭū*; (2) a sand-bank: land covered with
 sand.
 Rēti—[*rēt*]—a file—see barhai.
 Rētilā—}
 Rētilī—[*rēt*]—a variety of sandy soil—see
 Rētilā—} bhūr.
 Rētil—}
 Rēvārī—[*rēoṇr*, *rēoṇr*]—a sweetmeat made of sesa-
 mum (*til*) and sugar. *Āndhā bāṇṭē rēvārīyān*,
phārpār apnē hī ko dē = the blind man di-
 vides the sweets and helps his friends time after
 time. If he is charged with partiality, he says
āndhā dēchāṇā kyā karē jo hāth parār na lē =
 what can the wretched blind man do if a person
 do not stretch out his hand for his share.
 Rēvati—the wife of Balarāma: the 27th lunar
 asterism (nakshatra).
 Rēvri—see rēvārī.
 Rēz—[Pers. *rēz* = scattering]—rinderpest in
 cattle. Kheri, Oudh (chēchak).
 Rik—the height up which water is raised for irri-
 gation (bodār).
 Rikhū—[Skt. *ikṣhu*]—sugarcane. Kumaon
 Rikhū—} (ikh).
 Rikvāñch—pulses cooked and wrapped up in the
 leaves of the arum (*ghuiyān*). East districts.
 Rīnā—to be mixed up, lost—of cattle (rainā).
 Rīn—[Skt. *ṛiṇa*]—a debt (*garz*). *Rīn bārī hatiyā*
hai = debt is a great curse. The astrology
 books advise people not to borrow on Tuesday,
 nor lend on Wednesday.
 Rīnchar—} stony, hard—of land.
 Rīnchhar—}
 Rīnhaf—thin, spare—of animals.
 Rīni—}
 Rīniḥā—[*ṛiṇ*] (*aḡamā*)—a debtor.
 Rīniyā—}
 Rīrh—[Skt. *riṣhaka*]—the spine or back-bone
 of an animal.

Risān—the stretching or cleaning of thread by
 weavers (kargah).
 Riṣhā—[Pers. *riṣhtan* = to twist] (*āidā*)
 Riṣhat—} —relationship; kinship. The
 Riṣhtādārt—} following terms of relationship
 Riṣhtādārt—} are used in an abusive sense:—
suṇar = father-in-law; *sālā* = brother-in-law;
bahnō = sister's husband; *javān* = son-in-law.
 Rītā—[Skt. *rikta*]—empty: *riti gāṛi* = an empty
 cart.
 Rog—[Skt. *roga*]—disease: used specially in the
 Central Duāb for murrain or rinderpest—see
 chēchak.
 Roghan—fat, oil, varnish.
 Roghanī roṭī—[*chupṛi roṭi*]—bread covered with
 butter.
 Rohin—[Skt. *roḥa* = rising; *roḥini* = a red
 Rohini—} cow]—the lunar asterism classed
 sometimes as fourth or sometimes ninth—see
 nakshatra.
Sarb tapēgi Rohini, sarb tapēgi Māl:
Parivāṭ tapēgi Jēth kī—upjēn sāton phāl.
 [If there be heat in the asterisms of Rohini and
 Māl, and on the first day of the lunar fortnight
 of Jēth, then all seven crops will prosper.]
Rohini māhi Rohini ek gharē jo dikh,
Hāth khapparā mēdini ghar ghar māngo bhāikh.
 [If during the solar asterism of Rohini the lunar
 asterism of Rohini appear only for half an hour,
 take a potsherd in your hand and beg from
 house to house throughout the world, i.e., there
 will be famine.]
 Roīā—} the block on which sugarcane, etc., is
 Roīyā—} cut. South Oudh (nisuhā, kolhū).
 Rojīnā—see rozīnā.
 Rok—[Skt. *roka* = lustre, cash]
 Rokar—} *rokar bahi*, *rok bahi* = the mer-
 chant's cash-book which is balanced after each
 transaction.
 Ronṣā—[*rānā*, *bā* = queen's dwelling]—a kind
 of bean (*Dolichos sinensis*)—see sōm.
 Ropnā—[*rupnā* = to be fixed] (*bahorānā*, *baiṣh-*
ānā, *khāpā*)—to transplant rice, etc.
 Roṛā—[Skt. *loṣhṭaka* = a lump]—(1) (*roṛḍ*
phora) pieces of broken brick (*ḥāṭ*); (2) a
 disease in cattle: in some places foot and mouth
 disease (*khurpakkā*); in others rinderpest
 (chēchak); *roṛḍ jālnā roṛḍ nikālnā* is used in
 some places for the ceremony of exercising
 cattle diseases by throwing a buffalo's skull, a
 lamb, butter and milk, fire, wisps of grass and
 branches of the *asra* tree over the boundary
 of the next village. This is supposed to carry
 the disease away with it; (3) pieces of wood
 put into the cavity of the sugarcane mill to
 help in crushing the cane. West districts
 (kolhū).
 Roṛā phorā—see roṛā.
 Roshandān—[Pers. *roshan* = bright]—a sky-
 light in the roof: a hole pierced in the wall of a
 house to give light and air (*jharokhā*).
 Roṭhā—a variety of millet (*Eleusine corocana*).
 Bundelkhand.
 Roṭī—[Skt. *roṭikā*]—(1) (*nākhī*, *parothā*, *ṣaikh*,
tapuṭ, *ṭipak*) bread. Native cooks recognise
 two varieties—*prasiḍh* = ordinary; *duharī*,
viparī = made up with butter. If made with
 barm or yeast it is *kāmīrī*: if cooked in clari-

fied butter and milk, *śīrmaī*. The common cakes are *chapātā*, *chapātī*. The lumps of dough out of which they are made are *lōī*, *pērā*, *pērī*: also see *palēthan*: and for various kinds of bread *angākri*, *bhaurī*, *bērhain*, *prāṭhā*, *pūran*, *rāmchakrā*.

Pēt pariyañ roṣiyāñ
Subhē gallān moṣiyāñ.

[Bread in the stomach makes one's talk pompous.]

Roṣī khāyē shakkar sē,
Dunṡā tījē makkar sē.

[Eat your bread with sugar and use craft in dealing with the world.]

Kāchhī roṣī kacchukhī, *paṭṭī mākhkhī bār*;
Phāḥar vohī jāniyē parsat tapkē lār,
Parsat tapkē lār; *jhapat laṭkē sunchāvē*;
Chāṭar pōchkhē hāth: *doṡ kar sir khujlāvē*;
Kaḥi Girdhar kavirāḥ—*Phāḥar kē yāhi dhaind*;
Kajnautā na hoḥ: *lukṭān rājē naind*.

[The signs of a slattern are that she gives you half-baked stinky bread, full of flies and hairs: know her to be a slattern who drops spittle from her lips as she serves the food: she runs off sharp to wash the baby: rubs it behind with her hands, and scratches her head with both of them. Says Girdhar, prince of poets—these are the signs of a slattern. Even if she has no lamp black box, she can blacken her eyes with the half-burnt firewood.]

(2) cakes of poppy petals—see *afyūn*.

Roṣihā chākar—[*roṣī*]—a servant who gets only his food and no wages.

Roṣihā chākar, *ghasahā ghor*;
Khāḥ bahut, *uparājē thor*.

[A servant on bound wages and a grass fed horse, eat a lot and are good for little.]

Roṣkā—the millet (*Eleusine corocana*). **Bundelkhand** (*mañṡrā*).

Roznā—[*roz* = day] (*rojēnā*)—daily wages.

Roznāma—[*roz* = day; *nāmā* = a letter]
Roznāmā—{ —a diary: a daily account-
Roznāmchā—{ book kept by a merchant in
Roznāmchah—{ which the day's transactions
Roznāmchī—{ are entered as they occur—
see *bahī*.

Rūā—a small measure of surface. **Azamgarh**.

Rūar—[*rūf*]—old cotton in a quilt (*nāmā*).

Rudrāchh—[*Skt. rudrāksha* = with eyes like
Rudrāksh—{ the god Rudra]—the seed rosary
used by Shaivites.

Rugnā—[*Skt. rugna* = broken, diseased]—staggers in cattle. **Bundelkhand** (*tapkā*).

Rūī—[*Skt. roma* = wool, down]—cotton. The cotton plant is to the west *ban*, *bārī*; and more generally *kapās*, which is properly the cotton with the seeds in the pod. The uncleaned cotton is also known as *bārī*, or *kacchē rūf*. For cleaning cotton see *oṭnā*; the cotton pod *ghēṭī*; a large pod *bhoglā*; cotton seed *bi-naulā*; the highest plant in the field *sardār*; a cotton picker *paikār*; the stages in the growth of the plant *diul honā*, *dopattī*, *chau-pattī*, *kapās khilnā*; raw cotton *bāngā*; the proportion of cleaned to uncleaned cotton *tihāl*, *chauntāl*, *pachdūī*.

Prītoṡ aīṡ kījē jāṡ rūf kapās;

Jīṡon jīṡon saṡṡ rahēn mūf jālēṡ sāth.

[Let your affection be as that of the cotton and

its pod: in life they are together and in death they are not divided.]

Rūk—[*rok*]—a handeal: something additional given to a purchaser in making a bargain. West districts (*ghēlaun*).

Rūkh—[*Skt. vriksha*]—a tree.

Rūkh bina na nagarī sohē; *bin bargan na kariyāñ*;

Pēt bina na māḥ sohē, *lākh sonē mēñ jariyāñ*.

[No town is pleasing without trees; nor a roof with only rafters and no cross-pieces. A mother pleases not without a child, though she be decked with ten thousand jewels.]

Rūkhā—[*Skt. ruksha* = rough, hard]—food prepared without clarified butter, and hence insipid.

Rukhān—{ a large thick chisel used for coarse
Rukhānī—{ work—see *barhal*.

Rukhchārvā—[*rūkh* = a tree; *chārvā* = to climb]—a ghost which lives in trees: his favourites are the sacred fig (*pīpāl*) and the date (*khajūr*) under which accordingly people do not much care to walk at night (*bhūt*).

Rūkhī—[*rūkhā*]—poorness of soil. **Kumaun** (*patlī*).

Rukhīnā—[*rūkh*]—ground covered with trees: grazing ground. East districts (*charāgāh*).

Rukhsat—(*bidd*, *chhutṡ*)—permission to the bride to visit her husband's house—see *gaunā*.

Rukhuri—[*rūkhā* = dry]—grain parched for chewing: a Hindū ascetic's word (*chabēnā*).

Rull—{ [*rolnā*=to roll, to pulverize]—poor,
Rullā—{ uneven, barren—of land: land worn
out and needing a turn of fallow. East districts.

Rūmāl—[*rū* = face; *mālā* = to rub]—a handkerchief.

Rūmāl—[*rūmāl*]—short drawers worn by wrestlers.

Rūndhnā—[*Skt. ruddha* = stopped, restrained]

Rūndnā—{ —(1) to enclose a field, &c., with a
fence; see *goṡrā*—(2) to mix up the pottery
clay into lumps for the wheel—see *kumhār*;
(3) to tread out grain (*dāḥ*).

Rūngā—[*rok*]—a handeal or something additional in the bargain given to a purchaser. West districts (*ghēlaun*).

Rūnī—ears of barley and wheat when half ripe. **Baati**.

Rūniyā—a malignant spirit in the Hills—see Atkinson, *Himalayan Gazetteer*, II. 831.

Rūpā—[*Skt. rūpya*]—silver: often used in the sense of impure silver.

Rupahrā—[*rūpā*]—made of silver.

Rupayā—[*Skt. rūpya* = silver] (*ḥajnā*, *kanaitṡ*, *parikā*, *parikahā*)—a rupee.

Jis kē chār bhāiyā,
Mārē dhāul chīn lē rupayā.

[If a man has four brethren, he can make a charge and carry off the cash. Might is right.]

Its divisions are—

2½ <i>gaṡḥ kaurī</i>	= 1 <i>uddhī</i> .
2 <i>uddhī</i>	= 1 <i>damṡ</i> .
2 <i>damṡ</i>	= 1 <i>udhēlā</i> , <i>dhēlā</i> .
2 <i>dhēlā</i>	= 3 <i>paṡ</i> : 1 <i>paṡ</i> .
4 <i>paṡā</i>	= 1 <i>ānā</i> , <i>annā</i> , <i>gaṡḥ</i> .

1 *dhābud*, *dhābud* }
kachchā,
mañhūri } = 1 *paish*.

1 *kanvui* = $\frac{1}{2}$ *ānā*, *annā*.

1 *tālī*, *adhālī* = 8 *ānā*, *annā*.

1 *sākā*, *pālī*, *badillā* = 4 *ānā*, *annā*.

1 *ṭakā* = 3 *paish*.

Rupchaudas—[*rūpa*, *chaturdashī*] (*Narak chaturdashī*)—the 14th dark half of Kārtik, the day before the Divālī.

Ruqqā—} a note : a note of hand given by a
Ruqqah—} grain merchant to a landlord as security for the demand on a tenant.

Ruriyā—a high piece of ground. Central Duāb (*dhīhā*).

S

Sabañdh—[Skt. *sambandha* = connection by marriage]—the ceremony of betrothal among the Jāt caste (*sagāt*).

Sābar—[Skt. *shambhara*]—(1) a large deer or elk; (2) tanned deer skin : chamois leather.

Sabhā—[Skt. *sabha* = an assembly]—the nave of a Hindū temple (*mandir*).

Sabji—see *sabzi*.

Sābun—} soap.

Sābūn—} soap.

Sabzā—} [Pers. *sabz* = green]—(1) green
Sabzah—} colour; grey—of horses : *śilā sab-*
sah = iron grey.

Sabzi—[*sabzā*]—(1) (*sabjī*) greens, pottage; (2) "a beverage prepared from the leaves of hemp, by first washing them and then drying and reducing them to powder with black pepper; cardamoms and sometimes poppy, cucumber and melon seeds and water: and then infusing the mixture either in milk and water or cold water alone." (Wilson sv.) *sabzi māñdī* = a vegetable market.

Sāchaq—(*bāz*)—the interchange of clothes and presents between the bride and bridegroom on the day before marriage among Muhammadans. It is sometimes applied generally to the marriage paraphernalia, to the presents given to the bride by the bridegroom on the second day, and hence come, to mean the 2nd day, while the 3rd is *menādī*—(see Herklot's *Qānūn-i-Islām*, p. 72).

Sād—[*sādh*]—the 7th month of pregnancy with the accompanying ceremonies (*satmāsā*).

Sādā—} plain, plainly prepared, cooked, etc.

Sādah—} plain, plainly prepared, cooked, etc.

Sādābart—} [Skt. *sadd* = continual; *vṛitti* =

Sādābirt—} maintenance] (*lāgar*)—a daily

Sādābrat—} distribution of alms to beggars by charitable Hindūs.

Sadahā—a heavy cart for bringing home produce. Bundelkhand.

Sadari—see *ṣadri*.

Sādhi—[Skt. *sadhana* = accomplishment]—the ceremony in the 7th month of pregnancy : sweetmeats, etc., sent from the house of the wife's parents to her in the 7th month of pregnancy (*satmāsā*).

Sādhlēnā—[*sādh*] (*sādhnā*)—to test scales (*hārlēnā*).

Sadhaur—} [*sādh*]—presents given to the wife
Sadhāvar—} in the 7th month of pregnancy—
 see under *pachmāsā* and cf. *blauā*, *tālvā*.

Sādhnā—see *sādhlēnā*.

Ṣadr darvāzah—[Arabic *ṣadr* = upper]—the main door of a house (*darvāzah*).

Ṣadri [*ṣadr*] (*sadari*)—a coat or waistcoat without sleeves worn by Muhammadans. "Over the shirt in winter or in cool weather most persons wear a *sudeyree*, *sudeyreh*, a short vest of cloth or of striped silk or cotton without sleeves." (Lane, *Modern Egyptians*, I. 36) (*aṅgā*, *chapkan*).

Ṣaf—[Arabic *ṣaf* = a rank]—a large mat used at feasts such as marriages, etc.

Ṣāfah—[Arabic *ṣaf* = clean]—a soldier's or policeman's turban (*pagrī*).

Safarā—[P. Arabic *ṣafā* = yellow colour, bile]—opium blight. East districts.

Ṣāfi—[*ṣāfah*]—a filtering cloth.

Ṣāfi randā—a smooth-edged plane for giving the final polish to boards (*barhai*).

Ṣāg—[Skt. *śhāka*] (*sāgpāt*)—green herbs used as pottage.

Sagābhāi—[Skt. *sagarbha* = of the same womb]—a brother by the same father and mother.

Sagāt—[*sagā*]—(1) (*barichhā*, *bāt ṭhairnā*, *bīrd*, *chhindā*, *jēmd*, *jēdān*, *māng*, *maṅgī*, *nisbat*, *phaldān*, *sabañdh*, *sambāñdh*, *sanmañd*, *shagun*, *ṭikā*) the betrothal of the boy and girl previous to marriage : a term in use among Muhammadans and low caste Hindūs : also see *ārti*, *phaldān*, *tilak*; (2) the second marriage of a Hindū widow—see *karāo*.

Sāgar—[Skt. *sāgara* = the ocean]—a large tank or lake (*tāl*).

Sagnauti—[*shagun*]—an auspicious omen (*shagun*).

Sāgpāt—[*sāg*, *pāt* = a leaf]—see *sāg*.

Sāgsori—[Skt. *sagotra*]—the house of relatives.

Sagun—} see *shagun*.

Saguni—} see *shagun*.

Sagvārā—[Skt. *śhāka-vāṣa* = enclosure for herbs]—the circle of land round the village site. Kumaon (*gauhānt*).

Sāh—[Skt. *sādhū* = respectable]—a merchant, banker (*mahājān*) : *chor sē kahēn mūs*, *sāh sē kahēn jāg* = of a double-tongued man—he says "steal" to the thief, and "keep awake" to the banker! *Sau din chor kā sh din sādā* = the thief has a hundred chances of stealing, but the day comes when he is caught at last.

Sāhā—} [Skt. *sahitya* = connection]—a
Sāhālag—} year which according to the astrologers is considered a lucky year for Hindū marriages.

Sahāval—[corr. of *sāqāl*]—a mason's plumb line (*rāj*).

Sahēj—} rennet, runnet, used in curdling milk

Sahējā—} rennet, runnet, used in curdling milk

Sahējī—} (*jāmau*).

Sahējo—} (*jāmau*).

Sahēl—[Skt. *sahayata* = help]—help given by a tenant to his landlord in the cultivation of his home farm. The general rule is that each cultivator is bound to give his landlord one day's free ploughing in Āsār, Kuār or Kārtik. Brah-

mans, Kāyaths and Thākurs are generally exempted. Rohilkhand (harf).

Sahiriya—spring crops left unirrigated. Central Duāb.

Sahnā—corr. of *shahnā* (qv.).

Sāhnā—[Skt. *sahitya* = union]—to copulate—of buffaloes (*būhnā*).

Sahnak—a platter, saucer. *Jau loṇ sahnak*

Sahnak— } *mēn hōb, tau loṇ mōhi tohi adth*
= you and I are friends as long as there is anything in the platter.

Sāhu— } [*adā*]—a banker, money-lender (*ma-*
Sāhō— } *hājān*). *Khēt hai sādūkār* =

Sāhukār— } your field is your best banker:
Sāhukār— } i.e., it will keep the manure, etc.,
you put in it and pay you.

Sāhul— } [corr. of *sāqul*]—a mason's plumb line
Sāhūl— } (*rāj*).

Sahvan—an oil plant (P colza) *ErUCA sativa* (duāb).

Sāl—extra cross-bars fixed above the bottom of the cart behind and above it in front. Lower Duāb (*gār*).

Sāl— } [Skt. *sāti* = gaining, obtaining]—(1) ear-
Sai— } nest—money to close a bargain (*baī'ānā*);
(2) reciprocal exchange of labour among cultivators. East districts (*paith*).

Saifā—[Arabic *saif* = a sword]—the cutter for paring the edges of a book (*jildsāz*).

Saika—(*saikhā*)—a stack of spring crops on the threshing-floor. Lower Duāb (*pahl*).

Saika—(*bāknī, saikī*)—the pot for removing the sugar juice to the boiler. East districts (*kol-hū*).

Saikhā—see *saikā*.

Saiki—see *saikā*.

Sail— } [Skt. *śalya* = a spike]—(1) the second
Sailā— } wedge used to fasten the beam of the
plough into the body. Kumaun (*hal*); (2) the
outer or sometimes the inner pin of the yoke
(*bāhl, hal*); (3) the handle of the rudder of a
boat (*nao*); (4) a sort of flail used in threshing.
Kumaun.

Sailābl—[Arabic *sail* = torrent; *āb* = water]
—inundation, flooding (*gharq*).

Sailānā—[P Arabic *sair* = moving about]—to
winnow grain. Rohilkhand (*usānā*).

Sail—[*sail*]—(1) a small plough wedge or yoke pin
(*sail*); (2) ropes made out of the roots of the
dhāk (*Butea frondosa*) Rohilkhand (*bakhau-*
tā); (3) a shallow oblong basket which the
labourer swings round him amidst the wild rice
(*tinnī*) as he collects the grain. Azamgarh.

Saim—[Skt. *śyāma* = the dark one]—one of
the local gods or ghosts (*dihvār*).

Sainā—a lawn. Hill districts (*sēn*).

Sainak— } [*sahnak*]—a flat dish out of which
Sainakiyā— } rice is eaten.

Saiñhūā—wheat that becomes small, black and
useless.

Saiqalgar—[Arabic *saīqal* = polishing of met-
als]—a knife grinder (*siqilgar*).

Sāir—[Arabic *sair* = to go] (*sāyar*)—"the re-
maining or other sources of income accruing to
Government in addition to the land tax from a
variety of imports, customs, transit duties, license
fees, house tax, etc." (Wilson-Glossary sv.)
"Hobson-Jobson," after an elaborate discussion

(qv.) conclude that the true sense of the Indian
term was "current or customary charges." In
these Provinces *amadani sār* generally means
income received by the landlord and liable to
assessment independent of his rents or the pro-
fits of his home farm, such as rights of pri-
vilege of woods, fisheries, market dues, etc. *Sār*
kharch = contingent expenditure.

Sairh—a heap of wheat threshed but not winnowed.
Central Duāb.

Sāvrī—[P Skt. *śhṛva* = worship, service] (*sārvi*)
—dues given by tenants at harvest time for reli-
gious purposes (*pujaurā*).

Sajjādah—[Arabic *sajjād* = prostration in pray-
er]—a praying carpet; *sajjādah nashīn* = the
manager or incumbent of a Muhammadan reli-
gious endowment.

Sājha—[Skt. *sahayata*]—partnership, association.

Sājhi— } [*sajhā*]—a partner or sharer.
Sajhiyā— }

Kānto burō karīl ko, aru badarī kī ghām;
Sautī burī hai chūn kī, aru sājhi ko kām.

[The thorns of the *karīl*, the sun on a cloudy day,
a second wife even if she be merely a puppet
made of flour, are all bad and so is the work of
a partner.] Central Duāb.

Sajjāo dahi— } [*sajjā* = to be prepared]—
Sajjul dahi— } curdled milk. East districts
(*phaṭā dūdh*).

Sakālē—[Skt. *sakāla* = seasonable]—in the
early morning.

Sakārā—[Skt. *sakāra* = assent, agreement]—a
fee for the acceptance or renewal of a bill of
exchange (*hundī*).

Sakārau—[*sakālē*]—early in the morning. Cen-
tral Duāb.

Sakārē—see *sakālē*.

Sakārānā—[*sakārā*]—to accept or renew a bill of
exchange (*hundī*).

Sākha—[Skt. *śākha*]—(1) a division of a tribe
or family—see *got*; (2) the axle of the flour
mill (*chakkī*).

Sakhar— } [*sa* = with; *kshāra* = salt]—(1)
Sakharā— } slightly brackish—of water. Cen-
tral Duāb; (2) (*kachchā bhajān*) food prepared
with salt by boiling, but not in butter, such
as rice *kachchārī*, etc. Such food can be eaten
only within the cooking enclosure (*chaukhā*): the
opposite is *nikhārā* (qv.). In the Eastern dis-
tricts chiefly among Kanaujiya Brahmans, food
containing salt cannot be eaten out of the cook-
ing enclosure.

Sakhi Sarvar Sultān—"the generous Prince
Sarvar," also called *Lakhdādā* or the giver of
lākhs. "His real name was Sayad Ahmad, and
he flourished about the middle of the 12th Cen-
tury. His principal shrine is at Nigāha in the
Dera Ghāzi Khān District. . . . "In the
Delhi territory [and in the Western districts of
the North-Western Provinces] *Sakhi Sarvar* is
not held in such high esteem; but he is generally
worshipped, shrines in his honour are common,
vows and pilgrimages to him are frequent, and
Brahmans tie threads on the wrists of their
clients on a fixed date in his name." (Ibbetson,
Panjab Ethnography, p. 115.)

Sākho uchār— } [*sākhā, uchārānā* = pro-
Sākho uchārān— } nunciation]—the recita-

tion at the marriage of the genealogies of the married pair.

Sakorā—[Pers. *sakūrah*] (*parai*)—an earthen
Sakorī—} cup or saucer sometimes used as a
cover for a pot (sarposh).

Sāl—[Skt. *śalya*]—(1) the mortice holes in the legs of a bed, etc. (*chārpāt*); (2) twigs used for basket making (*battl*).

Sāl—[Skt. *śālā* = a house]—a cow-shed (*gaur-sālā*).

Sālā—[Skt. *śyāla*] (*sār, sārā, sdro, sārū*)—a wife's brother, used in an abusive sense—see *susrāl*.

Sālāg—see *sālākh*.

Sālāhaj—[*sālā*] (*salaiz*)—a wife's brother's
Sālāhaj—} wife: *laṭṭ kī jōṣ sah gāno kī sar-*
haj = the poor mau's wife is common pro-
p ty.

Sālā—[Skt. *śālākā* = a dart]—(1) a large needle; a catheter or sound; (2) an insect which attacks maize—see *śālā*. *Kān sālā* = a centipede.

Sālāiz—see *sālāhaj*.

Sālākh—[Skt. *śālākā*] (*saldg*)—(1) a long
Sālākhā—} bar of iron; (2) the long iron poker
on the end of which glass is melted (*chūrpāhār*).

Sālākhī—[*sālākh*]—a needle used for testing gold coins.

*Kānāḥ bāt sālākhī,
Andhā karṇ garrāḥī.*

[The blind man gets fine scales and a testing needle and sets up as a money-changer.]

Sālāmī—[*sālām* = salutation]—(1) special contributions made to a landlord by a tenant at a marriage in his family or similar occasions; (2) a slope in land, etc.; (3) an artillery or musketry salute.

Sālān—[Skt. *sa* = with; *lavāṇa* = salt]—spicy food used to make dry food palatable—cf. *boran*.

Sālānā—[*sāl* = year] (*barsavāḥī, barsaurhī, sāliyānā*)—yearly wages.

Sālānā—see *salono*.

Sālēm sāhl—[from some one who wore them. It is generally said that such shoes were first worn by *Khwāja Sālēm Chishtī*, the religious preceptor of the Emperor Jahāngir, from whom he took his name *Sālēm*—cf. "Wollingtons," "Bluchers"] (*muṇḍ, khurdnoḍā*)—shoes short at the point (*jūtā*).

Sālgirah—[*sāl* = year; *girāḥ* = knot]—the ceremony on a child's birthday among Muhammadans. It is celebrated with great rejoicings: the girl's years are numbered by a silver loop or ring being added yearly to the *gardani* or silver neck ring. These are the only means of registering the ages of Muhammadan children. Sometimes an old woman ties a knot in a red thread brought for the occasion. Toys, sweetmeats, etc., are given to the boy. For further details see Herklot's *Qāṣṣ-i-Islām*, p. 28.

Sālā—}
Sālāj—} see *sālāhaj*.
Sālāh—}

Sālās—the local god of the tribes of Dom and Dusādh. Eastern districts.

Sāl—[*sāl* = a year]—yearly fees to a carpenter for repairing agricultural implements (*nibaunī*).

Sālī—[Skt. *śyālī*]—a wife's sister (especially the younger sister); a sister-in-law. *Sālī ādhī nihālī sulhaj pūrī jōṣ* = your wife's sister is only half your bed-fellow, but your wife's brother's wife is as good as your own wife.

Sālīyānā—[*sāl* = year]—yearly wages (*sālānā*).

Salono—[Skt. *Śhrāvana* = the month of Śāvan] (*salaund, salāno*)—the festival on the full moon of Śāvan—see *rākhi*: persons born on this day are particularly susceptible to the evil eye (*naḡar*), and are themselves able to cast the evil eye.

Salphā—a large hoe used in cultivating sugar-cane, etc. East districts.

Sām—[Skt. *śāmbhū*] (*śām*)—(1) a brass or

Sāmā—} iron ring such as that on the axle of
the pony cart, for fastening the blade of the
weeding spud, etc.; (2) the afterbirth in animals and women (*ahvar*).

Sāmā—[Skt. *śhyāmaka, śhyāma* = black]—a small millet (*Panicum miliareum*) (*sānvān*). *Gayē sāmā kē bīj ko, aur dyē kundagat khāt* = he went for *sāmā* seed and came back at the feast in honour of deceased relations! (one in Chait and the other in Kuār).

Sāmādā—} a long stick for smoothing plaster

Sāmādah—} —see *rāj*.

Sāmādh milāvā—[*sāmādhī, milānā* = to cause to join]—the embracing of the parents of the wedded pair after the marriage—cf. *aṅgmālīkā*.

Samaī—[*samānā* = to be held] (*sammas*)—(1) a lamp-stand (*chirāghdān*); (2) the pipe of a drill plough (*hal*).

Samal—[*sambhānā* = to support] (*sambhāl*)—the inner pegs of a yoke (*hal*).

Sāmān—see *sāmā*.

Sambandh—[Skt. *sambandha*] the betrothal—ceremony among the Jāt tribe (*sagāt*).

Sambhal—see *samal*.

Sāmbhar—salt from the lake of that name in Rājputāna.

Samdān—[*sāmā, dān* = possessing]—a pointed anvil used by jewellers (*sunār*).

Samdhan—[Skt. *sambandha* = connection] (*samdhī*)—the mothers of the married pair in their relation to each other: the men call each other *samdhī* and their wives *samīhan*.

Samdhanā—see *samdhiyānā*.

Samdhi—see *samdhan*.

Samdhiyānā—[*samdhan*] (*samdhanā*)—the houses of the parents of the married pair. *Chhoṭā ghar bard samdhiyānā* = though he is little his family's great: he is poor himself, but has married his son in a well-to-do family.

Dē dud samdhānē ko,

Nahīn phirṛē do do dānē ko.

[Pray for the health of the father-in-law or mother-in-law of your children, or you will have to go about begging a grain or two.]

Sāmī—a small ring (*sām*).

Sāmīāhī—diarrhoea in cattle (*pēṭbhāgi*).

Sammāi—see *samāi*.

Sammal—see *samhal*.

Samosah—wheat cakes filled with varied condiments: there are various kinds—*salond* = saltish; *mīṭhā* = sweet; *gūmah bardh* = filled with mince meat.

Sampatī—[Skt. *sampatā* = a covered box or basket]—a dish for holding offerings or ground sandal-wood in a temple.

Samudrī non—[Skt. *samudra* = the ocean]—sea salt (lon).

San—[Skt. *śaṇṇa*] (*phūlsan, sanf*)—hemp (*Crotalaria juncea*). The fibre is known as *arijā san*, while the fibre of *paṭsan* (qv.) is *latīyā san*; a bundle of the fibre is *luchchā, guchchhi*. The stalks after the fibre is removed are *saṭhērā, sanaurā, sīrkī*. The stalks are in Rohilkhand *būnāfī*, and in other places *sansutālī*. To the Enet *khijhūrā* is short fibre. The seed pod is *bichhūd*.

*Sān. san aru dushṭ jan, inko gēhi subhāv,
Khāl khinchāvēn apnī parbāndhān kē dāu,
Parbāndhān dāu khāl apnī khichvāvēn,
Mūr kāṭhar kūt, taū par bāj na dvēn.
Kuhī Girdhar kavirāḥ—jarai apnī kaṭedī,
Jal mēn gir sarjād, taū chhōrī na khutāī.*

[It is the way of hemp and vicious men that they get themselves flayed to make fastenings for others, and even if you cut off their heads and thresh them, still they will not forbear. Says Girdhar, prince of poets: "The result is that they get themselves cut up from the roots, and even if they are thrown into water and rot, still they do not desist from vice."]

Sān—[Skt. *śāna*]—a grindstone for sharpening cutlery, etc.

Sanakhī—} see *saṅhak*.

Sanakī—}

Sanaurā—see *san*.

Sanbarhī—} [*san* = year; *barhnd* = to increase]—a progressive rate of rent or revenue, usually fixed on newly cleared lands or where a sudden increase is made in the assessment.

Sānchā—} a mould.

Sānchī—}

Sāṇḍ—} [Skt. *śaṇḍa*; rt. *śaṇḍ* = to wound]—

Sāṇḍā—} a bull, stallion (*biṭān*).

Sāṇḍ—} hobbles for cattle. Lower Duab

Sāṇḍā—} (*chhān*).

Sāṇḍās—a privy in which the night-soil is allowed to accumulate in a pit (*paikhānā*).

Sāṇḍās—} [Skt. *sandaśhaka*; *sandaśh* = to bite]—a pair of pincers.

Sāṇḍāst—}

Sāṇḍiyā—[*sāṇḍ*]—a young male camel (*ūāt*).

Sāṇḍī—[acc. to *Platts orig.* a place for *sandals*]—

—a movable scaffold (*rāj*).

Sāṇḍnī—[*sāṇḍ*]—a young female camel (*ūāt*).

Sāṇḍnī—[*sāṇḍ*]—a bull let loose in memory of a deceased person—see *brikhot sarg*: a female calf is at the same time presented to the Mahābrahman.

Sāṇḍsi—see *sāṇḍsi*.

Sāṇḍūq—a box: for various kinds of boxes see *chaputī, chūnēdānī, qibī, qokī, gēthā, kaj-rautī, panautī, pītārā, qalamdān, sēndūrā*.

Sāṇḍūqchā—}

Sāṇḍūqchah—}

Sāṇḍūqchī—}

Sāṇḍūqchiya—}

Sāṅg—} [Skt. *śaṅku*]—(1) a kind of spear

Sāṅgā—} used in tapping the spring of a well;

(2) a lever used for raising a heavy weight.

Sāṅgar—the fruit of the *jānt* tree (qv.).

Sāṅgharāb—[*saṅg* = together]—to reconcile a cow or buffalo to its newly born calf by plastering the latter with sugar—cf. *akor, lainī*.

Sāṅḍī—[P Skt. *śhikya*]—the netting at the bottom of an ox or pony cart.

Sāṅsi—[Skt. *sandaśhaka*]—a pair of pincers (*saṅsi*).

Sāṅtarāsh—[Pers. *caṅg* = stone; *tarāsh* = cutting]—(1) a stone cutter; (2) a kind of iron used in cutting stone (*lohā*).

Sanī—[*san*]—(1) hemp (*san*); (2) the washer of a cart wheel. Rohilkhand (*gārl*).

Sānī—[*sannī*]—fodder cut up mixed with cotton seed, oil cake, etc., and water, and given to cattle: *sānī pānī karnā* = to feed cattle with fodder (*chārā*).

Sani trayodashī—[*shani* = Saturn; *triyodashī* = 13th]—the 13th of any month falling on Saturday, sacred to Shiva.

Sāṅjh—} [Skt. *sandhyā*]—evening (*shām*).

Sāṅjhā—}

Sāṅjhaiyā—} [*sāṅjh*]—the evening meal. East

Sāṅjhiyā—} districts (*biyālū*).

Sāṅjhlo—[*sāṅjh* = evening; *lo* = until]—as much land as a pair of oxen can plough from morning till evening in one day—cf. *juārā*.

Sanjoh—[P Skt. *sanyoga, yug* = to join]—the wooden frame hung from the roof which is moved forward by the weaver as the shuttle passes and drives the thread home. Oudh (*kargah*).

Sāṅkā—[Skt. *śhikya*]—the net work at the bottom of a bed (*chārpāī*).

Sāṅkal—} [Skt. *śhāṅkhalā*] (*saṅkar, sā-*

Sāṅkal—} *kar*)—a cattle or door chain; a

Sāṅkalā—} thick chain of gold or silver worn

Sāṅkalā—} on the ankle.

Sankalp—} [Skt. *sankalpa* = a solemn pro-

Sankalpā—} mise]—(1) a ceremony performed

at the commencement of all religious rites in which a solemn vow to perform some act is

taken; (2) a solemn gift to Brahmins or for religious purposes. "Among Hindūs a gift

is made as follows by the *sankalp* ceremony, which is used for giving land for religious pur-

poses, or a feast or other offering to Brahmins, or in giving away a daughter at marriage.

Before the assembled Brahmins and brother-

hood the giver takes a copper coin (*paīdī*) and a little barley (*jav*) in his hand, and a Brahman

pours some water over them. Then the giver places these in the hands of a Brahman, saying

"I have given 2 *bighas* of land, or 101 oxen, or the food of so many Brahmins as an offering

to Krishna, or as the case may be" (Panjab Customary Law, II, 163). *Sankalp Vihnpūt*

[*Vihnyu* = the god; *pūt* = beloved] (*achhūdār*) is a religious grant to a Brahman

to secure the merit of sacrifices and offerings made by him.

Sāṅkar—} see *saṅkal*.

Sāṅkar—}

Sāṅkaṭ chauth—[Skt. *sankata* = contracted]—the festival on the 4th dark half of Māgh

(*Māgh badi chaturdashī*) in honour of Ganēś.

Sāṅkh—(1) the last of a whip (*sāṅhā*); (2) a piece of the *jalebī* sweetmeat.

Sankh—[Skt. *śaṅkha*]
the conch shell used in Hindū temples

Sākhā—[Skt. *śaṅku*]
the piece of wood in Sākhā— the upper stone of the flour mill through which the axle passes (chakki).

Sākrānt—[Skt. *sākrānti*]
the passage of the sun or other planetary body from one constellation to another—see nakshatra, and for the ceremonies at unlucky conjunctions, see Atkinson, *Himalayan Gazetteer*, II, 913 ff.

Jin vārān Bavi sānkramai tinai amāras ho,

Khappar hāthā jag bhramēn bākhā na ghālai koi.

[If the last day of the dark fortnight coincide with the sun's conjunction, take a potsherd and beg, but no one will give you alms, i.e., there will be famine.]

Jihī vārā Bavi sānkramai tārā chāuthā vār:

Ashukhā parānti shukhā karai—jost jyotish vār.

[The 4th day after the sun's conjunction, even if it be on other grounds unlucky, is still lucky according to the astrologers.]

Dājai tijai kirvāro ras kusumbh mahāngdē, Pahlē chhāffē āthvāi pirithi parlo jōd.

[If the conjunction occur on the 2nd or 3rd of the lunar fortnight sugarcane juice will be moderately good and safflower will be dear: if on the 1st, 6th, or 8th the world will be destroyed.]

Syālē mēn sūti bhāli, baishē barkhā kāl, Garmī māhki kharī bhāli chukho karā sukāl.

[The conjunction is auspicious and will make people happy if it be sleeping in winter, sitting during the rains and standing in the hot weather.]

Bikā tithi aru krār din, dupahar atkhē prāti.

So sānkramai to jāniyo sambat mahāgo jāt.

[If the conjunction take place on the 4th, 9th, or 14th of the lunar fortnight; and on Saturday in the morning or Tuesday at midday, know that there will be a dear season.]

Kark sānkramai Maṅgaldār, Makar sānkramai Shani ki bichār: Pāndrah mahārāt bārī ho,
Dēkh vājī karai yon jōd.

[If the conjunction of Cancer be on Tuesday: of Capricornus on Saturday, and that of the moon at 5 hours (15 ghars) after sunrise, it will ruin the world.]

Sanmādh—[Skt. *sanbandha*]
the betrothal ceremony among the Jāy tribe (sagā).

Sānnā—to knead up flour into dough: the same as *gāndhā* (qv.).

Sānni—fodder cut up for cattle—see sāni.

Sānpā—[Skt. *śānpa* = cursing]—(1) lamentation for the dead: (*syāpā*) the period of mourning for a death in a family; (2) visits of condolence paid to the relatives of a deceased person. West districts (mātampur).

Sānpān—[*sānpān* = a female snake]
a particular mark or curl in the hair of a horse—see ghorā.

Sānr—[Skt. *śaṅga*; rt. *śaṅg* = to wound]
a bull, a stallion (bijār).

Ikh to karē vānd,
Aur pālē usē vānd.

[Even a woman may plant sugarcane, but it takes a strong man to crush it.]

Sānsā—[Skt. *sandaśha*]
a pair of pincers: it is larger than the *chīmā* (qv.) and is used by artificers, and in the house for lifting pots off the fire.

Sānsā—[P *sāns* = breath]
thin sowing of seed—see bonā.

Sānsā—a kind of blanket. Upper Duāb (kammal).

Sansutāl—[*san* = hemp; *sutāl* = string]
the stalks of hemp (san).

Sāntā—[*sāntā* = to twist]—(1)

Sānti—[*chāpki, chonkā, pafākt, sānkā*] the lash of a whip; (2) a small branch or twig (dāl).

Sārvak—see sārvāh.

Sārvāl—[*sārvālā* = swarthy colour]
[*sārvāl* = loured]
a disease in wheat caused by east winds and excessive rain. Central Duāb.

Sārvā—[Skt. *śyāmāka, śhyāmā* = black]
(*jhaṅgorā, jhāngar, māndirā, samā, sāmā, sārvak, savān, shāmāk*)—a small millet (*Panicum frumentaceum*) the varieties in Allahābād are *Kuārā* sown in Asāph, reaped in Kuār; *Jēthi* sown in Baisākh, reaped in Jēth: in Azamgarh the large variety is *ladarā* and the small *sān*. It ripens in three fortnights and is thus called *tīnpākhā ānāj* and is pure (*paritā*) lawful food for pious Hindūs during fasts. The *Sārvā*, *Chaitvā* or *Jaitvā* of Bārābanki is the same as the *chīnā* or *chēnā* of the N.-W. P. while the ordinary *sārvā* is *sārvān* *bhaddēhā*. It is not considered a healthy food: hence—

Aiyē Muṭrā lidirin bas,
Dēkh samārī khilkhil has;
Samā ki rotī, mārā hāth—
Muṭrā kuhē bichhāvē khāt.
Jamnā māyā hērē bāt,
Kab ānē Muṭrā ki khāt.

[Up comes Muṭru (the impersonation of fever) whose dwelling is in the filth. He bursts out laughing when he sees the (unhealthy) *sārvān* millet. When he gets some *sārvān* bread and a radish (considered unhealthy food) into his hand he says: "Get ready my funeral bier." And Mother Jamna is looking out along the road till the funeral procession of Muṭru comes to her banks.]

Sārvār—[*sārvārā* = to prepare]
the second ploughing of a field. North Oudh (dochās).

Sārvgt—[P Skt. *śikya*]
the netting at the bottom of an ox or pony cart (bahil, ekkā).

Sāoni—[*sāoni*]
(1) (*lāfan, sayān*) early spring crops; (2) presents sent by the bridegroom's parents to the newly married bride on the first Sāvan after her marriage. Rohilkhand.

Saori—[P Skt. *śhēva* = worship]
dues given by

- tenants at harvests for religious purposes (pujaurā).
- Saptamī**—[Skt. *saptamī*]—the 7th day of the lunar fortnight. The 7th light half of Baisākh (*Baisākh sudi Saptamī*) is *Gangā Saptamī*: the 7th light half of Māgh (*Māgh sudi Saptamī*) is *Jyanti Saptamī*.
- Sār**—[*śālā*]—a wife's brother, brother-in-law.
- Sār**—[Skt. *śāla* = a hall]—a cowshed (gau-sālā).
- Sār**—[Skt. *sāra* = sup. juice]—manure (khāt).
- Sār**—a fence to keep cattle out of a field. Rohilkhand (bār).
- Sār**—(1) land bearing two crops in the year. Kumaon; (2) a sheet or plain of cultivation including many fields and usually bearing a separate name (*sāvār*).
- Sārā**—[*śālā*]—a wife's brother, brother-in-law.
- Sārā**—[*sarṇā* = to be decayed]—drugs, etc., given to cows when calving. Rohilkhand (*sharṇā*).
- Sārā**—[*sarṇā* = to be decayed]—a fatal disease among horses and cattle; (2) a variety of pleuropneumonia. Central Duāb.
- Sarab**—a division of lands in the hills. In many villages there is a wheat *sarab* and a rice *sarab* cultivated alternately.
- Sarādh**—see *shrādh*.
- Sarāē**—[corr. of *sharā'i* = legal]—drawers made tight and reaching down to the ankle such as are worn by pious people and women (*pāējāma*).
- Sarāē**—[Pers. *sarā*]—an inn or hostel for travellers.
- Sarāī**—[Skt. *śālāikā*]—(1) the thin spokes in a cart wheel (*bahī, ekkā*); (2) the reeds placed in front of the heddles in a loom to keep the threads of the warp apart (*kargah*).
- Sarak**—[Skt. *sarak* = going]—a road (*rāstā*).
- Sarāsari**—[Pers. *sarāsar* = wholly] (*taah khās*)—a system of tenure where the lands whether surplus or not are leased out to tenants often belonging to other villages at so much per *bighā* irrespective of the crop sown, but divided into irrigated and dry. Upper Duāb.
- Sarau**—[Skt. *śarāva*]—a saucer used as a
- Sarāū**—lump or as a cover for another
- Sarāvā**—vessel.
- Saraut**—[Skt. *sandānsha* = pincers]—an instrument used for cutting betel-
- Sarautā**—nut.
- Sarautī**—nut.
- Sardal**—[Pers. *sar* = head; *dar* = door]—(1)
- Sardar**—(*bhārdo, dāraundhā, kibārgān, pānā*) the lintel or plank over a doorway; (2) (*dharan, pālā, pāt, paṭr*) the beam across the mouth of a well on which the bucket is emptied. East districts (*kūān*).
- Sardār**—[*sar* = head; *dār* = possessing]—(1) a leader, a head servant; (2) (*bhogaldāi*) the highest plant in the cotton field.
- Sarēkhā**—[Skt. *śarēkhā*]—the 9th lunar asterism—see under Pukh and nakshatra.
- Sarēs**—glue: *sarēś kūghar, kaghaj* = sand-paper (*barhai*).
- Sargā**—[Skt. *śalākā*]—an iron rod for boring pipe stems (*naichāband*).
- Sargpatāl**—[*suarga* = Ind. a's paradise; *pātāla* = hell]—an ox, one of whose horns is turned towards heaven and the other towards hell (*kāinchi*).
- Sarhadd**—[*sar* = head; *hadd* = boundary]—a main boundary (*hadd*).
- Sarhaj**—see *sālāhaj*.
- Sarhat**—(*bāridi, kūchā, shāthan, sohā, suhā, surdāhi*)—a broom used for sweeping up grain on the threshing-floor. Rohilkhand (*jhārī*).
- Sarhatnā**—[*sarhat*]—to winnow grain. Rohilkhand (*usānā*).
- Sārhe chauhārā**—[Skt. *sārha*]—a phrase used in division of crops—five-sixteenths to the landlord, and eleven-sixteenths to the tenant. Rohilkhand (*batāl*).
- Sārhi**—[Skt. *śāla* = the resin of the *śāl*
- Sārhi**—tree]—cream.
- Sārhi**—[*śārhi*]—the spring harvest, sown in the month of Āsārh (*rabi*).
- Sārhu**—[Skt. *śyālī, vadhī*]—the husband of a wife's sister—see *susrāi*.
- Sārī**—[Skt. *śāṭṭa, śhātaka*] (*chāddar, dhōṭī jānāsi, dhōṭī zandū, dopattā, khilud, khol, lūgā, lūgar, lūgrā, pharyā, pichhaurā, rām-nāmī*)—the sheet worn by women, of which the hem is *achhā, achhā*. For other similar garments see *burqā, oṛhā, peshvāz*. Drawing up the sheet before the face as a strange man passes is *ghoṅghat, ghūṅghat*.
- Sārī**—see *sālī*.
- Sariyā**—see *sālī*.
- Sariyā**—a pice. Sunār's slang (*paīsā*).
- Sarkan**—mud, swampy ground. Kabār's slang (*bhās*).
- Sarkanāṇḍ**—[Skt. *shara kāṇḍa*]—the stem of the reed *Saccharum sara*, used for making mats, etc.
- Sarki**—[*sarkanāṇḍ*]—see *sarpat*.
- Sarmāyā**—capital out at interest (*puñjī*).
- Sarmāyah**—
- Sāro**—see *sālā*.
- Sarpaich**—[*sar* = head, *paich*]—the headman of a caste committee or body of arbitrators (*paichāyat*).
- Sarpat**—[Skt. *shara* = head; *putra* = leaf]
- Sarpatā**—a reed (*Saccharum procerum*) used in making mats, etc. The leaf or blade is *sarpat*, and is used for thatching: the upper part of the stem *sarkī, sirki*, is used for making winnowing fans, sieves and coverings for carts in the rainy season: the sheaths are *mānī*, of which twine and matting are made: the lowest and thickest part of the stem is *śānāḍ* used for door screens and stools: the flower is *bāḍā*.
- Sarposh**—[*sar* = head; *posh* = cover] (*dhak-kān, dhaknā, dhakū, pārd, pariā, pāru*)—a cover for other vessels.
- Sarrāfah nānuah**—[*sarrāf* = a money-changer; *nāmāh* = a list]—a onstom among bankers at marriages of giving money and the sweetmeats known as *gīndaurā* to the Brahmins employed in their banking houses. *Nāmāh* is especially applied to the list of Brahmins who are entitled to receive presents at a wedding.
- Sarson**—[Skt. *sarshapa*] (*baṅgā, rāṇḍ, rāḍḍ, rāḍḍ sarson, siram, sirson, torī, toriyā*)—a variety of mustard—*Sinapis dichotoma, Brassica campestris glauca*. For *sarson rāi* see *lāhi*. *Tin mēn na tērāh mēn, na sēr bhar sultī mēn, na matkā bhar sarson mēn* = said of a man who thinks much of himself—of no

count in three or thirteen, nor in a pound of twine, nor in a jarfull of mustard.

Sārū—[*sārdā*]¹—the wife's brother: his son is properly *sārāt*, but is generally called *bhātjā*.

Sās—[Skt. *shvashrū*] (*gohijī*, *sārū*)—a wife's mother, a mother-in-law: see *susrāl*. *Sās kē dō bhāt kē kyā bhāt* = what respect is paid to the young wife in the presence of her mother-in-law? or, it is useless to praise the young wife in his mother-in-law's presence, for who knows her so well. *Sās na nandī, āphī anandī* = happy is she who has no mother-in-law nor sister-in-law. *Sās gayī gāhu, bhāt kē main kyā kyā khātā* = my mother-in-law has gone to the village: I am hungry: which of the good things in the house shall I eat: alluding to the cruelty of mothers-in-law to their daughters-in-law.

Sāsā—[*sās*]²—the house of the parents of the wife: her relations generally. West districts (*susrāl*).

Sāsū—[*sās*]³—a mother-in-law: *sāsū pēt kē dukh* = a mother-in-law is as bad as a pain in the belly.

*Par mēi sārū,
Eson āē āsārū.*

[His mother-in-law died last year and he is weeping for her only now!]

Sasur—[Skt. *sharshura*] (*gohijā*, *susar*, *susrā*)—a father-in-law.

Sasurāl—} see *susrāl*.

Sasak—a thin stick: a short coiled stem for a tobacco pipe (*naichāband*).

Satakā—[*safak*] (*safkanū*)—to beat the heads of grain on the ground or a bed for the purpose of dislodging any grains that remain after treading out. East districts (*dāhā*).

Satark—[*sattrah* = seventeen]—the ceremony on the 17th day after a death (*satrāvin*).

Sataulā—[*sāt* = seven]⁴—the ceremonious bathing of a woman on the 7th day after delivery. Hill districts.

Sathaurī—[*sāt* = seven; *bhaurī* Skt. *bhram* = to whirl round]⁵—the circumambulation of the sacred fire at a wedding—see *sātpihī*.

Satdānt—} [*sāt* = seven; *dānt* = tooth]⁶—an animal when it has got seven teeth.

Sājā—[*sājā* = sixty]⁷—a very large field so called because it is supposed to contain 60 village *bighās*. Central Duāb.

Sāphērā—stalks of hemp after the fibre is removed (*san*).

Sājī—} [*sājā* = sixty]⁸—a kind of rice, so called because it comes to maturity in sixty days.

*Sājī hōd sājī dind,
Jab pānī bārē sājī dind.*

[*Sājī* ripens in sixty days, provided it rains day and night.]

Sathiyā—} [Skt. *svastika*, *svasti* = happiness,

Sāthiyā—} good luck]⁹—the mark in the shape of a Maltese cross which merchants put on the first page of their account-book to bring good luck—see *bahī*: in the Upper Duāb it is also applied to a few blades of dry grass stuck in a circle made of cow-dung on the shrine of the local god *Bhūmīyā* (qr.) on the occasion of a birth.

Sājhurī—[cf. *gajhurī*]¹⁰—the knotty part of the stalk not allowed to be mixed with the chaff (*bhūsdā*) as it is liable to choke an animal. Central Duāb (*gājīhā*).

Sājkanū—see *safakanā*.

Satlarī—[*sāt* = seven; *lār* = a chain]¹¹—a woman's necklet containing seven links.

Satmānsā—} [*sāt* = seven; *mās* = a month]

Satmāsā—} —(1) a seven months' child; (2) [*sāt*, *sādh*, *sātvānsā*, *sātvānsā*] the ceremony in the seventh month of pregnancy. "When a woman is in the fifth or seventh month of her pregnancy for the first time, a place is consecrated and Gaudēh is worshipped there: then a coconut, a betel-nut and some sweetmeats (*batāshā*) are put into the lap of the woman. This is to congratulate her for the approaching period when she is to become a mother." (Ishtidās, Manners and Customs, 190.)

Satanājā—[*sāt* = seven; *anjā* = grain] (*arrā*)—the seven miscellaneous grains.

Sātpihī—[*sāt* = seven; *pihī* = turning] (*bhaurā*, *sāthbaurī*)—the circumambulation of the bride and bridegroom round the sacred fire. The complete ritual according to the regular form is given in Atkinson, *Himalayan Gazetteer*, II. 910 f. The common procedure is as follows. The boy is brought into the nuptial hall (*manḡhā*) and made to sit on a mat (*shatrānjī*). Then two stools (*pafrā*, *pafrā*) are placed in the hut, and a cloth (*toshak*) is spread. The boy is seated on one stool, his shoes are taken off and his hands and feet washed. Then he does the *dhamana* ceremony, i.e., he takes a little water in his hands (*chullā*) and saying "*Gangā Vishnu*" puts it in his mouth. Then his father ties a red thread (*maulī*) on his arm, the priest recites a verse (*mantra*), and the boy is made to worship Gaudēsh and the nine planets (*naugraha*). Then the girl is brought in, and as she comes the boy stands up. She is placed on his left hand, and worships Gaudēsh and the nine planets. A fire is then lit in the enclosure, the clothes of the boy's father and mother are joined (*gajh-jord*), and a red thread (*maulī*) is tied on the wrist of the bride and bridegroom. Then the girl's father puts coloured rice (*rolī*) on the hands of the girl. The phrase is *larkī kē hāt hāt pīl hō gayē* (her hands have become yellow), and the Pandit reads the *sākhā uchhā-rana* or recital of the names of the father, grandfather, and great-grandfather of the girl, with the title of her clan (*gotra*). After this the girl's father takes her right hand, and puts it into the boy's right hand; then holding the girl's thumb he takes in his hand a gold ring, flowers, some sandal-wood and a shell (*sākhā*) filled with water, and recites the formal bequest (*sunkāipa*) to the effect that he bestows so and so's daughter, so and so's granddaughter, so and so's great-granddaughter, on so and so's son, etc., etc. "She is his wife. May God bless my gift." Then he gives the ring to the girl and pours water from the shell on her hand. The Pandit then calls out "*Mohārāj!* may your gift be propitious!" The boy then in exchange for the girl makes a gift of a cow

(*gaudâ*) ; more usually a gold coin (*ashrafi*) is given instead of the cow. The clothes of the bride and bridegroom are knotted together (*gânâ bandhan*), and verses from the Vêdas are read : and the fire sacrifice (*âhom*) is made. Then the pair are made to stand up and march seven times round the sacred fire : in three turns the girl goes in front, but in the fourth the boy precedes her. As they are going round the girl's brother keeps putting parched rice in her hand, which she goes on throwing into the fire. The ceremony ends by the ratification of mutual promises of love and affection and the worship of the Polar star (*dhurd*). The account given by Ishridan, Manners and Customs, p. 184 ff, is somewhat different. "When an auspicious moment arrives for the wedding to take place, the bridegroom with his friends comes into the courtyard where the shed is set up, and is there received by the bride's father and respectfully seated, his feet being washed by the same person. After the performance of one or two very trifling ceremonies he gets something to eat, over which the presiding priest first mutters something. After this the bride's father gives alms and the priest burns incense: then the former brings two pieces of linen (*ph*) coloured yellow : with one of these the girl covers herself, and the other is joined to a piece of the bridegroom's. Then a Pandit touches the image of the god Ganêsha with a *mauri* (a plume made of palm leaf), and afterwards ties this *mauri* to the head of the bride. When this is done the Pandit or priest on the bridegroom's side repeats the names of his father, grandfather, and great-grandfather, and blesses the bride and bridegroom : this blessing is also pronounced by all present. The same is done by the bride's Pandit after repeating her ancestors' names. Both the Pandits receive a present at the time. After this the band of the bride, with the performance of some more ceremonies, is put into the right hand of the bridegroom. At this moment some presents, consisting of rupees, cows, etc., are made to the bride and bridegroom. Those who make presents fast till they have done so. The upper garments of the bride and bridegroom are then joined with a knot which is the most important and significant rite in the wedding : then the bride is seated on the right (*P* left) of the bridegroom with her face to the east, after which the priest repeats the names of certain gods, namely, Prajāpati, fire, air, sun, water, god, Vishnu, etc. At this point of the proceedings some *pâjâ* is performed, and a present for the priest is placed upon the spot: this present is given both by the bride and the bridegroom, and the latter gives half of what the former does—the lowest sum that they must give being a rupee and-a-half. Now the Pandit builds a small altar between the central post of the shed and the bride and the bridegroom, and after repeating the names of the sun, fire, and some other gods, burns incense upon it. In this incense *pâjâ* is performed to all these gods, and at the same time alms are given to Brahmins. After this the maternal uncle or some other male relation of the bridegroom covers the bride and

the bridegroom with a sheet : the bride's brother stands up with a small basketful of paddy, throws some of it into the hands of the bridegroom, and the latter into those of the bride, who puts them on a small stone slab placed before her : the bridegroom then presents the bride's brother with a turban, a pair of shoes, and a suit of clothes. After this comes the ceremony of the *bhawanî* or rounds, which accomplishes the marriage tie. The father puts his daughter's hand into that of the bridegroom : in this state the bride and the bridegroom go round the fire, in which incense is burned, and the central post several times. At this moment the priest divides the paddy on the slab into seven and fourteen parts, and says these represent populated villages. For every heap he gets two copper coins. When he has received them, the heaps are again mixed up. After this the bride's Pandit addresses the bridegroom in language as follows—"The bride says to you—"If you live happy, keep me happy also : if you are in trouble I will be in trouble too : you must support me and must not leave me when I suffer. You must always keep me with you and pardon all my fault, and your worship (*pâjâ*) pilgrimages, fasting, incense, and all other religious duties you must not perform without me : you must not defraud me regarding conjugal love : you must have nothing to do with another woman while I live : you must consult me in all that you do : and you must always tell me the truth. Vishnu, fire, and the Brahmins are witnesses between you and me." To this the bridegroom replies : "I will all my life do just as the bride requires of me. But she also must make me some promises. She must go with me through suffering and trouble, and must always be obedient to me : she must never go to her father's house unless she is asked by him : and when she sees another man in better circumstances or more beautiful than I am, she must not despise or slight me." To this the girl answers : "I will all my lifetime do just as you require of me. Vishnu, fire, Brahmins, and all present are witnesses between us." After this the bridegroom takes some water in his hand, the Pandit repeats something, and the former sprinkles it on the bride's head. Then the bride and bridegroom bow both before the sun in worship. After this the bridegroom carries his hand over the right shoulder of the bride and touches her heart and then puts some coloured powder (*bandan*) on the line (*mâng*) on her head, and puts his shoes on her feet, but immediately takes them off again. The marriage is now over, and the Pandits put a *rolî* mark on the foreheads of the bride and bridegroom, bless them and take their dues. All other Brahmins who are present also receive something. Now the bride and bridegroom, with their upper garments joined by a knot, go into the house where the bride's mother presents the latter with rupees and gold mohurs : the same is done by other ladies connected with the family. After this the bride and bridegroom are made to eat a little curdled milk and *butâshâ* sweetmeats."

Satравin—[*satrah* = seventeen] (*satarak*)—the ceremony on the 17th day after a death—see *kriyā karm*.

Sātsērā akāl—[*sāt* = seven; *sēr* = a weight]—the famine of 1860-61 when wheat rose to 7 *sēr* per rupee (*akāl*).

Sattā—(1) a bond, such as that by which the tenant in consideration of an advance binds himself to supply indigo, opium, etc., at a fixed rate; (2) negotiation of bills of exchange (*hundl*).

Sattu—[*Skt. saktu*] (*sitalhuknī*)—the flour of

Satua—[*sāt*] parched gram and barley. The best *sattā* contains a small proportion of rice flour. It should be made of parched green barley and parched gram. The *sattā saṅkrānt* is the day on which the sun enters Aries, when Brahmans are fed with the flour of parched grain.

Satvāsā—[*sāt* = seven; *mās* = month]—(1) a seven months' child; (2) the ceremony in the 7th month of pregnancy (*sat-māsā*).

Satyanāth—[*Skt. satyandha* = lord of truth]—one of the local gods of Kumaun: worshipped in the Saiva form as *Satyanāth* and in the Vaiṣṇava form as *Satyānārdyan*.

Sauhan—a quarter pie: *Sunār's* slang—see *paśā*.

Sauhra—[*susar*]—a father-in-law.

Sauk—[*Skt. sapatni*] (*saut*)—one of a man's

Saukan—[*sāt*] two wives in their relation to each other.

Saul—[*Skt. śāla* = a spike]—(1) the project-

Saulā—[*ing*] knot in the upper part of the yoke. Central Duāb (*hal*); (2) the mason's plumb. Kumaun (*rāj*).

Sauñf—[*acc.* to Platte *Skt. shatapushpa* = one hundred flowers]—aniseed (*Pimpinella anisum*).

Harī dāñḍī sabā dāñḍī,

Vaṇṇ purī 'ab māñḍ khāñḍ.

[Green stem and green seed: eat it when necessary.]

Sauñkērō—[*Skt. sa, sāha* = with; *vāla* = time, or according to others *sauñkēkdā*]—very early in the morning. East districts (*fajar*).

Sauñr—[*P. Skt. shudha* = purification]—(1) (*saurf*) the room in which a woman is delivered.

Saur—[*sonā* = to sleep; *orāñḍ* = to put on]—a quilt (*razāl*).

Saurā—[*sonā* = to sleep; *orāñḍ* = to put on]—a quilt (*razāl*).

Saurī—see *saur*.

Saut—[*Skt. sapatni*]—one of two cowives

Sautan—[*sāt*] in their relation to each other.

Sautin—[*sāt*] in their relation to each other.

Ek tinak ed tin parā, kal na parat din rain;

Sautin jākt sain mōñ kaisē pavē chain.

[If a little piece of anything fall into the eye you have no peace day or night: if a hundred pieces fall in how can you have rest? a pun on *sautin* = 100 pieces and *sautan, sautin* = a co-wife.]

Sautēlā bhāl—[*saut*]—a step-brother.

Sautēll mā—[*saut*] a step-mother.

Savāl—[*Skt. sapāda*]—(1) one and a quarter; (2) interest at 25 per cent. The system of grain-lending is in Cawnpur—"if the tenant takes grain in Kārtik he returns five-fourths in Jēth in grain or money value: that is, the amount of grain due is converted into its money value in Kārtik when it is dear, and in Jēth when it is cheap: the money due, enhanced one-fourth, is reconverted into grain. Thus if wheat sells at 18 *sēr* the rupee in Kārtik but at 24 in Jēth, the lender gets 30 *sēr* for his 16 or 87 per cent." (Wright, Cawnpur Memo.); (2) a kind of soil like *domaṭ* (*qv.*) good for spring crops.

Sāvak—[*Skt. śrāvaka* = a hearer, a pupil] (*śrāvak, śrāvakk*)—properly a hearer or lay member of the Jain religion: in the Eastern districts a ploughman or serf.

Sāvan—[*Skt. śrāvana* = relating to the ear, audible; under the lunar asterism *śravana*]—the 4th luni-solar Hindū month (July-August). *Ur bhāñbīrt Sāvan dā* = Sāvan comes with the butterfly.

Śrāvān pahll chauth mōñ jo mēgha bar-khē,

To bhāikai yōñ Bhaddāl, idkh savdē jād.

[If there be clouds and rain on the first 4th day of Sāvan, Bhaddāl says: "there will be an extra good crop."]

Śrāvān pahll pañchamē jo chalai yōñ paun,

Na rahsi yōñ dēkhya pañchhē karai jo gaun.

[If the wind blow in these unlucky directions (for which see under *Āśāṭh*) on the first 5th of Sāvan, there will not be a bird left to fly in the land, i.e., there will be famine.]

Sāvan pahll pañchamē jor dhaur kē mōñ,

Chār mās barkhai sahi; yōñ bhāikai Sahdē.

[If on the first 5th of Sāvan there be loud thunder, Sahdē says, it will rain for the four months of the rains.]

Sāvan pahll pāk mōñ dashmē Rohinī hō,

Mahāñḍ nāj aru alp jal; bīrlē bīrlē hō.

[If the asterism of Rohinī fall on the 10th of the first fortnight in Sāvan, there will be dear grain, scanty rain and few will be happy.]

Sāvan bādī śhādāsh jētī Rohinī hō,

Tētā ramāñ jo nījē: chintē karo na kō.

[On the 11th dark half of Sāvan as long as the Rohinī asterism lasts, so much will be the produce: let no one be anxious.]

Sāvan kishn śhādāsh garj mēgh adhrēt,

Tum jāo piyē Mālwa: kam jāñāñ Gājard.

Jo Krittikā to kirvārō, jo Rohinī enkāl:

Jo Mrigashir āvsi tahāñ, nishchai hō dukāl.

[On the dark 11th of Sāvan if there be thunder in the clouds at midnight: "Go off my love to Mālwa: I am off to Gājard;" i.e., famine is certain. If the Krittikā asterism fall on that date the harvest will be moderate: if Rohinī plentiful: if Mrigashir there will surely be famine.]

*Sāvan badi ēkādashī, bādar āgai sār,
To batāvai Bhaddāit, ghar ghar bājai
tār.*

[On the 11th dark half of Sāvan if the sun rise in clouds, Bhaddāl says—"There will be rejoicing in every house."]

*Chittrā, Svātī, Bishākharī Sāvan jo na
barkhanē,*

Hātī annē sāngraho : dāno mot karant.

[If there be rain in Sāvan in the asterisms of Chittrā, Svātī, and Bishākha—store in the grain at once. It will be twice as dear as usual.]

Sāvan krishn paksh mēn dēkhi,

Tul ko Mangal hot biśekhi;

Kark rāshi pai jo Guru jāoh,

Śinh rāshi pai Shukr sukāhē :

Tāl jo sukhai, barkhai dhār,

Kahān na upjai sāton tār.

[If in the dark half of Sāvan Mars be in the sign of Libra, Jupiter in Cancer, and Venus in Leo, the tanks will dry up, there will be only showers of dust, and the seven grains will fail.]

Sāvan yād pāksh mēn jo yē sab darsēd,

*Dand hō, kahattī lārēn, marē prithvī
patirās.*

[If all the above signs are observed in the light half of Sāvan, there will be destruction, fights among Rājputs (princes) and the ruler of the land will die.]

Sāvan—see sānvān.

Sāvan!—[*sāvan*—(1) a kind of rice cut in August (dhān); (2) presents sent in the month of Sāvan to the house of the bride's father.

Savērē—[Skt. *sa, saha* = with; *vāla* = time]—early in the morning, the opposite of *abērē* (fajar).

Sāyā—the pot for removing the sugarcane piece to the boiler. Rohilkhand (kolhū).

Sāyabān—[Skt. *chhāyā* = shade] (*sālbān*)—the verandah of a house, or tent (barāmā).

Sāyah—[Arabic *sā'at*]—an auspicious time for doing anything, such as a marriage, etc.

Sāyahbandī—[Skt. *chhāyā* = shade]—the making of the marriage canopy among Muham-madans.

Sayān—[*Sāvan*]—early spring crops (sāon).

Sāyar—a plank barrow. Central Duāb (hōngā).

Sāyar—see sār.

Sādarā—[*sāh* = three; *dar* = door] (*tidari, tidvāri, tirpauliyā, tirpoleyā*)—a house with three openings.

Sāgaun—[*sigon*]—a dirty red-coloured soil, like Sāgon—[*parūā* (qv.) found near ravines. Bundelkhand.

Sāh—[Skt. *sandhi* = a hole]—a well-sink—*Sāh*—[*er* (kuiyā).

Sāhī—[*sāh*]—a porcupine : a small black insect which injures wheat, etc.

Sāhithan—[*sāhatnd* = to whisk]—a broom used on the threshing-floor. East districts (sarhat).

Sāhrā—[Skt. *śākhara*] (*siharā, sihrā*)—the bridal veil or chaplet of flowers or gold or silver thread worn on the forehead and hanging down to the knees : used by Muhammadans, as contrasted with the Hindū *maur*. But among Jāts at weddings, bridegrooms of the *Dhē* sub-division wear the *sāhrā* or veil, while those of

the *Hēlē* division like Rājputs and other high-caste Hindūs wear the *maur* or coronet (baddh).

Sēhuān—an oil plant (P) colza (duān).

Sēhvan—a disease in which the young wheat grains are found filled with minute worms in various stages of development—see Field and Garden Crops, N.-W. P., I. 8.



Sai.

Sēl—[prob. Arabic *sā'a*]—a dry measure for grain. It varies in weight from 22½ to 31½ *gandā* of Gorakhpur pice (90 to 126 pice weight). The *sēl* of white rice equals one full local *sēr* (*serpakā*), 16 of such *sēl* equal 1 *mānī*; and 16 *mānī* equal 1 *gon*.

East districts.

Sēkrā—a cattle whip. Kumaon (pain).

Sēkūri—paddy. Sunār's slang (dhān).

Sēl—(1) a wooden vessel for baling water
Sēlā—(2) out of a boat. Rohilkhand (nāo); (3) the pipe of the drill plough. Farrukhābād (hāt); (3) a kind of hemp rope used for bridges in the hills.

Sēlkhari—[Skt. *shailkhātikā* = a ditch in a mountain]—a hardish white potter's clay (khar).

Sēlo—shady land. Kumaon.

Sēm—[Skt. *simbi* = a pod] (*sembi, gudlin, ran-vāsan*)—a kind of bean (*Phaseolus magnus*).

Sēmar—swampy land not requiring irrigation. Kumaon (panmār).

Sēmbi—see sēm.

Sēn—(*sainā*)—a lawn. Hill districts.

Sēn—[Skt. *sandhi* = a hole] (*ainā*),
Sēndh—[*kāmāl, kungāl, pāh, sēh, sēhā*],
Sēndhā—[*sēhī, surang*]—a hole made in a wall by burglars—of. baghll.

Sēndhā—[Skt. *saindhava* = produced in Sainde—Panjāb rock salt, also known as Lāhauri non (lon).

Sēndhl—[*sēn*]—(1) the intoxicating juice of the wild date tree (*Phania sylvestris*): *tāpi* in the juice of the *palmyra* palm; (2) a hole in a wall made by a burglar (sēn).

Sēndhiyā—a small cucumber that grows spontaneously in the rainy season.

Sēndur—[Skt. *sindūra*]—vermilion, red lead :

Sēndūr—[*sēndūr*]—applied by women when married to

the parting (*māng*) of the hair.

Sēndūrā—[*sēndūr*] (*ingrauti, sindaurā*),
Sēndūrdānī—[*sindūrā*]—a vessel or box for

Sēndūrdānī—holding vermilion.

Sēngar—(1) the pod of plants like the acacia (*babul*) given as food to goats, sheep, etc.; (2) a kind of wild tank rice (chanau).

Sēh—

Sēhā—see sēn.

Sēhān—[*sēn*]—a well-sinker (kuiyā).

Sēhī—see sēn.

Sēnī—(*sini*)—a broad metal tray.

Sēnki—[corr. of *śānak*]—a saucer (rakābi).

Sēnthā—} the lowest and thickest part of the
Sēnthi—} *sarpaṭ* (qv.) grass used for making
 stools, acraena, etc.
Sēo—(*sēo*)—an apple : a sweetmeat of that shape.
Sēo—(1) the mode of sowing seed in the furrow
 left by the plough. West districts. See *bonā*;
 (2) (*ohkoṭṭō*, *sēvā*) light ploughing : in Azam-
 garh it means ploughing with a plough of
 which the block is worn—cf. *avāṣ*.
Sēohān—an oil plant (?) colza (*Bruca sativa*)
 (*duān*).
Sēorā—half-baked bricks or earthenware
 (pill lāt).
Sēorā—[Skt. *sēva* = worship]—(1) a title used
 for Jain ascetics; (2) one of the local gods
 (*qihvār*).
Sēotā—(*sēvā*)—a wooden vessel for baling
 water out of a boat. East district (*nāo*).
Sēotā—(*sēvā*)—a rich gray loamy soil. West
 districts.
Sēr—[Skt. *sēṭaka*]—a weight of 80 *tola*—see
man. *Sēr bhar ki lomrī savā sēr ki pūchh*
 —a fox weighing two pounds and his tail
 three!
Kām kā na kāj kā,
Sēr bhar onāj kā.
 [A useless fellow who wants a *sēr* of grain a
 day.]
Sērā—[Skt. *śhira*]—the head pieces of a bed.
 West districts (*chārpāl*).
Sērā—irrigated lands. Kumaun. See *āpāshī*.
Sērahī—[*sēr*] (*bakrī, gāi, nēg, pachhuā*)—cesses
 levied on the tenant's share of the produce in
 division of crops. East districts.
Sērlnā—[*sēr*] (*ugāhī, wāhā*)—contributions of
 grain and fodder given by tenants to the land-
 lord.
Sēruā—} [Skt. *śhira*]—the head pieces of a bed.
Sērvā—} West districts (*chārpāl*).
Sēruā—} the ceremony for exorcising the demon
Sērvā—} of Poverty : performed on the
 morning of the *Divālī*—see *dāridr khēdnā*.
Sērvā—[P. Skt. *śhāṭa*]—the winnowing sheet.
 Benares (*jhūll*).
Sēsāg—[Skt. *śhēṣanāga*]—the great serpent
 which is supposed to support the world—see
akhlī.
Sēth—[Skt. *śhrēṣṭha* = respected]—a merchant,
 banker (*maḥājan*).
Sēvārī—a greenish tinted sandy loamy soil.
 Bundelkhand.
Sēūn—[cf. *sēhvan*]—blight in cereals resulting
 in empty ears while externally the ear and
 stalk appear healthy. Central *Duāb*.
Sēv—
Sēvā—} see *seo*.
Sēval—[Skt. *śhēva* = treasure, happiness]—a
 ceremony at a marriage, when a female married
 relation of the bridegroom gives him a brass
 pan (*thāṭī*) on which a lamp is placed; and
 then holding the two ends of her wrapper
 (*dopattā*) touches with them, first the pan, then
 the boy's forehead, then her own (*ārtī*).
Sēvār—(1) (*sār, tok, tāno*) the concentric belts
 of soil in a village (*hār*); (2) river grass used in
 a sugar refinery—see *sivār*.
Sēvār—betel-leaf. Sunār's slang (*pān*).
Sēvarā—see *sēorā*.

Sēvā—see *sēotā*.

Sēvā—see *sēotā*.

Shab-i-barāt—[the night of record]—the Persian
 title for 15th of the month *Sh'abān*. "On this
 night Muḥammad said : God registers annually
 all the actions of mankind which they are to
 perform during the year; and that all the
 children of men who are to be born or die in
 the year are recorded. Muḥammad, it is said,
 enjoined his followers to keep awake the whole
 night and to repeat one hundred *rak'ah* prayers,
 and to fast the next day; but there are gene-
 rally great rejoicings instead of a fast, and
 large sums of money are spent on fireworks.
 It is the "Guy Fawkes" day of India."
 (Hughes Dictionary of Islam, sv. qv.)

Shabnam—[*shab* = night; *nam* = moisture]—
 dew (os).

Shabnamī—[*shabnam*]—a cover to protect the
 bed and sleeper from dew.

Shādī—[Pers. *shādī* = pleasure]—the festive re-
 joicings at a marriage; corresponding with the
 Arabic '*urs* and contrasted with *nikāḥ* (qv.) =
 the marriage contract—see *biyāh*.

Shādiyānā—} [*shādī*] (*ban, bau, māndhvacā,*
Shādiyānāh—} *māndhvānā, mārvānā, mu-*
rānā, salāmī, takā bīrā)—presents received by
 a landlord from his tenants on the occasion of
 a marriage in his family.

Shagun—[Skt. *śhaguna* = auspicious]—(1)
 (*śagun, shagun*) an omen : if auspicious *nēk*
shagun or *sagnautī* : if inauspicious *angun*,
kusagun, kuśhagun, kusun, badshagun. Many
 instances of these omens are given under
mahūrat (qv.) : also cf. *khom*.

Aur ko lukatīyā shagun batāo

Ap kutton par chīntā do.

[The for gives omens to other people but is think-
 ing himself of the dog's all the time.]

(2) the driver's seat in a cart (*bahī, gārt*).

Shagunī—see *shagun*.

Shahād—} honey (*madhū*). The astrology books
Shāhād—} recommend people not to eat it on
Shahat—} the *chaturdashī* or 14th day of the
 lunar fortnight.

Shahnah—[in Persian = a police officer] (*śahnaḥ*)
 —a field watchman : especially the man em-
 ployed by the landlord to watch the crop and
 prevent the tenant removing it till the rent is
 paid : *utārā shahnah mardak nām* = once the
 watchman is out of office he is called "the
 mannikin."

Shahnagi—} [*shahnah*]—(1) the business of a
Shāhnāl—} watchman; (2) (*pitiyā*) fees
 collected from tenants to pay a field watchman.

Shāhādah rāl—a kind of mustard—see *lāhl*.

Shakkar—[Skt. *śharkarā* = a fragment of any-
 thing; Pers. *shakkar*; Greek *σακχαρ σακχαρον*;
 late Latin *saccharum*; through the Arabic *su-*
kkar assukkar come French *sucrer*; English
sugar, etc. (see Hobson-Jobson, sv. *sugar*)
 (*asīrā, putrī*)—brown sugar, *rāb* (qv.) partially
 freed from molasses.

Shākir to shakkar

Mūzi to ṭakkar.

[Sugar for the grateful man, a kick for the
 miser.]

Ek kā muṣh shakkar se bhārā jā saktāhai, saṅ kā

मुहक *khāk* *sé* *bhē* *bhāra* *nahēn jātd* = it is possible to fill one man's mouth with sugar but the mouths of a hundred cannot be filled even with dust. Said of entertaining guests.

Shakkarqand—} [*shakkar*, *qand* = loaf-sugar]
Shakkarqand—} —the yam or sweet potato (*Batatas edulis*).

Shalākḥ—[Skt. *shaldāk*]—a long bar of iron: the rod on which the bangle-maker melts his glass (*chūṛlḥār*).

Shalgham—} (*chaukan*)—the turnip (*Brassica*
Shaljam—} *rapa*).

Shām—[Skt. *shyāma* = black] (*ast*, *atkhā*, *athēn*, *din būṛ*, *din muṇḍ*, *gadaḥ bēld*, *gadaḥ bēr*, *śānjh*, *śānjhā*)—evening. The dusk is to the east *anmundaḥ*, *anmundaḥ*, *diyd lēān*, *gorud ghukān*. The time the cows return raising dust along the roads is *dhāraśānjhā*, *gudhūr*, *gudhūrūk*, *gudhūḥ*, *gudhūr*.

Shām—} [Skt. *shamba*]—a ring (*sām*).
Shāmā—}

Shama'dān—a lamp stamp (*chirāghdān*).

Shāmakh—[Skt. *shyāmaka* = black]—the *śān-vān* (qv.) millet. Rohilkhand.

Shāmdān—[*shām* = a ring]—a small pointed anvil used by jewellers.

Shāmīl—[*shām*]—a small ring.

Shāmīlāt—[Arabic *shāmīl* = extending to, including] (*bīabīvā*)—the common lands in a village.

Shamlā—} the embroidered end of the turban:
Shamlah—} an embroidered turban (*pagṛ*).

Shamsān—} [Skt. *shmasāna* = a place of re-
Shamsān—} pose for bodies]—a place where corpses are burnt (*marghat*).

Shara' pāṭjāmā—[*shara'* = prescribed rule of religion]—tight drawers reaching to the ankles such as are worn by pious people.

Sharāpat—[Skt. *shāpa* = a curse]—visits of condolence to the relations of a deceased person (*mātampūrs*).

Sharḥ lagān—rent rates (*dar*).

Shatālū—[corr. of *siyāhīdū* = black palata]—a horse with a black palata—see *siyāhīdū* and *ghorā*.

Shatbhikh—} [Skt. *shatabhishā* = requiring
Shatbhikhā—} one hundred physicians]—the

Shatbhishā—} 24th lunar asterism (*nakshatra*).

Shaṭranj—[Arabic *shaṭranj*, Pers. *shaṭranj*, Skt. *chaturanga* = consisting of four members] (*qāṭichā*, *qāṭichā*, *qāṭichā*)—a thick thread mat, so called because it is chequered like a chess-board.

Shauhar—a husband (*khāvind*).

Shēshnāg—[Skt. *shēshanāga*]—“the thousand-headed serpent regarded as the emblem of eternity (whence he is also called *ananta* = the infinite): in the *Viṣṇu Purāṇa*, he and the serpents *Bāsuki* and *Takehaka* are described as sons of *Kādrū*, but in one place *Shēsha* alone is called king of the *Nāgas* or snakes inhabiting *Pātālā*: the thousand-headed *Shēsha* is sometimes represented as forming the couch or canopy of *Viṣṇu*, while sleeping during the intervals of creation, sometimes as bearing the entire world on one of his heads, sometimes as supporting the seven *Pātālas*.” (Sir Mouier

Williams, Skt. Dict. sv.) For his worship see *Akhtfj*.

Shikamī—[*shikam* = the belly] (*shikmī*, *jailh*, *bouṇḍiyā*)—a sub-tenant (*zailh*).

Shikanjah—the press used by a book-binder (*jildsāz*).

Shikār māht—[Pers. *māhi* = a fish]—fishing rights and the income derived from them—of *jalkar*.

Shikmī—see *shikamī*.

Shirā—} (*chhōd*, *lapṭā*)—molasses.
Shirah—}

Shirīnī—} [*shīrā*] (*śīrīn*)—sweetmeats (*mīṭhā*).
Shīrīnī—}

Shīshah—(*śīdā*)—glass, a looking-glass.

Shīshī—[*shīshā*]—a phial.

Shivansā—} [*Shiva*, *ansha* = the share of Shiva]

Shivansā—} —the offerings of grain put aside at harvest time as the share of the Shavite ascetic.

Shivarat—} [*Shiva*, *vrata* = worship]—a festi-
Shivarat—} val in honour of Shiva, held on

13th dark half of *Phāgun* (*Phāgun badi tēras*). On this day the grain-paroher puts butter, water, rice, and flowers on his oven.

Shivrātri—} [*Shiva*, *rātri* = night]—the festi-
Shivrātri—} val in honour of Shiva held on

14th dark half of *Phāgun* (*Phāgun badi chaudas*).

Shivālā—[*Shiva*, *ālaya* = abode]—(1) a temple in honour of Shiva—see *mandir*; (2) in slang—a kiln for burning charcoal.

Shrāddh—} “a funeral rite or ceremony in
Shrāddha—} honour of the departed spirits

of dead relatives, observed with greater strictness at various fixed periods, and on occasions of rejoicing as well as mourning. These ceremonies are of three principal kinds *nitya*, i.e., general and constant, in honour of the *pitris* or deceased ancestors and progenitors collectively: when three *Pīṇḍas* or balls of meal and water are offered to three paternal ancestors and three maternal forefathers: *maimittika*, i.e., occasional and special as for instance on behalf of a parent or some one relative recently deceased (*śrāddhīn*); the object being two-fold, viz., first, the re-embodiment of his soul in some kind of form after burning of his corpse: secondly, the raising of him from the regions of the atmosphere, where he would otherwise roam among demous and evil spirits, to a particular heaven above, where he is, as it were deified among the shades of departed kinsmen: the offering of the funeral *pīṇḍa* or ball of meal is in this case the office of the nearest male kinsman and confers the title to any property that may be inherited: thirdly, *kāmya*, i.e., voluntary and performed apparently by way of supererogation for the greater benefit of deceased ancestors or for obtaining increase of religious merit, etc.” (Sir M. Williams's Skt. Dict. sv.) “A Hindū may present three sorts of distinct offerings to his deceased ancestors: either the entire funeral cake, which is called an undivided oblation, or the fragments of that cake which remain on his hands, and are wiped off it, which is called a divided oblation, or a mere libation of water. The entire cake is offered to the three immo-

diate paternal ancestors, i.e., father, grand-father, and great-grandfather. The wipings or *lōpa* are offered to the three paternal ancestors next above those who receive the cake, i.e., the persons who stand to him in the fourth, fifth, and sixth degrees of remoteness. The libations of water are offered to paternal ancestors ranging seven degrees beyond those who receive the *lōpa*, or fourteen degrees in all from the offerer: some say as far as the family name can be traced. The generic name of *supiṇḍa* is sometimes applied to the offerer and his six immediate ancestors, as he and all of these are connected by the same cake or *piṇḍa*. But it is more usual to limit the term *supiṇḍa* to the offerer and the three who receive the entire cake. He is called the *sakulya* of those to whom he offers the fragments and the *samānā-daka* of those to whom he presents mere oblations of water." (I. D. Mayne, *Hindū Law*, 439 f.) Also see *pitrāpaksha*, *kanāgat*, *piṇḍa*. The ninth of the month of Kuār is known as *mātri-navamī* when the ceremonies are performed for a mother (*kanāgat*). The separate day for a father is called *ekādśīṣṭa*, i.e., when he alone is "looked at" or made an object of worship. The last day of the dark half is *amāvās* *śrāddhīya* when all ancestors are worshipped and mentioned (see Atkinson, *Himalayan Gazetteer*, II, 853 f.).

Shravan—[Skt. *śhravana* = the act of hear-
Shravanā—ing]—the twenty-second lunar
asterism—see *mūl* (*nakshatra*).

Shuddkār—[Pers. *shudan* = to be; *kāshṭan* = to
sow]—rent assessed only on the area actually
sown. Azamgarh (Jhāsp̄h̄r).

Shugn—see *shagun*.

Shugun—see *shagun*.

Shukrānā—[Arabic *shukr* = praise]—the
Shukrānāsh—landlord's perquisite on collec-
tions, a present made in recognition of success in
some business such as to a pleader for winning
a case (*mīhnatānā*).

Shutur—a camel: *shutur ghāmzē kartā hai* =
the camel has taken to ogling the girls!

Shyāmsundarī—[Skt. *shyāma* = black; *sundara*
= lovely]—the plant *Cyamopsis pectoratoides*
—see *gavār*.

St—[Skt. *sīta* = a furrow (*sīdā*)—sowing seed
in the furrow left by the plough. Rohilkhand
(bonā). "By this method the seed is sown
deep, and the stalk is stronger, and not so liable
to be laid by high winds." (S. M. Moens,
Bareilly Sett. Rep., 70.)

Siāvārh—[Skt. *sīta* = furrow; *varṇa* = share:
Siāvārh—acc. to Platts.]—(1) a share given
Siāvārh—out of the grain heap to mendi-
cants; (2) a black pot put up in a field to scare
birds and keep off the evil eye. Rohilkhand
(*toṭkā*).

Sibhā—the marriage dowry (*dahēz*).

Sichaun—[*śichnā*]—fees for irrigating from a
well (*panivat*).

Sichnā—[Skt. *śich* = to sprinkle]—to irrigate
land (*āṭpāshl*).

Siddhi—[Skt. *śhrēṇī*]—a ladder, stair-case (*sl̄hl*).

Siddhi—[Skt. *siddhi*]—the leaves of the narcotic
bump (*gānjā*). "The word is specially applied

to the larger leaves and capsules without the
stalk which are used for smoking, and in the
preparation of an intoxicating drink and confec-
tion" (Prof. Wilson, *Gloss. sv.*).

Sidh—footrot in cattle. Upper Duāb (*khur-
pakkā*).

Sidhā—[Skt. *siddha* = cooked, prepared]—

Sidhā—[uncooked grain, flour, etc., purchased
for food. The term is more properly applied to
flour, pulse, butter, salt, vegetables, sugar, and
fuel given to a Brahman when a person cannot
feast him or when he refuses cooked food.

Sidhvāt—[*siddh* = straight]—a prop to support
a cart while the wheel is being taken off
(*gārī*).

Sigon—see *sēgaun*.

Sihaddā—[*śeḥ* = three; *ḥadd* = boundary] (*ti-
ḥaddā*, *lokḥā*)—a place where three boundaries
meet (*ḥadd*).

Siharā—see *sēhrā*.

Sihikab—to dry up—of rice. East districts.

Sihra—see *sēhrā*.

Sikanjā—[a book-binder's press (*jildsāz*).

Sikanjah—[a book-binder's press (*jildsāz*).

Sikh—[Skt. *śhalāka*]—a roasting spit: *śikhā kā
kāḍā* = meat roasted on a spit (*nānbāt*).

Sikhar—[Skt. *śikhāra*]

Sikhar—[—(1) a chain

Sikhar—[used in mea-

Sikhar—[suring bundles

of indigo "plant". East

districts; (2) [P Skt. *śh-*

kya] a net for hanging up

pots, etc., in a house. East

districts (*chhīlāka*).

Sikhaulā—a small basket.

Oudh (*khāāchh*).

Sikhchā—[*ś c k ā*]—a

Sikhchā—[small roast-

Sikhchā—[ing spit.

Sikhchā—[ing spit.

Sikkā—(1) the keel, the stern

of a boat (*nāo*); (2) signs

of betrothal sent by the

girl's father to the boy's

relations—a word used by

Hindūs of the Western

districts.

Sikkah—a coin.

Siko—[Skt. *śhikya*]—a net

for hanging up pots, etc.,

in a house. Central Duāb

(*chhīlāka*).

Sikr—the netting of a bed

when made of one string.

West districts (*chārpāl*).

Sikur—[cf. *śikur*]—t h e

beard of the rice plant.

Sil—[Skt. *śhīlā*]—mois-

ture in soil.

Sil—[P Skt. *śhila* = glean-

ing]—a small grain, consid-

ered a lawful food for

Hindūs on fast days—cf.

rāmdānah, *rāśrāngā*.

Sil—[Skt. *śhīlā* = a stone]—a grindstone for

spices (*silbattī*).

Silā—[Skt. *śhil* = to glean]—(1) a pile of grain



Sikhar.

and chaff ready for winnowing (sillā); (2) gleanings of a field (sillā).

Silā—[Skt. *śilā*]—a block of stone.

Silā—[Skt. *śilā*]—moist—of land.

Silāchī—[Skt. *śilā*]—a metal washband bason (chilarnchi).

Silāhar—[Skt. *śil* = to glean, *hara*]—a field gleaner—see sillā.

Silāl—[*sil* = to sow]—wages for sowing.

Silāl—[Skt. *śalākā* = a dart] (*śalā*)—a small caterpillar with a dark red and brown body which burrows in the stalks and leaf sheaths of maize and sugarcane.

Silāu—coarse fibres of hemp used for basket-making (san).

Silaut—[Skt. *śilā* = a stone; *baṭṭā*, Hind. = a roller; *baṭ* = to twist]—the stone and roller for grinding spices. The grindstone is generally *silaut*, *silaut*, *silaut*, *silaut*; and in Kumaun *silo*. A smaller kind is *siloṭiyā*, *siloṭiyā*. The roller is *sil kṛ patthar*, *baṭṭā*, *loṭhā*, *tuṛhā*, *loṭhiyā*, *loṭh*; and in Kumaun *loṭh*. It is sometimes known as *haldipend* because it is chiefly used in grinding turmeric (*haldī*).

Silhār—} see silāhar.

Silhārā—} see silāhar.

Sill—} see sillī.

Sillī—} see sillī.

Sillī—[Skt. *śilā* = a stone]—calcareous nodular limestone in blocks used in some places in lieu of building stone.

Sillīār—} see silāhar.

Sillīārā—} see silāhar.

Sil kṛ patthar—[Skt. *śilā* = a stone]—the grindstone for spices—see silbattī.

Sillā—[Skt. *śil* = to glean]—(1) (*binṇā*, *biṇār*, *māṇā*, *paṭkhā*, *phāṭā*, *silā*)—gleanings in a field. A field gleaner is *sillāhar*, *silhār*, *silhārā*, *silliyār*, *silliyārā*; (2) refuse grain or straw on the threshing-floor. *Bobilkhand* (fāchan); (3) heaped straw on the threshing-floor. Lower Duāb and East districts (osā).

Sillī—[Skt. *śil* = to glean] (*amkār*, *bhūsiyār*, *ghār*, *silā*, *silā*, *silliyār*, *ukhān*)—a pile of grain and chaff ready for winnowing.

Sillī—[Skt. *śilā* = a stone]—(1) a grindstone for sharpening tools; (2) a plank of wood (*takhtā*).

Sillo—[*silbattī*]—a grindstone for spices. Kumaun (*silbattī*).

Silloṭiyā—} see silbattī.

Silvā—} see silbattī.

Sīm—[Skt. *śīman*, *śīmanā*]—a boundary (*hadd*).

Sīm—} swampy land, not requiring irrigation.

Sīmā—} Kumaun (panmār).

Sīmāl—} (*sambhānā* = to support)—the inner pegs of the yoke (hal).

Sīmāl—} see sil.

Sīnahband—[*sīnā* = the chest; *band* = fastening]—(1) a woman's bodice (*angī*); (2) part of the Muhammadan shroud—see kafan.

Sīnāhāl—[Skt. *śikh* = to water]—irrigation (*āpāshī*).

Sīnāhā—[Skt. *śikh* = to water]—to irrigate: *mālī sīnāhā kōrd rit āp phal hō* = the gardener waters the kōrd, but it will not flower till the proper season.

Sīndaur—[Skt. *sindūra* = red lead]—a box for vermilion (*sindūrā*).

Sīndhārā—food sent by the father-in-law to his daughter on both 3rd days (*tij*) of the lunar fortnight of Śāvan.

Sing—[Skt. *śringa*]—the horn of an animal.

Singālā—[*śing*]—horned—of cattle: *bail sīn-gālā*, *mard muchhālā* = horns are to an ox what monstaches are to a man.

Singājūṭā—[*śing*, *ṭūṭā* = broken]—an ox with one horn broken off (*ḡūṭḡā*).

Singautī—[*śing*]—(1) the shoe-maker's horn for holding grease; (2) the horns of cattle that have died in the forest, kept by the herdswan to prove the death.

Singh—see sīnhā.

Singhārā—[Skt. *śringātaka*, *śringa* = a horn]—the water caltrop *Trapa bispinosa*—an edible water-nut. They are eaten and given as offerings at the *dāvūṭhī śhādāshī* (qv.).

Singhārā—[Skt. *śringa* = a horn]—the pieces of wood tied across the rollers of the Persian wheel. *Bundelkhand* (*arhat*).

Singhārī—[*śinghārā*]—a tank where the *Singhārīyā*—} *śinghārā* nut grows.

Singhāsān—see sīnhāsān.

Singnā—[*śing*]—to recognize lost or stolen cattle by the horns.

Sīnhā—[Skt. *siṃha* = a lion] (*siṃh*)—(1) the constellation of Leo and the time the sun goes into this constellation; known in the hills as *Bhādo*, *Ghī*, *Ghṛāshgṛān*, because on this day even the poorest people eat butter; and *valgiyā* because curds and vegetables are then offered by all persons to those in authority over them.

Singh garjā, hast bhajā.

[The lion thunders; the elephant runs away, i.e., thunder in the sign of the Lion forebodes the running away of the elephant; that is, the last asterism of the rains, or an early break up of the rains]; (2) the snake gods (*nāga*) generally known by the name of some colour; *kālī* (black), *hārī* (green), brown (*bhārī*). Ghosts often take up their abode in snakes. "These snake gods are the servants of *Rāja Rāsak Nāg* king of *Patāl* or Tartarus, and their worship is most certainly connected in the minds of the people with that of the *pitṛ* or ancestors. Sunday is their day and Brahmins do not object to be fed at their shrine though they will not take the offerings which are generally of an impure nature." (Ibbetson, *Panjab Ethnography*, p. 114.)

Sīnhāsān—[Skt. *siṃhāsana* = lion's seat]—the throne for the idol in a Hindū temple.

Sīnī—[*śēnī*]—a broad shallow tray (*śēnī*).

Sīnī—[Skt. *śāṅku* = a spike]—(1) the part of the *kāṣ* (qv.) grass from which brooms, baskets, etc., are made; (2) the thin poles which run along the bottom of a cart; (3) the stalk of cereals upon which the ear is borne. East districts.

Sīnīyā—[*śīnī* = a stripe]—a kind of striped lace (*gotā*).

Sīnī—[Skt. *śikīya*]—a net for holding pots in a house. Central Duāb (*chhīkā*).

Sinnī—[*śinn* = year]—the Muhammadan

ceremony at the first boiling of the sugarcane juices. Central Duab (farid).

Sino—(1) the first ploughing of a field. Kumaun (jotnā); (2) ploughing a field once all over. East districts.

Sip—see *slp*.

Sipáo—[*si* = three; *páo* = foot]—a tripod for supporting a cart in front.

Sipáva bhāthl—[*sipáo*]—the blacksmith's hand-bellows (lohār).

Sipl—[Skt. *shukti* = a pearl oyster] (*sip*)—shells of fresh water mussels used for lime-burning, collecting opium, etc.—see *ghoāgā*.

Sigilgar—[Arabic *saigal* = polishing metals] (*bāriyā, saigalgar*)—a knife polisher.

Sir—[Skt. *sira* = a plough]—(1) (*jirdt*) "land (a) recorded as *sir* at the last settlement or revision of settlement of the district in which it is situate and continuously so recorded since: (b) land continuously cultivated for twelve years by the proprietor himself with his own stock or by his servants, or by hired labour: (c) land recognized by village custom as the special holding of a co-sharer, or treated as such in the distribution of profits or charges among the co-sharers." (N.-W. P. Rent Act XII, 1881, Section 8 (31); (2) the perquisite of the village accountant. Oudh (*dāml*).

Sir—cattle disease, probably rinderpest. Upper Duab (*chēchak*).

Sirā—[*sir* = moisture]—a sweetmeat made of coarse flour and sugar.

Sirā— } [Skt. *shira* = the head]—the head pieces

Sirāf— } of a bed. West districts (*chārpāl*).

Sirānchā—[Pers. *sarāchāh* = a tent]—a kind of bamboo used for making chairs, etc. (*bāns*).

Sirārā—the pieces of cane on which thread is stretched while its being prepared for the loom. Rohilkhand. See *kargah*.

Sirāvan—a plank barrow or clod crusher. East districts (*hēngā*).

Sirband—[*sir* = head; *band* = fastening]—a turban (*pagri*).

Sirbojh—[*sir* = head; *bojh* = load]—a head load of wood, grass, etc.

Sirbojhl—[*sirbojh*]—bamboos used for making thatches, etc. (*bāns*).

Sirhānā— } [Skt. *shira* = head]—the head pieces

Sirhānē— } of a bed: the opposite of *paidānd*.

*Phāl taladr sirhānē,
Chātār bāndh na jānd.*

[He does not know how to gird his loins and keeps a shield and sword at his bed head.]

Sirhl—[Skt. *śirēni* = a row] (*ziddhi*)—(1) a ladder, a flight of stairs; (2) wooden supports for the filter in a sugar refinery (*khañdsāl*).

Sirk—[*sarkandā*] (*sarkē*)—(1) the stalks or culms of various strong-stemmed grasses bound together in double or single rows and used to cover carts, or as a rude encampment by various nomadic tribes such as the Kanjar, Hābāra, etc. (*pāl*); (2) the stalks of hemp after the fibre is removed. Rohilkhand.

Sirono [*sir* = head]—a pad to support water pots on a woman's head. Kumaun (*īndhuā*).

Sirsam— } the *sarson* (qv.) mustard.

Sirson— }

Sirtān—[Skt. *sira* = a plough]—a tenant, a payer of rent. Kumaun.

Sirtl—[Skt. *sira* = a plough]—rent. Kumaun (*lagān*).

Sirvā—[P Skt. *śāḍa*]—a winnowing sheet; *sirvā mārā* in Azamgarh means to winnow rice with a blanket used as a fan (*jhōll, usānā*).

Sirvār—(*sivār*)—a kind of river grass used as a filter in a sugar refinery. Rohilkhand (*khañdsāl*).

Sisā—see *shishā*.

Sisī—see *shishī*.

Sisphūl—[*sī* = head; *phāl* = flower]—a sort of spangle worn by women on the forehead: like the *chānd* (qv.).

Sit—[Skt. *shīta* = cold]—(1) moisture or coldness in soil (*tarl*) *sit kāl* = the cold season (*mausim*); (2) butter-milk. Upper Duab (*maṭṭhā*).

Sitalā—[Skt. *shītala* = cool]—(1) (*mātd*) the small-pox goddess. There are usually considered to be seven disease goddesses. Ibbetson gives their names as *Sitalā, Masānī, Basantī, Muhāmdī, Polāmdī, Lamkariyā, Agvānī*. "Each is supposed to cause a special disease and *Sitalā*'s speciality is small-pox. These deities are never worshipped by men, but only by women and children, enormous numbers of whom attend the shrines of renown on *Sitalā*'s 7th. Every village has its local shrine too at which the offerings are all impure. *Sitalā* rides on a donkey, and grain is given to the donkey and to his master the potter, after being waved over the head of the child. Fowls, pigs, goats are offered, black dogs are fed, and white cocks are waved and let loose. An adult who has recovered from small-pox should let a pig loose to *Sitalā* or he will be again attacked. During an attack no offerings are made, and if the epidemic has once seized on a village all worship is discontinued till the disease has disappeared: but so long as she keeps her hands off, nothing is too good for the goddess, for she is the one great dread of Indian mothers." (Ibbetson, Panjāb Ethnography, 114 f.) She is also sometimes known as *shandī* or "the cool one," and her shrine is in the cool damp place under the stand for the house waterpots. Male children are dressed in female clothes and opprobrious names are given them as a means of warding off the disease—see *nazar*; (2) rinderpest in cattle (*chēchak*).

Sitalbuknī—[*sitalā, bukni* = powder]—pulses parched and ground into powder: an ascetic's word (*sattū*).

Sitalpāl— } [Skt. *shītala* = cool] a fine mat

Sitalpahl— } for sleeping on.

Sitāphal—*lit.* *Sitā*'s fruit; the custard apple; the

kaddā, Cucurbita moschata.

Sith— } [Skt. *shishya* = left, residual; rt. *shish*

Sithh— } = to leave] (*ghuffhī, liddā*)—any-

Sithl— } thing soft or clammy like the refuse

Sithhl— } of betel-leaf chewed and spit out. It

is specially applied to the refuse of indigo after

maceration (*nll*).

Situhā— } [? Skt. *shukti* = a pearl oyster]—(1)

Situhā— } a shell for collecting opium from the

Situhā— } capsules. East districts (*afiyān*);

Situvī— } (2) a scraper for collecting the fine

sugar from the filtering pans. East districts (khandśāl).

Sivāi—[Arabic *sivā* = over and above]—a kind of soil: in Allahābād described as "a level, average loam, of light texture, but moist and cool;" in Bijnor "a rich light coloured and more or less pulverulent loam, with a slight admixture of sand," corresponding to *domaṭ* or *rausā* (qqv.).

Sivānā—[Skt. *sīmā*]—a boundary (hadd).

Sivānā—[*savā*, Skt. *sapādaka* = increased by one-fourth]—in division of crops, the distribution of produce in the proportion of two-fifths to the tenant and three-fifths to the landlord (tiharā).

Sivār—(*sēdar*, *sivāṭ*)—river grass used as a filter in cleaning sugar. East districts.

Siyā—see *si*.

Siyāh—[*siyāh* = black]—the black animal, a buffalo. Kahār's *siyag* (bhains).

Siyāhtālū—[*siyāh* = black; *idā* = the palate]—of a horse having a black palate—see *ghorā*.

Siyālā—[Skt. *śhīta* = damp; *kāla* = season] (*siyārā*)—the cold weather (mausim).

Tattī khicharī gīt na paigā;

Ab kē siyālā yon hī gaiyā.

[In vain has the cold season passed if I had no hot mess to eat with butter in it; *khicharī* is never eaten without butter if one can afford it.]

Siyālī—(*siyālā*) (*siyārī*)—the autumn harvest (kharf).

Sāvan rūkhā siyārī

Bhādon rūkhā unhārī.

[A dry Sāvan for the autumn crop, a dry Bhādon for the spring crop.]

Siyārā—[Skt. *sita* = a furrow, *kāra*]—an oblong flat piece of wood with a long handle for closing the furrows after ploughing and sowing. Garh-wāl.

Siyārā—see *siyālā*.

Siyārī—see *siyālī*.

Siyāvar—

Siyāvar—

Siyāvarī—

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Siyāvarī—

[The wife falls at the feet of her widowed mother-in-law who says—"Wife, may thou be like me!" a wish which is one of ill omen.]

Sohāi—[Skt. *śhodhana* = cleaning]—weeding. East districts (nirāl).

Sohai—see *sohagā*.

Sohān— } [Skt. *śhodhana* = cleaning]—a coarse

Sohānī— } rasp file—see *barhai*.

Sohanī—see *sohni*.

Sohar—the flooring inside a boat (*nāp*).

Sohnī—[Skt. *śhodhana* = cleaning] (*sohānī*)—(1) a broom used on the threshing-floor (*sarhat*); (2) weeding. East districts (nirāl).

Sol—[Skt. *śrola* = a stream]—a flooded hollow or abandoned course of a river in which winter rice (*aghānī*) is transplanted. East districts (dābar).

Sojhob—a full-grown calf. East districts.

Sok— } the holes in a bed through which the

Sokā— } netting passes, the interstices in the netting. Rohilkhand (*chārpāl*).

Sokan—see *sokhan*.

Sokār—[*sokā*, *sokhā* = to soak]—the place at the well where the water is poured out of the bucket. North Oudh (*chaunrhā*).

Sokarhā—[*sokār*]—the man who empties the bucket at the well. North Oudh (*bārā*).

Sokhā—[Skt. *sūkshma* = subtle, ingenious]—a wizard, a cunning man. East districts (*jādūgar*).

Sokhāl—[*sokhā*]—a wizard's spells. East districts (*jādū*).

Sokhan—(*sokan*, *chaavar*, *chaurā*, *kail*, *kairā*, *kailā*, *khairā*, *nēhā*)—dark grey coloured—of cattle.

Sokhan—a kind of wild rice, sown in loose sandy lands in river valleys which are used for winter crops only. East districts.

Somarā—(1) the second ploughing of a field (*dochās*); (2) (*pāns*, *pānā*) ploughing a rectangular field across its breadth. East districts.

Somautī— } [Skt. *Somvār* = Monday]—the

Somvati— } last day of dark half of

Somvati amāvas— } a month falling on Monday.

"It is generally observed as a day of rest, and the *śhrāddh* of ancestors is performed without however making the *pinḍ* as prescribed for the *śhrāddh pakṣ* (qv.) of Bhādon. On this day also an iron anklet called *dhugul* is worn by children to guard them against the evil eye and the attentions of ghosts (*bhūts*) or spirits." (Atkinson, *Himalayan Gazetteer*, II, 860.)

Sōndhī—[Skt. *sugandha* = fragrant]—a valuable kind of rice grown in low swampy ground. Central Duāb.

Sōṅkakhā—clarified butter. Sunār's slang (*ghī*).

Sōṅ— } [see, to Platts Skt. *shuṅḍa* = an ele-

Sōṅā— } phant's trunk]—a thick club (*lath*).

Baghai mēn sōṅā, nām Ghariḍ Dās = he carries a club under his arm and calls himself "poor slave."

Sōṅā—the bean plant (*Vigna catieng*) (*ravāns*).

Sōṅh—[Skt. *shuṅḥ* = to dry]—dry ginger—

adrak = moist ginger (*adā*). The best kind is *baitarā*: *sab gun bhari baitarā sōṅh* = the *baitarā* ginger possesses every virtue.

Bāṇḍ kē pāṇḍ sohāgil parī.

Hoē bahū tū mohi si.

Chār din kī aiyān
Scēth bisāhan jāiyān.

[This is a queer business: she only came to live with her husband four days ago, and is now off to buy ginger for her confinement!]

Sop—a wrapper made of embroidered chintz (sob).

Sorahī—[*solah* = 16]—a bundle of 16 sheaves of cut corn: used as a unit to measure produce: e.g., so many *sorahī* per *bēghā*. East districts (bojh).

Sosni—[Pers. *sosan* = a lily]—lilac colour.

Sot— } [Skt. *srotas* = a stream; rt. *aru* = to flow]—(1) a side channel of a river; (2) (*musā, mūrā*) the spring in a well (kūān).

Sotihai—[*sot*]—wells supplied by a spring (kūān).

Sovar—the room in which a woman is delivered (sobhar).

Soyā—[acc. to Platts *shata pushpa* = with a hundred flowers]—the plant fennel (*Anothum soya*).

Sruvā—see *survā*.

Sūā—[Skt. *sūchi*; rt. *sūch* = to pierce]—a large needle.

Sūār—[Skt. *śūkara* = a hog] (*bad qaum, khākā, sūgar*)—a pig. A young pig is to the east *chhauā, bad jānvar, chhāyā, chhārā, chhāi*: in Rohilkhand *rēnā, rēni, chēngā*: in the Upper Duāb *charillā*. To the east *ghēnā, ghēnā* is the male, and *ghēnī* the female. A pig sty is generally *khobār, khābar*: in Rohilkhand *bārā, khañdā*: in the West districts *ārvārī, sūarvārī*.

Sūār biyān— } [*biyānā* = to bring forth]—a
Sūār byān— } woman who has a child every year (barsain).

Sūār khēduā— } [*khēduā* = to drive]—in parts
Sūār khēduā— } of Azamgarh, a sort of licensed robbery of pigs. The people of one village turn out and drive off the pigs of another village by force. The owners resist as well as they can, but never prosecute the offenders.

Suargpātālī—[*svarga* = Indra's paradise; *pātālā* = hell]—an ox one of whose horns turns up towards heaven and the other down in the direction of hell. West districts (kañchā).

Sūarmukhī— } [*sūār* = pig; *muñh* = mouth]
Sūarmukhī— } —a variety of the large millet (jūār) so called from its supposed resemblance to a pig's head.

Subarani— } [Skt. *suvarna* = gold]—a walk-
Subarnī— } ingstick. East districts (chharī).

Sūbārī—one-eighth of a pice: a *damrī* (qv.).

Sūbrā—[Skt. *suvarna* = gold]—an alloy of copper and zinc with silver.

Sūd—(*biyā*)—interest on capital lent. For the various rates see *akhtī*, *barā bhāo, bāto, bhāo biktā dēnā, bhāo biktā lēnā, bhāo ūbh savāyā, bhāo ūp savāyā, bisār, dahotrā, dēorhā, dēorhā nirkh kākā, savāl, savāyā, takāsi, ughāl*.

Suddhā— } the knot in the loin cloth for holding
Suddhī— } money or other valuables. West districts (āñf).

Sudī—[Skt. *sudina* = a fine day]—the bright fortnight of the month (paksh).

Sūdī—[*sūd*] (*biyā*)—capital out at interest—cf. *asī, māl, puñjī*.

Sudin—[*sudī*]—an auspicious day for doing any work.

Sūf—(1) a winnowing basket. Agra; (2) rags put in a native inkstand.

Sugan—[Skt. *śakuna*]—the transverse bars in front of the driver's seat in a cart. North Rohilkhand (gārī).

Suhāg— } [Skt. *sambhāgya* = fortunate]—the
Suhāgā— } special dress worn by the bridegroom at a marriage (bāgon).

Suhāgā—[Skt. *sodhana* = cleaning]—(1) the flux used in melting metals (pain); (2) a beam used as a clod crusher. West districts (sohāgā).

Suhāgan— } [Skt. *suhaga, sambhāgya* = for-
Suhagin— } tunate] (*ahibāi, ahivāi, aibāi, aubāi, sohāgan, sohāgil*)—a woman whose husband is alive: the opposite of *duhāgan*. *Jā ko pī chhāh vohī suhāgan* = she that has her husband's love is a happy woman. *Kanth na pāchhē bāt Dhan suhāgan nām* = my husband never speaks a word to me, I am called Mrs. Prosperity!

Sodā suhāgan dō jānā—ghar kī aur roṣṭ dār:

Dukh dēhī kān dō jānā—pārī aur parnār.

[Two things agree with a man—his own wife and bread and pulse: two things bring pain—rich cakes and strange women.]

Suhān—see *sohān*.

Suhni—see *sohni*.

Sūi—[*sūd*]—(1) a small needle; (2) the young shoots of cereals, cotton, etc., the phrases *sūi dikhāt hāi* or *sūi nazar ānē lagī*, are used in the Duāb to express this stage in the growth of the plant.

Mēnā barāgā sūiyā,
Andī bhāgā sūiyā.

[If it rain when the crop is sprouting, you will have wells full of grain.]

Sūi murā jānā is a phrase used to express that when seed is sown too deep it twists as it comes up and the plant is stunted; (3) *sūi kā pūjā* = a rite to avert the ravages of the *sūnī* (qv.) insect which injures sugarcane. Rohilkhand.

Sūjā—[rt. *sūch* = to pierce]—(1) pegs used in fastening the parts of a cart (gārī); (2) a large needle; (3) spikes to support the axle of the well gear. Duāb (gūriyā).

Sūjī—[acc. to Platts Skt. *śukhī* = pure]—a kind of wheat flour used for bread-making pastry, etc. "It is produced when the wheat has been so long damped that it is on the point of sprouting: *rūdā* when the wheat has been but lightly damped." [Hoey. Memo. 29.] The grinding-stones are not in close contact as in grinding ordinary coarse flour (*āṭā*). After grinding the flour is well beaten in a wooden pestle and mortar and afterwards sifted. It is the Italian *semolina*.

Sūjnī—[corr. of Pers. *soznī*: *sozan* = a needle]—an embroidered needlework quilt.

Sūkā—[acc. to Platts Skt. *sapādaka*]=a four-anna bit. East districts (chauanni).

Sukarhār—[Skt. *sukara* = doing good]=a man's or boy's necklet.

Sūkhā—[Skt. *shukha*]= (1) dry; (2) a season of drought (akāl).

Sukhrātri—[Skt. *sukharātrika* = right of pleasure]=another name for the feast of the *Dīvālī* (q.v.).

Sukhvan—[*sukhā*]=crops laid out to dry. East districts (hangralāb).

Suklāpaksh—[Skt. *shuklāpaksha*]=the bright fortnight of the month (sudi).

Sulākhna—[Skt. *śalāka* = a spike]=to test gold or silver by making a line over it and then heating it.

Sulas—Swedish iron (lohā).

Sulāyā—[*sulānā* = to put to sleep]=crops laid by wind (mochā).

Sulfā— (1) the resin which exudes from the flowers and leaves of the narcotic hemp (gānjā); (2) a ball of tobacco prepared for smoking (huqqā).

Sum—the hoof of a horse or other animal.

Sumphatā—[*phatā* = broken]=sand crack in horses (ghorā).

Sum sukhrā—[*sukhna* = to dry up]=contraction of the hoof in horses (ghorā).

Sumaran—[Skt. *amarāṇa* = the act of remembrance]=a string of beads used in Hindū worship (pūjā).

Sumbā— (summā)—a pick-axe: a borer used by a blacksmith.

Sumbhī— (summī)—a chisel for making holes in iron.

Sumēr—[Skt. *sumēra* = the great mountain *Mēru*]= (1) the chief bead in a necklace—see *mālā*; (2) a large vessel for holding Ganges water (gaṅgājāl).

Summā—see *sumbā*.

Summā—a goat. Kathak's slang (bakrī).

Summī—see *sumbhi*.

Sunār—[Skt. *svarnakāra*]=a goldsmith. They are notorious rogues.

Asī sunārā, sau shagā:

Sau shag Thākūr śk:

Unkī partit mat karo,

Yēh man rakho śk.

[Eighty goldsmiths make a hundred Thags: a hundred Thags make a Thākūr (Rājput). Mind you never trust them.]

Sāth Sundrā nau shagā;

Sau shag Boniyā śk:

Sau Baniyā ko mārō,

Gayhō Mahājān śk.

[Seven goldsmiths equal nine Thags: a hundred Thags make one Baniya, but if you want to hammer out a Mahājān, you must kill a hundred Baniyas: the English proverb is "a hundred tailors, a hundred weavers, and a hundred millers make three hundred thieves.]"

Bēvā, baṇḍar, agni, jal, kūtī, kaṭak, kalār:

Yēh das hot na āpnē—rājī, rud, sundr.

[There are ten not to be depended on: a prostitute, a monkey, fire, water, a procuress, an army, a distiller, a tailor, a parrot, and a goldsmith.]

Sau Sundr kī, śk lohār kī = one tap of the blacksmith's hammer is as much as a hundred of the goldsmith's.

His tools are—the tongs *saṅgā, saṅgāṭī, saṅgā, saṅgāṭī, saṅgāṭī*; the blowpipe *baknāl, bāknāl, bāknār, bāknār, bhukū, dhauknūt*; in the East districts *nārī* and sometimes *nālī*; the small pointed anvil *samḍān, śamḍān*; the crucible *ghariyā, kaṭhālī, kaṭhārī, mānch, batvā*; in Kumaun *masaurā*; the vessel into which the molten metal is poured *gharū, narua*; the pincers *chīmī, chīmī*; the needle-shaped tool for making chain links *lakī, tor, śkud, śkudī*; the chisel with the round knot for embossing circular ornaments *kānī*; the ingot mould *thāpā*; the cold chisel *chhānī*; the large hammer *hataura, hataurā*; the small hammer *hataurī, hataurī*; the round-headed hammer *galmunhā*; the cutters *gānch, kānī, katarnī*; the large pincers *gahūd*; the small pincers *gahū*; the pincers twisted at the end *kāgmunhī*; the wire-drawing pincers *sambār, jamdrā, jamdrī, suhān*; the moulds into which the metal is beaten *kūkīr, śānch, rājī, kīr*; the perforated plate for wire-drawing *jantrī, jānī, jānī, jāntar, jānī*; the compasses *parkāl, parkār*; the fire-place *burī, gurī, angēthī*; the fan for blowing the fire *pankhi*, and in Oudh *bēnā*; the polishing brush *chhinunū, baikuchī, barānchī, kūnchī*; an ingot beaten out *kāmī*; a block of silver beaten out *chaurā, chaurā*; impure silver or gold *talakā, talakā māl*; the slings *parchun, parchun*; the polishing stone *ghojā*.

Sunāqā—a pad for a loaded ass. Rohilkhand (chhai).

Sūndhī—[Skt. *śodhana* = cleansing]=alkaline earth used by washermen—see *dhobl*.

Sūndī—[Skt. *śunda* = an elephant's trunk] (*sūndī*)—a whitish coloured grab which attacks the pod of cotton, gram, and the castor-oil plant.

Sunāqā—a pad for a loaded ass. Rohilkhand (chhai).

Sūngānī—[*sūngānā* = to smell]=snuff (nās).

Suniyānā—[Skt. *śūnya* = empty]=to dry up and wither from disease—of crops. Rohilkhand.

Sunkā—[see *suniyānā*]=pleuropneumonia in cattle. Bundelkhand (gararā).

Sunnat—circumcision among Muhammadans—see *kanūrī*.

Sūnī—see *sūnī*.

Sunīkā—a pad for a loaded ass: a roll of cloth put under the pad to prevent galling. Rohilkhand (chhai, gūnā).

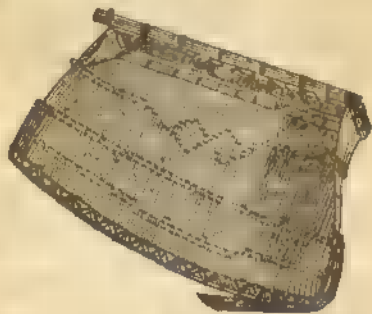
Sunāsārī—a long black insect injurious in granaries (sursūrī).

Suntān—circumcision among Muhammadans (kanūrī).

Sūp—[Skt. *śūrpa* = a winnowing sieve;

Sūpā—[*rt. śūrpa* = to measure] (*chhāj*)—a coarse sieve used for winnowing gram. It is usually made of reeds or stalks of smooth grass, with a wall or guard on three sides, sloping gradually from front to back. The *supā* is of smaller size. Less coarse grain sieves are the *chhānā, chānī, chhālī, chālī, chhāmā,*

jharā, jharā, jārdā. For other pieces see *allak, aṅgi, chilvan.*



Sūp.

Supāri—[acc. to Platte. Skt. *supriya* = beloved] (*chhāliya, dāsi, karāi, paṅgiphal*)—the betelnut, the fruit of the *areca catechu* used with *pān*; sent as presents on occasions of congratulation such as on the birth of a boy, etc. Rice is similarly sent on the birth of a girl. The varieties are *mānik chandā* and *jāhāsi*.

Supēll—} see *sūp*.

Sūpo—} see *sūp*.

Sūrā—} [*sūndā*]—a harmless kind of beetle

Sūrā—} found in granaries and revered by grain merchants.

Surāgā—} [Skt. *surabhi* = charming] (*jubā, garjā*)—a cross between the yak

Surahgā—} of Tibet and the Indian cow:

Surahgā—} sometimes brought down to the plains as a curiosity, but it will not stand the climate.

Surāhi—(*jhajjar*)—a porous earthen vessel with a long narrow neck used for holding drinking water. Muhammadans sometimes make them of zinc. For the regular metal ewer see *āftābā*.

Surai—a destructive weed which springs up in the hot weather—see *baṭsurai*.

Surait—} [Skt. *surata* = playful, amorous]

Suraitin—} —a concubine: a second wife married by an irregular form—see *dharī, karāo*.

Suraitvāl—} [*surait*]—the child of a kept concubine among the Ahir, Rājput, and other tribes which allow concubinage. The father and relatives have a right to its guardianship, but it does not inherit. West districts.

Sūraj dēotā—[Skt. *sūrya*]—the original Vaidic Sun deity: now deposed into a godling. "No shrine is ever built to him, but on Sunday the people abstain from salt, and they do not set their milk as usual to make butter from, but make rice milk of it, and give a portion to Brahmins after each harvest and occasionally between while Brahmins are fed in his honour; and he is each morning saluted with an invocation as the good man steps out of his house. He is par excellence the great god of the villager who will always name him first of all his deities." (Ibbetson, Panjab Ethnography, 114.) He is commonly called *Sūraj Nārāyan*.

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Sūran—a variety of yam (*zarinqand*).

Surahg—[Skt. *suranga* = bright coloured]—light bay or chestnut coloured of a horse (*ghorā*).

Sau surahg mēn āk sapāt,

Sau kumamit mēn āk kapāt.

[Among a hundred chestnut horses there will be one good horse. Among a hundred dark bays one is vicious.]

Surahg—A hole made in a wall by burglars (*sēn*).

Surāthi—[*surētnā*]—a broom used on the threshing-floor. North Oudh (*sarhat*).

Surētnā—to separate good from bad grain.

Surkh—red coloured: a seed used in weighing; so called from its colour (*ghuṅgchī*).

Surkhi—[*surkh*]—broken brick used in making mortar, etc.: red potter's clay.

Surmah—antimony used as a collyrium for the eyes.

Surmahānī—[*surmah*]—a box for holding antimony.

Sursārī—} [*sursar* = creeping] (*sursārī, sursarī*)

Sursarī—} —a sort of flour weevil injurious in granaries.

Surtil—} [supposed to have been introduced by the

Sūrtī—} Portuguese at the town of *Surat* in Bombay] (*khams*)—chewing tobacco. East districts.

Survā—[Skt. *śruva*]—a sacrificial ladle used in Hindū worship.

Survāl—[corr. of Pers *shāladr*: "this according to Prof. Max Müller is more correctly *shuladr*, from *shul* = the thigh, related to Latin *crus, cruris*, and to Skt. *kshakra, khara* = hoof. The Arabic form is *sirdī*" (Hobson-Jobson v. Shulwaurs)]—(1) drawers (*pāshāmā*); (2) in the Eastern districts, the veil worn by a respectable man when he goes to see his wife at his father-in-law's house.

Survārī—[*śār, hārī*]—a pigsty. Upper Duab (*sūar*).

Suryā—a sort of sickle used in cutting brush-wood. Bundelkhand.

Susar—} [Skt. *svashura*] (*sauhrd*)—a father-in-law—

Susrā—} law—the wife's father: the word is a term of abuse, and to the West is replaced among Muhammadans by *tāyā* or *chāchā* (uncle); among Brahmins by *panḍit* or *misrī*; among Kayasths *rāḍ gāhīb*; among Meos *chāudhri* or *mugaddam*, or more generally *ḍokrā* (old man), while *ḍokrī* or *burhiyā* (old woman) is used as a mother-in-law. Low castes to the East use the terms *mahto* and *mahtin*; Chamaras to the East call the father-in-law *mahārā* (a title of the Kabār caste) and the mother-in-law *mahārī*; Ahirs and some similar tribes in the East use *rāul, rautdin*.

Susrāl—} [Skt. *shvashura, ālaya*] (*sārd, sa-*

Susrār—} *surd*)—the house of the father-in-law: a slang term for jail as thieves are well fed there: it also means the kindred of the wife who are considered to be relations of the husband.

Sāvan khē susar ghar mēn,

Aur Bhādon khē pūā;

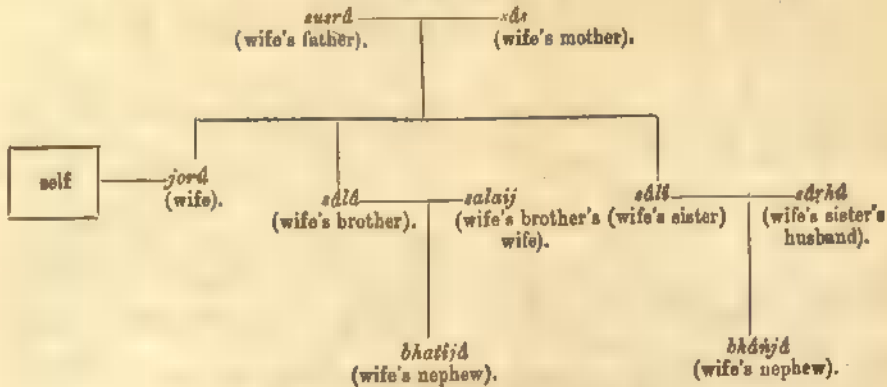
Ab khēt khēt par pūchat dōlā,

Tumhārē kētāk hūā.

(Describing a lazy cultivator) in Sâvan you went to eat ■ your father-in-law's, and in Bhâdon you spent your time eating cakes fried in butter ;

now you are loafing about asking what return your field has given.

Sursâ also means the relations, through the wife, of a man which are as follows : —



*Sâtâ, aisâ putra sâ bânjâ rahâ vah nâr ;
Biqrâ bêtâ bân sâ, jâ rahâ sursâr ;
Jâh rahâ sursâr ; nâr kâ nâm bikânâ,
Aul kâ dharm nasâh, aur parivâr nasâh ;
Kahi Girdhar kavirâh — mâtu jhânkhâi
bêhâh :*

Aisâ putra na hoh, bânjâ rahâ varu sâtâ.

[It were better for a woman to be barren than to have a son who quarrels with his father, and goes off and lives with his father-in-law : lives with his father-in-law and is called by his wife's name, by which he ruins the religious merit of the house and family. Says Girdhar, prince of poets—“ He has made his mother sit apart in disgrace ; it were better that she had been barren than bring forth such a son.” (When a man lives with his father-in-law he is called “so and so's husband,” which is considered degrading among Hindûs.)]

Susuri—see *sursari*.

Sût— } [Skt. *sûtra* ; rt. *siv* = to sew]—thread :

Sûtâ— } *sât na kapâs Koli sâ lattham latthâ* = he has neither thread nor cotton and must needs cross bludgeons with the weaver !

Sûtâ— } [*sûtâ*]—a shell used for collecting

Sutâhâ— } the crude opium from the capsules.

Sutahâ— } East districts.

Sûtak— } [Skt. *sûtaka*, *sûta* = a son]—the

Sûtakâ— } ceremonial impurity attaching to the members of a house from a birth or miscarriage by a female relation.

Sutâl— } [*sât, drâ* = a probe]—an awl, a large

Sutâr— } needle.

Suthan— } trousers, drawers.

Suthaniyâ—[dim. of *suthan*]—drawers (*pâô-jâmâ*).

Sutharâ—(*suthrâ*)—elegant : the leading plough when sugarcane is being planted.

Suthauniyâ—[P. Skt. *sûthana* = a pillar]—the socket for the mast of a boat (*nâo*).

Suthrâ—see *sutharâ*.

Sûthri—(*sûthuri*)—refuse straw, etc., on the threshing-floor. Bundelkhand (*gañjhâ*).

Sûtt—[*sûtâ*]—a shell for collecting opium from the capsules. East districts (*sûtâ*).

Sûtt—[*sût*]—of cloth made of cotton thread.

Sutiya—[*su, strî* = an excellent woman]—an ornament of gold or silver worn round the neck by women (*hañsil*).

Sûtlar—[*sût* = thread ; *lar* = line]—a stick used to keep the string of pots in the Persian wheel straight in the well. Upper Duâb (*arhat*).

Sutl—[*sût*] (*sutri*)—twine.

Sutnâ—corr. of *suthan* (qr).

Sûtpûl—fine flour (*maidâ*).

Sutrl—see *sutl*.

Sutâ—see *sutiya*.

Suthan—see *suthan*.

Svât— } [Skt. *svâtî* = auspicious]—the 16th

Svâtî— } lunar asterism (*nakshatra*) falling in September-October when a fall of rain is favourable for the spring sowings.

Ek pâni jo barâ Svâtî,

Kurmi pahâ rônâ kî pâtt.

[If there is one fall of rain in Svâtî, the Kurmi woman can afford to wear golden bangles.]

But rain at this time ruins the cotton : hence—

Jo kahân barâ Svâtî bisâtt,

Châh na rahâtî, bajâ na tâtt.

[If it rain in Svâtî every spinning wheel and loom

will cease working.]

Bhâdon shudî pañchamî Svâtî sanjogî hoh,

Donoh shubh jogai milai, mangal barto hoh.

[On the 5th light half of Bhâdon if the Svâtî asterism occur and both be fortunate planetary

conjunctions the people will be happy.]

Kârtik mâvas dâkhtî jost,

Rani Shani Bhujmvar jo hosi,

Svâtî nakshatr, Âyukh jogai,

Kâi parâ aru nâsi logai.

[If the new moon of Kârtik fall on Sunday, Saturday or Thursday, in the lunar asterism of Svâtî and in the Âyukh stellar conjunction, there will

be famine and the people will perish.]

Syâlû—a woman's double sheet. Central Duâb (*dopattâ*).

Syânâ—[Skt. *sa jñâna* = knowledge] (*sigâhâ*)—

(1) grown up: of full years; (2) clever, cunning: *Qāzi kē ghar kē chūhē bhī syānd* = the very mice in the Qāzi's house are cunning.

Chār kos milē jo kānd,
Isaṭ dūē so adhik syānd.

[He is a wise man who turns back on a journey if he meet a one-eyed man within 4 kos of home.]

(4) a wise, cunning man, a wizard, sorcerer. "Illness is generally attributed to the malignant influence of a deity, or to possession by a spirit and recourse is had to the soothsayer to decide who is to be appeased, and in what manner. The diviners are called "devotees" (*dhagat*) or "wise men" (*syānd*), and they generally work under the inspiration of a snake god, though sometimes under that of a *saigad*. The power of divination is generally confined to the lower and menial (aboriginal) castes, is often hereditary and is rarely possessed by women. Inspiration is shown by the man's head beginning to wag; and he then builds a shrine to his familiar before which he dances or, as it is called by the people, "sports" (*kholnd, khēl kānd*). He is consulted at night, the enquirer providing tobacco and music. The former is waved over the body of the invalid, and given to the wise man to smoke. A butter lamp is lighted, the music plays, the diviner sometimes lashes himself with a whip, and he is at last seized by the affluus, and, in a paroxysm of dancing and head-wagging, declares the name of the malignant influence, the manner in which it is to be propitiated, and the time when the disease may be expected to abate. Or the diviner waves wheat over the patient's body, by preference on Saturday or Sunday: he then counts out the grains one by one into heaps, one heap for each god who is likely to be at the bottom of the mischief, and the deity on whose heap the last grain falls is the one to be propitiated. The malignant spirit is appeased by building him a new shrine, or by making offerings at the old one. Very often the offering is first placed by the patient's head for a night, or waved over his body, or he is made to eat a part of it: and it is exposed on a moonlight night while the moon is still on the wax, together with a lighted lamp, at a place where four cross roads meet. Sometimes it is enough to tie a rag taken from the patient's body on to the sacred tree—generally a *jamū* (*Prosopis spicigera*)—beneath which the shrine stands, and such trees may often be seen covered with the remnants of these offerings, blue being the predominating colour, if the shrine be Mussulman, and red if it be Hindū." (Ibbetson, Panjab Ethnography, p. 117); (5) a village headman or *lambardār*. Hill districts.

Syānāchārī—[*syānd*] (*bisauñd*)—the fees of a village headman. Hill districts.

Syānpān—[*syānd*]—(1) cunning, stinginess; *Syānpāt*—(2) the profession of a wizard or sorcerer.

T

Ta'aluqā—[Arabic *a'taq* = to depend on]—*Ta'aluqah*—the estate of a superior proprietor

vested with semi-feudal privileges: for a complete account of the tenure in the N.-W. Provinces and Oudh see Baden-Powell, Manual of Land Revenue Systems, 373-384.

Ta'aluqādār—the proprietor of a *ta'aluqā*
Ta'aluqahdār—(qv).

Ta'aluqādārī—the holding or tenure of a *Ta'aluqahdārī*—*ta'aluqaddār*.

Ta'aviz—[Arabic *wa* = fleeing for refuge]—an amulet—"most of the Hindustāni women wear round their necks strung upon black silk thread *ta'aviz* which are silver cases enclosing either quotations from the Qurān, some mystical writings or some animal or vegetable substance. Whatever may be the contents, great reliance is placed on their efficacy in repelling disease and averting the influence of witchcraft (*jadd*). Hence it is not uncommon to see half a dozen or more of these charms strung upon the same thread: sometimes with the addition of *baghdā* or the teeth and nails of a tiger which are hung round the neck of a child" (Herklot's Qandū-i-Islam, App. XXV).

Tabāq—a broad flat washing vessel.

Tābar—a boy or child. West districts.

Tābū—the rope muzzle for oxen as they tread out the corn. Hasti.

Tādrū—a woman's bracelet.

Tafriq—(1) separation, (2) (*kundā*) shares in a village, intermediate between the *passi* and the *khattā* (qv.). Central Duāb.

Tāgā—[Skt. *tantuka*; rt. *tan* = to stretch]—a piece of thread.

Tagār—the pit in which mortar is mixed
Tagārt—(*rāj*) *taghārt* is also used for an
Taghār—earthen pan used in making sweet-
Taghārī—meats, etc.

Taglā—[*tāgdā*]—the second axle in the spinning wheel (*charkhā*).

Tagrī—[*tāgdā*]—a thread girdle or chain worn round the waist: like the *kardhānī* (qv.).

Tahalkānā—[*tahālnā* = to walk to and fro.]—to move the boiling syrup about in the pan when making sweetmeats—a word used by confectioners.

Tahaluā—[*tahālnā* = to walk to and fro]—*Tahaluā*—one who strolls about: a "loafer"; it is specially applied by the cultivator to the numerous "loafers"—*Taglra*, Brahmins, etc., who claim a share of the crop at harvest time.

Hīr tahaluā, chik dhan, aru bēin kē bārh,
Ek dē dhan mē ghaṭ, to karo bāra sē rār.

[If you cannot get rid of your wealth by keeping a Brahman loafing about your house, or by making money by selling animals to goat butchers, or from excess of daughters (whom you must get married), then all you have to do is to fight with bigger people.]

Tahaluī Hāmī, non pē hāth = good for nothing
Miss Hāmī has her fingers always in the salt, i.e., it is a very small part of the cooking to put in the salt and any lazy fool can do so much.

Tahbāzārī—[Pers. *tah* = a place on which any thing is situated]—a tax or cess levied on shopkeepers in a market in the form of a rent on their shops or stalls.

Tahkhānā— } [Pers. *tah* = below; *kānāh* =
Tahkhānāh— } house] (*bhāwārā, bhūindhārā,*
goḥā)—the under-ground storey of a house.

Tahmat—[*lit.* shame: according to others a corrup-
tion of *tahband*—*tah* = beneath; *band* = fasten-
ing]—a waist cloth worn by Muhammadans
(*dhoti*).

Tahnā— } a small twig or branch (*dāl*).
Tahnī— }

Tahrī—the shuttle used by a carpet weaver: the
common weaver's shuttle is *nār*—see *kargah*.

Tahrir—*lit.* writing: figured patterns printed on
cloth (*chhīpī*).

Tāl— } [Skt. *tap* = to be hot—see *tavā*] (*tāid*)—
Tāl— } a kind of shallow pan with an edge for

lifting it up by, sometimes but seldom made of
earthenware, sometimes of metal, used by
confectioners (*halvā*).

Tāl—[Skt. *tāid*]—one's father's elder brother's
wife (*pitiyān*).

Tālā—see *tāl*.

Tāik—a cake of bread. Sunār's slang (*roṣṣ*).

Tālo—sunny, warm land. Kumaun.

Tālā—a field scare crow. East districts (*dho-*
khā).

Tālnī—a flock of sheep. Central Duāb (*bhēr*).

Tālāt— } [Skt. *tanu* = a thread]—an amulet

Tālātī— } worn on the neck or wrist.

Tālī— } [Skt. *tanu, tantra* = a thread]—the

Tālījā— } pod or capsule of the cotton plant

Tālījī— } (*ghēhī*).

Tāirā—the trunk of a tree.

Tāirī—a small branch or twig (*dāl*).

Tāijā—[*P* corr. of *tarāzū*]—a small-sized pair of
scales. Lower Duāb (*tarāzū*).

Tak—[Skt. *tarka* = guessing]—a large-sized pair
of scales (*tarāzū*).

Takā—[Skt. *tanka* = stamped money; *tanka*
= a weight of silver, 4 *māṣā*]—(1) two pice,
half an anna: in Bengal it means a rupee: *takā*
kī bārhiyā, nau takā sīr muṇḍū = the old
bag is only worth two pice and it costs eigh-
teen to shave her head!

Takā kī laung jo Baniyā khāde,
Yeh ghār rukh kī yeh bakṣ jāde.

[If the miserly Baniya is extravagant enough to
eat two pice worth of cloves every day, will he
prosper or be ruined?]

Takā kī murgī chhāk takā maṭṭī = the fowl
was worth only two pice and was charged twelve
pice octroi!

(2) a metal weight, equal to 2½ lb. Garhwāl.

Takā bīrā—[*takā, bīrā* = betel]—presents given
by tenants to a landlord on the occasion of a mar-
riage in his family (*maṇḍhvach*).

Takānā—[Skt. *tanka* = a chisel]—to roughen
the stones of a flour mill (*rāhnā*).

Takānī—[Skt. *tanak* = to bind]—the wooden cross
pieces in front of the ox cart (*bahil*).

Takāl—[*takā*]—interest at the rate of two pice
per rupee per month. East districts.

Takhrī— } [*P tak*]—a small-sized pair of scales
Takhrī— } (*tarāzū*).

Takrār—rice lands which after the reaping of the
rice are ploughed and manured to bear for the
next spring harvest: a crop of barley, gram,
mixed barley and pulses, or wheat and lentils.
East.

Takht—a wooden platform on which men sleep
outside the house.

Takhtā—

Takhtah— } (1) a plank; (2) a small plot of
Takhtī— } ground: a small field.

Taklā— } [Skt. *tarku, tarkuṣa*] (*takulā, takulī*)—

Taklā— } (1) a needle-shaped tool for making

Taklī— } chain links (*Sunār*); (2) a spindle for

Taklī— } rope-making (*aiṭṭhā*).

Takuā— } [see *taklā*] (*takvā, takvā*)—(1)

Takuā— } the second axle of a spinning wheel
(*charkhā*); (2) the smaller strings of a pair of
scales (*tarāzū*).

Takult— } see *taklā*.

Takult— } see *taklā*.

Takvā— } see *takuā*.

Takvā— } see *takuā*.

Takyah—(1) (*gēṇḍā*) a pillow, of which the
round end is *chāndā*; (2) a place where a
mendicant (*faqīr*) remains.

Tāl—[Skt. *talā, talaka*] (*qāhar, garhīyā, garhī,*
johar, jhīl, jhor, pokhar, pokharī, sdgar,
tālāb, tālā)—a lake or tank. *Dābar, qābrā* is
a small pool. For the deep holes in a tank in
which fish are caught see *akhaṇḍā*: in the
East districts *tonḍā* is the outlet or sluice of a
tank. The post fixed in a tank is *jūḥā*; the
watering place for cattle *gaughāt*.

Tāl—[Skt. *affāla*]—(1) a pile of heaped grain on
the threshing-floor; (2) a place where wood,
straw, etc., are sold.

Tālā—[Skt. *talaka*] (*kuluf, quṣṭ, tālī*)—the lock
of a door, etc.

Tālāb—[*tāl*]—a lake or tank (*tāl*).

Tālābī—[*tālāb*]—land irrigated from tanks (*ābī*).

Tālāh māl— } [*tālnā* = to evade] (*daṇḍā*)—

Tālāh māl— } impure gold or silver.

Tālā—[*tāl*]—(1) a tank (*tāl*); (2) the water re-
servoir in an indigo factory (*nīl kī koṭhī*).

Tālānā—[*tāl*]—low lands, usually irrigable: land
irrigated from tanks. Kumaun (*ābī*).

Tālā—[*tāl*]—belonging to or indigenous to a
marshy country, the cattle of which are sup-
posed to be weak, the people fond of a diet of
rice and fish. East districts.

Tālī—[*tālā*]—a lock, key.

Tālī— } [Skt. *taḷa* = level surface; rt. *tal* = to be

Tālī— } full]—(1) the sole of a shoe (*jūṭā*); (2)

the refuse in an indigo vat, etc. (*maḷ*).

Tālī—[Skt. *tālā*]—(1) a small bell; (2) eight an-
nas. Sunār's slang—see *rupayā*.

Tāliyā—[*tāl*]—a small pond.

Tālā—[*tālī*]—the lining in clothes (*astar*).

Tāllo pātā— } [*tālā*]—the lower stone of the

Tāllo pātō— } quern or flour mill. Kumaun
(*chakkī*).

Tāl mārab—[*tāl* = passing over]—to clip the
worn edges of a wheel. East districts. See
gārī.

Tālū—[Skt. *tāluka*]—(1) (*jībā*: the palate; (2)
the disease lampas in horses—see *ghorā*).

Tālā—presents made to a woman by her friends
after delivery—cf. *bīauā, sadhāvar*.

Tāmā—[*tāmā*]—the cleaning of weeds out of a
field before ploughing. East districts (*nirāl*).

Tāmākū— } *Tāmra kuffā* = a brazier (usually

Tāmākū— } derived from Skt. *tāmra* = cop-
pery red colour, but this is very doubtful and the

word is possibly American] (*basukā, bogā dhamaḥ gūh*)—tobacco (*Nicotiana tabacum*). For the manufactured varieties see *dorāsā, galī-vaṭ, karyā, khainī, khamrā, lālāsāhī, sādā, surtī*. For snuff see *nās*; tobacco ashes *jaṣṭhā*; the stalks *ḍaṇṭhar, ḍaṇṭhīlā*; the broken leaves and stalks *ḥallā*; blisters in the leaf *dudrī*; the seed capsules *boārā*; the side shoots which appear after the head is nipped off *kanai, kaniyā*; to nip off the flowers *badhiyānā*; a second crop from the same roots *doḍo, dogā, dorjā, dorjī*.

Tambākūgar—[*tambākū kārā* = maker] (*ka-bariyā, tamkhārā*)—a tobacco manufacturer. He uses the crushing lever *ḡhēnkā*, which is supported by a forked stick *ṣkan, ṣk-nī*; the crushed tobacco is collected with a broom *kuchard, kūnchī*; the balls of manufactured tobacco *pinḡdā*; a tobacco stall *thāḡdā*, in which the broad metal trays are *ḡnī, ḡnī*; the board on which the tobacco is mixed *paṭṭā, paṭṭī*; the blocks of earth coloured to represent tobacco and used as a sign *thāḡdā*.

Grierson quotes the verse—

*Chān tamākū ḡnāḡḡ ḡn māḡḡ ḡḡ dā,
Surpur, Narpur, Nāḡpur—ṭhāḡḡ bas kar
lā.*

[He who mixes tobacco with lime (for chewing) and offers it without being asked (by his virtuous action) conquers heaven, earth, and the lower region.]

Also for the praise of smoking see under *huqqah*.

Tambiyā—

Tamēharā—[*tāḡḡḡ, Skt. tāmbra* = copper, so called from its yellow colour]—
Tamēharā—a round copper pan—cf. *tasāḡ*.
Tamhērā—

Tāmī—[see *tambiyā*]—(1) (*tāmṛā*) a copper ladle; (2) a liquid measure in the hills—see *pālī*.

Tāmīlāṭ—[usually *der.* from *tāḡḡḡ* = copper; *Tāmīlōṭ*—*loṭā* = a drinking vessel: but more probably a corruption of English *tambler*] (*khakhṛā, taulā, tauliyā*)—a cylindrical drinking vessel usually made of brass.

Tāmnā—to clean the weeds out of a field before ploughing. East districts.

Tāmṛā—see *tāmī*.

Tān—[Skt. *tan* = to stretch]—the hind posts of a pony cart (*ekkā*).

Tān—[Skt. *tantra* = a row]—the field watchman's platform (*machān*).

Tānā—[Skt. *tan* = to stretch]—(1) the warp in a loom: opposed to *bānā* = the roof; (2) a loom in which hemp matting or carpets are woven (*bānāsāz, kargah*).

Tānāl—[*tānā*]—wages for stretching thread—see *mazdūrī*.

Tānāḡ—[*tānā*]—a washerman's clothes line
Tānāv—(dhobī).

Tāḡḡḡ—[Skt. *tāmbra* = a reddish yellowish colour]—(1) copper; (2) a copper ladle used in a sugar factory or refinery (*khaḡḡḡḡ, kolh-vār*).

Tāḡḡḡ—[*tāḡḡḡ*]—(1) a small copper ladle
Tāḡḡḡḡ—used in sugar-making, etc.; (2) a round copper pan (*tamēharā*).

Tāḡḡḡ—[Skt. *tiryachā* = crooked]—contraction of the leg sinews in cattle. East districts: cf. *tāḡḡ*.

Tāḡḡ—[Skt. *tantra* = a row]—(1) a field
Tāḡḡḡ—watchman's platform. West districts (*machān*); (2) a platform in a house for storing property; (3) houses in a separate cluster; as contrasted with *bākhāl, kholo* (qqv.) *Kumman*; (4) the camp and string of cattle of certain nomadic tribes such as the *Baujārā, Sāḡḡḡ, Kanjar*, etc.

Tāḡḡḡḡ—an oven—see *nānāḡḡ*.

Tāḡḡ—a horse's girth or belly band.

Khēḡḡḡ, paṭṭī, viḡḡḡ, aur ghōṛ kā tāḡḡ,

Apnā ḡḡḡ sambhāṛiḡḡ, lakh log koḡḡ saḡḡ.

[Even if you have ten thousand men with you, look yourself after your cultivation, your letters, your entreaties, and your saddle girths.]

Tāḡḡḡ—[*tāḡḡ, Skt. tanga* = the leg]—(1) the curved shafts in the pony cart (*ekkā*); (2) a kind of light ox-cart (*baklī*).

Tāḡḡḡḡ—[acc. to Hobson-Jobson from the Tibetan *tanān* = a kind of pony: but? Skt. *tan-kana* = borax, which is carried on such ponies] (*tāḡḡḡḡ*)—a strong breed of hill pony (*ghōṛā*).



Tāḡḡḡ.

Tāḡḡḡḡ—[Skt. *tan* = to stretch]—the warp in weaving: opposed to *bhāḡḡḡ* = the wool.

Tāḡḡḡḡ—[*tāḡḡḡ*]—a small loin cloth worn by beggars, boys and wrestlers: *Bāḡḡḡḡ kī prīṭ taniyā kī oḡḡḡḡ* = to have a Bāḡḡḡḡ's friendship is as bad as having only a rag to cover from nakedness.

Tāḡḡḡḡ—[Skt. *tan* = to stretch]—a weight used by jewel merchants (*ṣaukārā*): properly = 4 *māḡḡḡ* or 24 *ratīḡḡ*: but according to some 30 *ratīḡḡ*: the *chhapḡḡḡḡ* (qv.) properly = 6 *tāḡḡḡḡ*.

Tāḡḡḡḡ—[Skt. *tan* = to stretch]—(1) solder; (2) sewing of cloth, leather, etc., for repairs: *tāḡḡḡḡ lagānā* = to sew, stitch, solder.

Tāḡḡḡḡḡ—[*tāḡḡḡḡ*]—to test the weight and fine-
Tāḡḡḡḡḡ—ness of coins. East districts (*parakhnā*).

Tāḡḡḡḡḡ—[*tāḡḡḡḡ*]—a very small pair of scales. East districts (*tarāḡḡḡ*).

Tāḡḡḡḡḡ—[Skt. *tan* = to stretch]—(1) a chisel; (2) the
Tāḡḡḡḡḡ—taut on the end of the tail of an ox, etc.

Tāḡḡḡḡḡḡ—[*tāḡḡḡḡḡ*]—(1) to solder, to stitch; (2) to roughen the stone of a flour mill. East districts (*rāḡḡḡḡ*).

Tannā—[Skt. *tan* = to stretch]—the warp threads in a loom (kargah).
Tannī—[*tannā*]—(1) the stands on which the confectioner displays his sweetmeats. East districts (halvā); (2) the strings of a pair of scales. East districts (tarāzū).
Tāno—[Skt. *tan* = to stretch]—a sheet or plain of cultivation containing several fields, and usually bearing a separate name. Kumaun (sévar).
Tān—soil mixed with nodular limestone (kar-kar).
Tān—see **tānā**.
Tāns—[*tānch*]—contraction of the sinews in cattle. East districts.
Tānsab—see **tānknā**.
Tānsah—[*tāns*]—an ox lame from contraction of the sinews. East districts.
Tānt— } [Skt. *tantu*, *tantra* = a row]—(1)
Tāntā— } a weaver's loom (kargah); (2) the
Tāntī— } bridge of the cotton-warder's bow—
 see **dhuniyā**; (3) a line of cattle, camels, etc., following each other.
Tanūr—see **taidūr**.
Tāo—[Skt. *tāpa* = heat]—(1) one boiling of juice in a sugar factory: one distillation of liquor: one batch of bread; (2) a griddle pan (tavā).
Tāo—see **tāū**.
Tāp—[Skt. *sthāpana* = fixing: according to Pandit Kāshināth it is like the *buzzing* of a bee or the *kissing* of a serpent derived from the sound made by the tread of the horse]—(1) the hoof of a horse; (2) the broad foot of a bed. East districts (chārpāl).
Tāpā—[*tāpar*]—a useless unproductive kind of soil. North Oudh.
Tāpā—[*tāp*]—a large basket made of twigs of tamarisk (jhāū) or *arkar* (*Cytisus cajan*) under which fowls are kept: it is also sometimes fixing in a running stream to catch fish.
Tapakā—[*tap* = dropping (*tapkā*)—fallen fruit, a windfall.
Tāpar—see **tāpā**.
Taparā—[*tāp*]—(1) (*taprā*) a hut, a thatched house (jhoṅprā); (2) a rather small field. Central Duāb (gātā).
Tapariyā—[*taparā*]—(1) a small straw hut (jhoṅprā); (2) a small field. Central Duāb (gātā).
Tapkā—[Skt. *tap* = to be hot]—(1) throbbing; (2) (*bhāunārd*, *chakkar*, *chakkī*, *chāunḍhiyānd*, *jhāpāh*, *mirgī*, *ruṅḍā*) staggers in cattle.
Tappā—[see *top*]—properly, a spring, bound: the range of any thing, e.g. *gōlī ka tappā* = gunshot range: a division of a *parganā*, a parish, an ancient division of the country which still exists in the Eastern districts. It possibly represents the tract of country occupied or settled by the members of one clan or family.
Tappar— } [*tāp*]—(1) a hut, a thatched house
Tapparā— } (jhoṅprā); (2) a rather small field.
Taprā— } Central Duāb (gātā); (3) (*chor*)
 good flat land. Kumaun.
Tāpū—[*tāp*]—(1) an island, a river shoal; (2) a wide open plain. East districts.
Tapū—[Skt. *tāpa* = heat]—bread. Sunār's slang (roṭī).

Tāq—[*dā*, *ariyā*, *gaurākhā*, *palaurā*]—a shelf or cupboard in the wall of a house.
Bhains babūrd chahā gāt,
Taplap gālar khāḍ,
Pānchh uṭhākar dēkhē—
Sāṭhē bārāh ānā tāq par.
 [The buffalo climbed the acacia tree and began to bolt the wild figs: she lifted up her tail and saw—What? twelve and a half annas in the cupboard! (From the native Book of nonsense.)]
Taqāvi—[Arabic *qawī* = giving strength to, assisting]—advances to landlords and cultivators for the purchases of seed, construction of wells, etc.—cf. *bēng*, *bijkhād*.
Tār—[Skt. *tantra*]—thread, wire.
Tār—see **tāl**.
Tarā—[*tār*]—(1) flax. Rohilkhand (*aisī*); (2) an oil plant (*Eruca sativa*) (*duān*).
Tārā—see **tār**.
Tārā—[*tārī*] a green insect which ravages wheat and attacks the roots of the sugarcane.
Tarāf—lit. side—(1) a sub-division of a village held under the coparcenary tenure—cf. *paṭṭī*; (2) a cluster of villages held by the descendants of a common ancestor. Ghāzipur.
Tarāf—[Pers. *tar* = wet, moist: in some senses connected with Skt. *tale* = beneath]—(1) land exposed to submersion by water: low lands in a river valley (khādar): the tract of low land under the hills, the *Terai*; (2) a layer of grass in a tiled roof, between the rafters and the tiles. West districts (tirpāl).
Tarai—[*P talā* = beneath] (*kirihā*, *kirihā*)—a straw mat.
Tārai—[Skt. *turya* = a musical instrument]—a sort of cucumber (tarōf).
Tarailā—[*tarāyan*]—the step-son of a woman's second husband.
Tarailī—[*P talā* = beneath]—the wedge connecting the beam and body of the plough. East districts (hal).
Tarājū—see **tarāzū**.
Tarak—[Skt. *tara* = what passes over]—a rafter.
Tarak—lit. cracking: seasoning used with food. Rohilkhand (baghār).
Tarāmīrā—an oil plant (*Eruca sativa*) (*duān*).
Tāran—(1) the bamboo frame laid on the rafters under the thatch; (2) the slope of a roof (chhat).
Tāran—the twisted piece of wood fixed to the pestle of a sugarcane mill. East districts (koṭhū).
Taraunā— } [cf. *tannā*]—stands for sweetmeats
Taraunī— } at the shop of a confectioner—
 see **halvā**.
Tarautā— } [*P* Skt. *tara* = what passes over]—
Tarautī— } a strong beam or bamboo fixed under a thatch, which it supports crossways. East districts (tarbātā).
Tarautā— } [*talā* = below]—the lower stone of
Tarautī— } the flour mill (chakktī).
Tarāvāt—[Pers. *tar* = damp, moist]—(1) moisture in land (*tarī*); (2) a refreshing or nutritious food or drink.
Tarāyal—[*tarāy*]—(1) a layer of grass between the rafters and the tiles in a roof; the lowest layer of grass in a thatch (tirpāl); the lower bar of the yoke. Benares (hal).

Tarāzu—(*tarāzū*)—a pair of scales. The weights and scales together are *baṣāirā*; the large scales *tak*, *tul*, *tuld*, *dhak*, in Kumaun *dharo*; smaller scales *tarāzū*, *tarjū* (of the East districts), *tajiyā* (Lower Duab), *tālī*, *takhrī*, *takhrī*; the smallest scales *dābī*, *tālī*, *narā*, *narjā*, *narjī*, and in the East districts *ṣāṅkaurī*. For the weights used with the scales see *baṣ*; for false scales *dhok*; for false weighing *daṅḍī mārnā*. The plates of the scales are *palā*, *palā*; the strings *joṭ*, *joṭī*, *das*, and to the east *tannī*; the centre string by which the scales are held *choḥḍ*, *choḥṭ*, *nakkī*, *phūṇḍā*, *hathwāṇḍ*, and in parts of Rohilkhand *maṅḡhī*. The upper bar is *ḡaṇḍ*, *ḡaṇḍī*, *ḡaṇṭī* and to the west *choḥḍ*, *maṅḡḍ*. The counterpoise put in to balance the scales is *paraṅḡ* (qv.).



Tarāzu.

*Sāṅhī mārā Bāniyā, karāḍ banaj byohār,
Bīn ḡaṇḍī, bīn palā, tolyā sab saṇḡār.*

[The Lord is my merchant: he trades and deals, and though he has no beam or scales he weighs the whole world.]

Tarbātā—(*tarbatā*)—a strong beam or bamboo which supports a thatch crossways.

Tarbūj— } [Skt *tribhujā* = three-armed] (*kī*)
Tarbūjā— } *dond*, *hindūd*, *hindūdā*, *kālīn-*
Tarbūz— } *do*, *matirā*—the water melon—
Tarbūzā— } *Cucurbita citrullus*, *citrullus*
Tarbūzah— } *vulgaris*.

Tarḡā—a cubit, a measure used in calculating earthwork or well-sinking.

Tārī—[Skt. *tāla*: orig. of English "toddy"]—an intoxicating drink: the juice of the *palmyra* palm: *ṣeṇḍhī* is the juice of the wild date tree (*Phoenix sylvestris*).

Tārī—a green insect which ravages wheat and attacks the roots of the sugarcane (*tārā*).

Tarī—[Pers. *tar* = damp]—(1) (*tarāṇat*, *tī*, *ṣit*) moisture in land; (2) land exposed to inundation (see *tarāṭ*). In Fatehpur *tarī kār* means the low lands in the river valleys (as if derived from *talā* = below) below the high bank as opposed to *bāṅgar*. In Mathura *tarī* means land in old river beds: in Allahābād it is applied to low-lying moist land in the beds of minor streams or drainage depressions. For the distinction between *tarī* and *kachhār* in Banda, see *kachhār*.

Tarī—[*talā* = below]—(1) the sole of a shoe (*jūtā*); (2) the sediment or deposit in milk, etc. (māil).

Tarīāb—[*talā* = below]—to plaster ashes on a cooking pot to save it from the fire. East districts: cf. *lāvā*.

Tarivan—a woman's earring—cf. *tarkī*.

Tarjūt—[*tarāzū*]—a small pair of scales. East districts (*tarāzū*).

Tarkā—[*tarak* = breaking]—(1) morning (*fajar*); (2) a relish mixed with clarified butter and used with food. East districts.

Tarkanī—the second watering of sugarcane. Central Duāb.

Tarkī—[so called because originally made of the leaf of the *tār* palm]—a broad plate of metal worn as an ornament across the ear, like the *pēt* (qv.).

Tarkvā—when from falling rain the *moṣā* pulse becomes covered with mud and dries up, they say *tarkvā nē mārā*. Upper Duāb.

Tarlā—bamboo rafters in the roof of a house. East districts.

Tār lānā—to test the correctness of scales (*hār lānā*).

Tarmāchī—[*talā* = below; *māchī* = yoke]—the lower bar of the yoke (hal).

Tarmānī—[*tar* = moist]—the moisture which comes up through the earth of a properly prepared field and renders it fit for the seed. Of such a field they say *tarmānī ā ḡai*. Central Duāb.

Tarnā— } [Skt. *tan* = to stretch]—the sweet.

Tarnī— } meat stands in a confectioner's shop. East districts (*halvā*).

Tarot—[Skt. *tārya* = a musical instrument] (*nainūd*, *nēnūd*, *taras*, *tārī*, *torai*, *ṭurā*)—a variety of cucumber (*Cucumis acutangulus*).

Tarōṇchā— } [*tarmāchī*]—the lower bar of the

Tarōṇchī— } yoke (hal).

Tarōṇḍā—[*talā* = beneath: but cf. Skt *taruṇḍā* = any thing floating]—light grain separated in winnowing, the perquisite of village servants, etc.—cf. *agvār*.

Tarpan—[Skt. *tarpana* = satisfying, refreshing]—oblations of water, etc., in honour of deceased relations (*jaldān*).

Tarrā— } [Skt. *tar* = to hit]—the thong of a

Tarrī— } whip (*phūṇḍā*).

Tarvāt sirvāt—[*talā* = below; *sir* = head]—hill and dale. East districts.

Tarvāṇchī— } [*tarmāchī*]—the lower bar of the

Tarvāṇḍā— } yoke (hal).

Tās—[Skt. *tas* = to throw down]—a pack of cards: one card is *patlā*: the suits are *pās* (hearts), *ḡukm* (spades), *ṣīṅ* (diamonds), *chīṣiyā* (clubs). The cards are *ekkl* (ace.), *ḡuḡḡī* (deuce), *tigḡī* (3), *chāukā* (4), *panjā* (5), *chakkā* (6), *sattā* (7), *aṣṭā* (8), *nahlā* (9), *dahlā* (10), *ḡuḡlām* (knave), *bībiyā* (queen), *bādēkhā* (king): to deal the cards *tās bāṅḡḡā*: to play a winning card in a trick *sar karnā*: losing at cards *kḡhīlā*.

Tasalvā—[*talā*]—see *talā*.

Tāsan—[*tād* = the web, Skt. *tan* = to stretch]—the perquisite of the village weaver at harvest time. East districts.

Tāsē—[*ṭān* = three]—land ploughed three times. Upper Duāb.

Tashkhiś—(1) valuation, appraisement; (2) (*ṣardārī*) a system of rental assessment, where the land, whether surplus or not, is let out to cultivators often belonging to other villages at so much per *bighā* irrespective of the crop sown, but divided into irrigated and dry. Upper Duāb.

Tasht—a broad flat metal dish.

Tashtarī—[*tasht*] (*tastari*, *kaohul'd*)—a small metal vessel like the *thālī* (qv.). Hindūs have it of brass: Muhammadans of clay.

Tasā—[Skt. *taska* = chiseled, fashioned—of. *taskh*] (*boṅṅā*, *tambiyā*, *tasalā*)—a round pot or dish with a high border or rim made of brass or iron and used by Hindūs for kneading dough. Rice, etc., is also boiled in it: about 2 *scr* can be cooked at one time.

Tasht—[*tasī*]—a vessel smaller than the *tasid* (qv.).

Tasmā—

Tasmah— } a strap or thong.

Tastari—see *tashtari*.

Tastut—the ascetic's waist cord: a word used by Hindū mendicants.

Tāt—[acc. to Platts, Skt. *trātri* = protecting, or. *tantri* = a string; rt. *tan* = to stretch]—hemp matting: the pieces are *tātpattī*: *tāt ulaf jānd* = to have the shop mat upset—a phrase for bankruptcy—cf. *divālā nikālnā*.

Tāt—nimble, quick—of cattle. East districts.

Tatahrā—[acc. to Platts, Skt. *taptakāra* = making hot] (*tatārd*)—a vessel used for heating bathing water.

Tatairā—

Tātak—[Skt. *tākalika* = lasting that time] (*taṭkā*—fresh—of articles of food, such as butter, etc.—cf. *ahirānā*).

Tathī—[*tashtari*]—a flat brass dish like a *thālī* (qv.).

Tathuā— } [*tathē*]—a flat earthen dish used for cooking.

Tāt—

Tāti— } see *tathī*.

Tāti—see *tāti*.

Tāth—[Arabic *atla* = to be idle]—a holiday: specially the days on which the canal distributaries are closed, and irrigation is forbidden.

Tātiyā—see *tāti*.

Tāri—[*taṭī*]—the Hindū funeral bier. West districts (arthl).

Tāpā— } [*taṭī*]—a hurdle used as a screen to a door, etc.

Tāpī—[*tāp*] (*tāpī*, *taṭiyā*)—(1) a screen made of straw, reeds, etc., and used instead of a door, etc.; a screen of fragrant grass which is kept saturated while the hot winds are blowing: *larke ko jāb bhēriyā lē gayā*, *tab tāpī bāndhē* = shutting the door when the wolf has carried off the child! shutting the stable door when the steed is stolen. *Bājre kī tāpī aur gējardī tādā* = he has only a door screen of millet stalks and wants a Chubb's lock!

Tāpī kē pāchhē kōi.

Bārāh bighā ikh dhapai shakkar hō.

[If you allow a fellow to loaf about the screen of your cane-press, you will have a couple of ounces of sugar out of 12 *bighas* of cane; i.e., you will be robbed of the rest] (*chānchar*).

(2) bundles of bamboos, etc., floated down rivers; (3) a bundle of thorns used as a harrow. North Oudh; (4) the funeral bier. West districts (arthl).

Tāpū—a pony; *ghāṇṭ*, *ghūt*, *tāngun* a bill pony. *Mārā tāpū savērē savārī* = mount a

broken down pony early in the morning if you want to reach your destination.

Mārā sām jāymān, mārā kaṭhānā tāpū.

Mārā karakshā nār, mārā nār adham nī khaṭṭū:

Putra vohi mār jāḍ, jo kul mōh dōghā lā-gāḍ:

Mitra vohi mār jāḍ arē jo kām na dōḥ:

Bē nigāb rājā mār jāḍ; "*tāhī kē māre na vōiḥ*:"

Sun Vikrama Baitāl kahē—jābhi nīḥ bhār vōiḥ.

[Bad luck to the miserly parishioner, the biting pony, the shrewish wife, the earn-nothing husband, the son who disgraces his family, the friend who does not help in trouble, and the unjust king—"weep not for the death of such," says Baitāl to Bikram, "but sleep at peace."]

Tāvānī— } [*taṭṭā*]—a pony mare.

Tāvuniyā— } [*taṭṭā*]—a pony mare.

Tāḍ—[Skt. *tāta* = father]—an uncle; a father's elder brother, while the younger is *chachā*: used euphemistically for *asur* (qv.).

Taujā—[Arabic *tauzi* = a statement of account]

—(1) advances given to cultivators to cover marriage expenses. East districts (*biyāhl*); (2) a temporary loan (*dasṭagān*).

Taulā—[Skt. *tul* = to weigh]—(1) (*bayā*, *ḡandī-ḡār*, *ḡandiyā*, *ḡharolī*, *jokhā*) (2) an earthen vessel used in measuring milk (*dudhaur haṇḍā*).

Taulāl—[*taulā*] (*bayā*, *chungī*, *chuṭkī*, *ḡandīdār*, *jokhā*, *wazankashī*)—fees levied for weighing goods in a market.

Taulī— } [*taulā*]—a small earthen cup. It is

Tauliyā— } also the corrupted form of English "towel."

Taun—[P Skt. *tan* = to stretch]—a tether for cows while they are being milked—cf. *ḡarahari*.

Taunī—[*taṭā*] (*taṭānī*)—a small griddle plate.

Tauq—a neck ring, a collar; the iron ring round the block of the sugarcane mill. Rohilkhand (*kolhā*).

Taur— } the rope with which the churn is

Taurā— } twisted. Kumaun (*nēḥā*).

Taurab—of a father; to search for a husband for his daughter. East districts.

Tavā— } [Skt. *tāpaka*; rt. *tap* to be hot] (*tāo*,

Tāvā— } *taṭā*)—an iron griddle plate used in making bread: a small plate in the pipe bowl (*chālam*) in which the tobacco is placed.

Huḡḡā tayē kē,

Larkā kahē kē,

Rōṭī māṭṭhē kī,

Jarī tāṭṭhē kī.

[A plate for your pipe, obedience in your eon, buttermilk with your bread, and a stick for your wife!]

Jarī nāho tairī maho,

Na ānkā chūḥā, na uukā tāo.

[One is as bad as the other: one has no hearth and the other no griddle.]

Ek tāṭē kī rōṭī,

Kyā mōṭī kyā chhōṭī!

[All one size like leaves of the same batch.]

Tavānī—[*taṭā*]—a small griddle plate (*taunī*).

Tavēlā — [corr of *ṭavīlah*—a long rope with which cattle are tied]—a stable.
 Tavēlah — }
 Tavēll — } *ṭavēllī kī balā, baṇḍar kē sir*=all that goes wrong in the stable falls on the monkey, i.e., he is the scapegoat; owners of horses commonly keep monkeys in a stable to guard the horses from the effects of the evil eye, which will fall on the monkey. *Bālpān bēchē lakariyān, aḍ nēm dhare ṭavēll kī* = he used to sell faggots as a boy, and is now laying the foundation of a stable.

Tavā—see tavā.

Tāvā—see tāu.

Tāzī—[*tāzā*=fresh]—an Arab horse, a grey hound: *tāzī par bus na chālā, turkī kē kām aīnēh* = he can't manage the Arab, but he is ready enough to pull the ears of the Turkish horse—said of a cowardly braggart.

Tēgh—a sword, the blade of a plane.

Tēk—a support; the pole forming the front of the side of a cart (gārī).

Tēkan—[*tēk*]—(1) the support for the crushing lever (chēhā); (2) a support for a vessel (uṭhan).

Tēkānī—[*tēk*]—outer supports of the axle in a cart (gārī).

Tēkar—a mound, rising ground (dhīhā).

Tēknā—a kind of wild rice (chanau).

Tēknī—[*tēk*]—a support for anything.

Tēkuā—[*tēk*]—(1) a support; (2) a prop to support a cart when the wheel is taken off (gārī); (3) the spinning axle of the spinning wheel. East districts (charkhā).

Tēkurā—betel. Katthak's slang (pān).

Tēkurī—[*tēk*]—(1) an awl; an instrument used by a jeweller for making chain links (barhai, sunār); (2) an instrument for twisting thread.

Tēl—[Skt. *taila* = the oil: pressed from *tīla* or sesamum; rt. *tīl* = to be greasy] (*naṇvīkahā*) oil: the astrology books advise its use on the 6th day (*ohkāt*) of the lunar fortnight. *Tēlī kē tēl jālē mashāleh kē sir dukhē* = it is the oilman's oil that is being used, and the torch-bearer that grieves over it! *Tēl jālē ghī, ghī jālē tēl* = the more you burn oil the more like butter it becomes: the more you burn butter the more like oil it becomes. *Hākim dāv tēl to dopaṭṭā kē tok mēn lō* = when Government gives you oil you should take it in the corner of your shawl, i.e., with respect.

Another version is—

*Sarkār sē milā tēl,
To dopaṭṭā kē mēn mēl.*

Tēlahāṇḍī— }
 Tēlahāṇḍī— } [*tēl* = oil; *haṇḍ* = pot] (*tēlṛā*,
 Tēlahāṇḍī— } *tēlvāns*)—a vessel for holding
 Tēlahāṇḍī— } oil.
 Tēlahāṇḍī— }

Tēlahāṇḍī— } [*tēl* = oil; *chāṛhāṇḍ* = to ap-
 Tēlchāṛhāṇḍī— } ply] (*tēlvāns karnā*)—the anointing of the bride and bridegroom among Mohammedans at a marriage. The regular phrase is *tēl chāṛhāṇḍ aur ulānā* = to apply and remove the oil. Up to the day the mar-

riage procession starts the seven substances comprising the *abṭān* (qv.) are rubbed on, beginning from the feet up to the head. From that day they begin at the head and anoint the bride and bridegroom down to the feet.

Tēlhan—[*tēl*] (*tīlhan*)—plants yielding oil, such as *carson*, *duān*, etc.

Tēll—[*tēl*]—an oilman. *Tēllī tārē tīnōn marā, Apar sē tūṭē lāt* = when the beam of the oil-press breaks three come to grief—the oilman, his ox and his will. *Tēllī khasam karkē, kyā pānī sē nahāḍ!* = when a woman marries an oilman why should she bathe in water, not in oil? *Tēllī kē baīl kō ghār hai kō pachā* = an oilman's ox works so hard that he is always a hundred miles from home! *Tēllī kē baīl kō rahīdān kyā kām?* = what business has the oilman's ox to stand quiet?

Paṛhēn fārsī, bēchēn tēl—

Yih dēkhu qismat kā khēl.

[Learned in classics and selling oil! such is the sport of fate!]

Tēliyā—[*tēl*]—water impregnated with oil (pān).

Tēlṛā—see tēlahāṇḍī.

Tēlvāi karnā—see tēl chāṛhāṇḍ.

Tēlvāns—see tēlahāṇḍī.

Tēmā—a small bundle of cut fodder. East districts.

Tēngā—[Skt. *tri* = three; *gamana* = going] (*thavan*, *tīarā*, *tisarto*)—the third time of return of the bride to her husband's house—see *gau-nā*.

Tēnī— } [Skt. *tantu* = a filament, fibre]—(1) a

Tēnī— } cotton pod (ghēnṭ); (2) the knots in the loin cloth for holding money or valuables. East districts (āṅṭ); (3) sores in cattle which bleed periodically. East districts.

Tēnī ānā—[*tēnī*]—to beat at the stage in which the pod appears in cotton.

Tēntar—[*tēn*, Skt. *tri* = three] (*tēlārā*)—(1) a fourth child of a different sex born after three of the same sex; e.g., a boy after three girls, or a girl after three boys, considered unlucky. East districts; (2) three sacred trees planted together under which people worship—see *harsānkārī*. East districts.

Tēohār—[acc. to Platts, Skt. *dāitya dvāra* = the day sacred to the heavenly powers]—a fast day, a holiday: *sab din chāṅḍē tēohār kē din naṅḍē* = well-dressed every day, but naked on a holiday, when you should be in holiday dress.

Tēohārī—[*tēohār*]—(1) offerings to a shrine on feast days; (2) a present given to servants, etc., on feast days.

Tēokī—[*tēk*] (*arānā*, *tēk*, *tēkun*)—a prop, a support for a broken wall, etc.

Tērānī—[*tērā* = 13] (*tērvān*, *tērvān*)—the Terhain—ceremony on the 13th day after a

Tērhnī—Hindu's death. This is the end of the funeral ceremonies. Thirteen Brahmins are fed and presented with a drinking vessel (*loṭā*), staves, shoes, umbrellas, etc. Until this is done a light is kept burning on a sacred fig (*pīpāl*) tree (see *ghaṇṭ*). After this the family of the deceased can sleep on beds, not on the ground: the ceremonial impurity ceases and they can eat and smoke with their friends. *Jāṭ marā*

lab janiyē jab tērkin guzar jād = never be sure that a Jāt is dead until the thirteenth day of his obsequies is over, i.e., he is so tough a fellow that it is very hard to kill him.

Tērhiyā—[*tērā* = twist]—a crooked beam.

Tērvān— } see tērānkl.

Tērvān— }

Tēsh— [Pers. *tēshah*, Skt. *taksha* = cutting

Tēshā— off]—a carpenter's adze (*barhai*).

Tēshah— }

Tēsū—(1) the tree *Butea frondosa* (*dhāt. palda*), and its flower used as a dye; (2) one of the local gods whose image is carried about from house to house about the time of the Dasahrā. Little boys go about ringing—

*Imli kē jar sē niklī palāng,
Nau sau moti, nau sau rang:
Rang rang kī banī kamān:
Tēsū dyā ghar kē dūr ;
Kholo rānī chandan kiār.*

[A kite flew from the roof of the tamarind: nine hundred pearls and nine hundred colours. A bow is made of various colours. Tēsū has come the house gate: open queen your sandal-wood door.]

Tōt—see jētā.

Tōv— [Skt. *sthiti* = standing, fixed rule]—(1)

Tōvā— } a marriage horoscope (*janampatir*); (2) the preliminary letter announcing the marriage. It is sent by the father of the girl to the father of the boy eight or ten days before the marriage. It contains the date and hour fixed, and the names of the persons to be married. With it are sent some roots of turmeric (*haldī*), grains of rice, long pieces of *dūb* grass and two pice; and as many rupees as the sender can afford. If the dowry is fixed at Rs 100 he sends Rs 11 at this time. The family barber takes this to the boy's father, and on the same day a letter is sent to the girl's maternal uncle (*māmū*) with ten *sēr* of sweets. This is called in some places *rasm bhāt nōtānī*. When the letter arrives the boy's father assembles the brotherhood and has it read. The pice are given to the Brahman who worships the nine Planets (*naugraha*) Gaudaha and Vishnu. When the barber is dismissed, he usually gets 10 per cent. on the amount of the dowry. After this the wedding ceremonies regularly commence.

Tōvrā marnā—see tōvrā marnā.

Thā— [Skt. *sthā* = to stand]—the bottom of a

Thāh— } river, tank, etc.

*Adhī okhor ēk ko dhāvū,
Aisā dūbē thāh na pānē.*

[If you give up half and pursue the whole, you will sink and never find bottom. (A bird in the hand is worth two in the bush.)]

Thahar—[Skt. *sthā* = to stand]—a place prepared by Hindus and smeared with mud and cow-dung, within which food is cooked (*chauk*).

Thaichā—[Skt. *sthā* = to stand]—the shed over the watchman's field platform. East districts (*machān*).

Thailā— } (*bānī*, *baṭā*, *baṭai*, *baṭiyā*, *dor*.

Thailī— } *dorā*, *himyānī jābī*, *khāidā*, *khaltā*, *naulā*, *pēṭī*, *poṭṭī*, *torā*)—a bag, purse. For other bags see jēb, jhōṭā, kisbat, khaldi, tilā-dānī.

Thairāf—[*thairnā* = to be settled]—a kind of tenure in Kheri (Oudh). No cash rent rate is fixed, but when the crop is ready for cutting, the landlord and tenant inspect it together. The landlord's share of the crop is valued on the spot at a lump sum, and the tenant on payment of this sum is allowed to remove all the crop himself.

Thak—[*tikad* = to be fixed; Skt. *sthāna* = place]—the spike on which a piece of opium is heated before being put into the fire.

Thāk—[Skt. *stambha* = a pillar]—a boundary mark (*damshā*).

Thakkā—[Skt. *stambh* = to make firm]—any thing congealed: thick curds (*chakkā dahi*).

Thakri— a woman's hair brush, made of coconut fibre or the roots of the *khar* grass.

Thākūr—[Skt. *thakkura* = an idol]—(1) the image in a Hindū temple; (2) an old man, a father. Central Duāb; (3) the well-known Rājput tribe; (4) used in a contemptuous sense for the barber caste. *Adī kī bārāt mēn sabhē Thākūr* = every one at a barber's wedding is a Thākūr.

Thākūr bāri— } [Skt. *dvāra* = gate; *dōdr* = Thākūr dūār— } door]—a Hindū temple of the Vaishnava sect: opposed to *Shivāid*.

Thāl—[Skt. *sthala* = firm or dry ground]—(1) high ground not liable to flooding; (2) (*thalud*) hard, barren—of soil.

Thāl—[Skt. *sthāla* = a plate]—(1) a large brass dish; (2) a medium sized earthen vessel for holding grain. West districts (*nāp*).

Thalaīt—[Skt. *sthān* = standing]—a resident headman or representative of the landlord. East districts (*thanait*).

Thālī— } (*thālī*, *thariyā*)—a broad metal Thaliyā— } dish used in cooking and serving food. The *Naipālī thālī* is an ornamented kind which comes from *Nepāl* and is used in the Eastern districts.

Thaluā—see thāl.

Thamb— [Skt. *stambh* = to fix firmly]—(1)

Thambā— } a support for anything; (2)

Thambh— } a division in the Rājput tribe of

Thambhā— } the Western districts intermediate between the *got* (qv.) and the family—cf. *āl*, *pāl*.

Thamuā—[*thamb*]—(1) the handle of the rudder of a boat (*nāo*); (2) stopping a boat at full speed (*nāo*).

Than—[Skt. *sthana*]—the udder of an animal.

Thān—[Skt. *sthāna* = the act of standing]—(1) (*anthān*) a sacred place: a shrine to one of the local gods: in Rohilkhand, a masonry terrace erected near a village, on which libations of water are thrown in memory of a man who has died childless (*add* qv.). "The word is properly applied to the shrine of the village godling (*dēotā*). No shrine is erected to the sun-god (*sūryādēotā*), *Gangājī*, *Jamunājī*, the earth goddess (*dharti mā*) or *Khachāh Khier* (qv.). The others have a shrine generally one to two feet cube, with a bulbous head, and perhaps an iron spike as a focal, and in the interior lamps are burnt and offerings placed. It never contains idols, which are found only in the temples of the greater gods. The Hindū shrines must

always face the east, while the Musalmān is in the form of a grave and faces the south" ([bbetson, Panjāb Ethnography, p. 114); (2) the root of the sugarcane from which several canes spring. East districts (lkh); (3) a stall for an animal; (4) a piece of cloth.

Thānā—[thān]—a police station.

Thānait—[thān] (thalait, thānēt)—(1) a resident headman of a village. Eastern districts; (2) a man put in charge of a village by the landlord to help in collecting rents and managing his property; sometimes confounded with the *mugaddam* or *padhān* (qqv.). West districts.

Thānāpatl—[Skt. *sthāna* = standing place; *pati* = master, lord]—the local god or ghost. West districts (dihvār).

Thānēt—see thānait.

Thānīdāl—[thānīd = cold]—the euphemistic name for the preparation from the narcotic hemp (bhang).

Thānkā—[Skt. *sthāna* = being fixed]—a Thānsā—tenure by which land is held at a gross rental for the entire holding, not by soil or field rates. Bundelkhand (bilmuqtā).

Thānīh—[P Skt. *stambha* = numb, paralyzed; rt. *stambh* = to fix firmly]—(1) barren—of cattle (bahlā); (2) old and worn out—of cattle. West districts (dāngar).

Thānīthar—West districts (dāngar).

Thānīttū—[thān = breasts; *tūtā* = broken]—a woman who cannot suckle her child. East districts (dūdhhkattū).

Thānīvlā—[Skt. *sthāna* = the act of standing, a place] (*gorā, gonā, oḍā, thāld, tonā*)—a fence round young trees.

Thāp—[Skt. *sthāpana* = causing to stand]—a reference to arbitration. East districts (hasar karnā).

Thāp dēnā—[thāp]—to challenge an adversary to an oath. East districts (hasar karnā).

Thāpā—[thāp]—(1) dues given for religious purposes. West districts (pujaurā); (2) a goldsmith's ingot mould (Sunār); (3) a piece of cow-dung or earth put on the heaped grain to avoid the evil eye and prevent theft. East districts (chānk); (4) gram left on the threshing-floor after the bulk of the crop is removed. West districts (mēph).

Thāpi—[thāp]—(1) a wooden beater used at the cane mill for beating the slips of cane under the pestle; also by a potter and mason (kolhū, kumhār, rāj); (2) lumps of damp mud used in building a wall (*laurā*); (3) a lump of earth taken up when young trees are being transplanted; (4) *thāpi kā rasam* = a ceremony at marriage: two days after the *lagan* (qv.) is received, the boy's mother collects her female relations and has songs sung by barber women (*nāin*). Then they smear mud on one of the house walls; and a woman paints it over with red ochre (*gerā*). Then another woman when this is dry makes the mark of her outstretched palm and fingers on it with turmeric (*halāḍ*). And all the women worship it.

Thāpt—[thāp]—(1) a wooden rammer used to pound the pieces of sugarcane under the mill pestle to consolidate clay—cf. *thāpi*; (2) a

leather gauntlet worn by the man who feeds the sugarcane mill. West districts (kolhū).

Thāpnā—[thāp] (*padhān*)—(1) to pat out dough into cakes; (2) to make cakes of cow-dung fuel—see *gobar*.

Thāppā—[thāp]—(1) a die or mould, such as is used by the chintz printer (*chhīpt*), etc.; (2) broad lace (*paṭṭhā*).

Thāpuā—[thāpnā]—flat tiles. East districts (thapraī).

Thār—[Skt. *stadbha* = fixed]—(1) standing; (2) the cross ploughing of a field. Oudh (ārā).

Tharak—[thāhrānā = to cause to stop]—a piece of wood, generally the leg of a bed, tied round the necks of vicious or runaway cattle. East districts (dāngar).

Thariāib—[thārā]—to fold cattle in a pen or enclosure. East districts (ollāb).

Tharkan—slippery ground. Kahar's slang.

Tharmarua—[thirānā = to freeze; *mārnā* = to strike] (*tharud*)—frost bitten—of crops. East districts. See *pālā*.

Tharrā—once distilled native liquor—see *ābkārī*. Tharrī—broadcast sowing of rice. Kohilkhand (jarai).

Tharuā—see tharmarua.

Tharuaḥā—[thārā]—the country inhabited by the Thārā caste who are noted as wizards—the Tarāl. East districts.

Thāt—

Thāṭā—[Skt. *stadbha* = fixed]—(1) (*dāl, dāld*) the hump of an ox.

Thāthā—

Kyā dēkho bailon kā thāth,
Kyā dēkho bahoron se rās.

[You are looking at the fat humps of your oxen and expecting piles of grain as high as the bullock run in a well, i.e., two incompatible things. You must work your bullocks till they become lean or you won't have produce.]

(2) goods, property in land, a parcel of land assessed to revenue. Kumaun.

Thātar—[thāṭī]—a frame or hurdle used as a door (chānchar).

Thāthērā—[Skt. *sthd* = to stand; *kāra* = door]—(1) a brazier. The flux he uses is *pain, pān, suhāg*; the perforated cover of the crucible *uhār*; the circular anvil for shaping the mouth of a vessel *kharud*; the wooden anvil *nihā*; the wooden mallet *mugdarī*; the sheet brass *pital chādar*; vessels beaten out with a hammer are *kūt*; those made in a mould *bēdāh*; (2) a reed, a stalk of *judar* millet.

Thāthiyār—[thāth] (*barāigā, giyānārā*)—hard.

Thāthiyār—men of semi-wild cattle in the Tarāl (guāl).

Thāthri—[thāṭī]—a funeral bier (arhī).

Thātri—[thāṭī]—a net for carrying baggage on the head. Kohilkhand (kharīyā).

Thaukā—(1) the height up which water is lifted. It is generally applied in Azamgarh to low lifts, or to the upper lift when there are several: *bōdar* (qv.) is used for large deep lifts, and for the first lift which is generally connected with the tank or stream; (2) (*thāichā*) the third reservoir into which the water flows when being raised for irrigation—see *ḍol*.

Thavâi—[Skt. *sthapati*; rt. *sthâ* = to stand]—a mason, a bricklayer (râj).
Thavan—[Skt. *tri* = three; *gamana* = going]—the third visit of the bride to the house of her husband—see *têngâ*, *gaunâ*.
Thêghuni—[*têngâ* = a club; acc. to Platta Skt. *ati* = excessively; *gha* = killing, striking] (*tênguni*)—a light stick or club: generally used by lame old men. East districts (chharl).
Thêgill—[Skt. *sthag* = to cover]—a patch on clothes (pêvand).
Thêguni—see *thêghuni*.
Thêhl—stunted sugarcane. East districts (lkh).
Thêk—[Skt. *sthambha*] (*têk*)—(1) the metal ferule round the end of a stick. East districts; (2) (pair) an enclosed space for grain usually surrounded by matting or canvas.
Thêkâ—[*têk* = firm, correct] (*têkâ*)—a lease of land, etc., a contract for work; opposed to *amâni*.
Thêkur—[*têkud* = to knock against]—a piece of wood, usually the leg of a bed, tied round the necks of vicious or runaway cattle. East districts (qâingnâ).
Thêlâ—[*têlâ* = a push]—a cart pushed along by the hands.
Thêlâgâr—along by the hands.
Thêlain—pegs fastening the poles in the bottom of a cart. Bundelkhand (gâr).
Thêngur—[*têkur*]—a piece of wood, usually the leg of a bed, tied round the necks of vicious or runaway cattle. Bundelkhand (qâingnâ).
Thênth—[*tên*]—the pod of gram, the capsule
Thênthâ—} of poppy, etc. East districts
Thênthi—} (*tên*).
Thêokâ—[*thaukâ*, *têvkâ*, *têok*]—the place
Thêokl—} where water is raised for irrigation—see *thaukâ*. East districts.
Thêpri—cakes of cow-dung fuel. West districts. See *gobar*.
Thêvkâ—} see *thêokâ*.
Thêvkl—}
Thihâ—[Skt. *sthâ* = to stand]—(1) the block
Thihl—} on which an anvil is fixed—see
lohâr; (2) the block on which sugarcane or fodder is cut (nisuhâ).
Thikâ—see *thêkâ*.
Thikâni—[*têkâ*]—the bars which run transversely across the cart to which the pieces outside the wheel are fixed (gâr).
Thikrâ—[cf. *tukrâ* = a piece]—pieces of
Thikrâ—} broken pottery or bricks.
Thikraur—
Thikraurâ—[*thikra*, *vâta* = enclosure]—land
Thikraur—} such as is found on the sites
Thikuraur—} of ruined towns full of pieces
Thikuraurâ—} of bricks and broken pottery.
Thikuraurl—}
Thiliyâ—[Skt. *sthâli*]—a water pitcher; a
Thillâ—} vessel used in drawing water from a well with the lever; a vessel used in the sugarcane mill for receiving the cane juice and conveying it to the boiler—see *qhênkl*, *kohû*.
Thirahî—split peas. Katthak's slaug (dâl).
Thiyâ—[Skt. *sthâ* = to stand]—a boundary mark (damchâ).
Thohar—[corr. of *nithohar* (qv.)]—a time of scarcity. East districts (girâni).
Thok—[Skt. *stoma* = a heap, a number; rt.

stu = to praise]—(1) a subdivision in a coparcenary village—see *patidâr*; (2) a license for wholesale sale *thokfaronî* wholesale dealing.
Thokchâ—the shell of the stone of the mango used by barbers to clean their customers' heads before shaving. East districts.
Thothâ—[*thunthâ*]—an insect or grub which eats the pith of millets, maize, and sugarcane.
Thothî—[cf. *têthî*]—the pod of gram, the capsule of poppy, etc.
Thothi—[cf. *thothi* = the mouth of an animal]—a cattle muzzle. Lower Duâb and Benares (chhikâ).
Thopâr—[cf. *tapak* = dripping] (*tipâr*)—the clear filtered juice in a sugar factory.
Thorâ—} a buffalo from the time she is carrying her first calf to her third.
Thorlyâ—}
Thoro—} Duâb (bhâins).
Thotar—[acc. to Platta, Skt. *protha* = the nostrils of a horse, an excavation]
Thotarâ—} nostrils of a horse, an excavation
Thothâ—} worm eaten, decayed—
Thothar—} of grain. *Adhâ chûhâ thothâ*
Thotharâ—} *dhan* = it is only a blind rat that attacks the worm-eaten grain.
Thûâ—[Skt. *sthûna* = a post]—(1) a boundary mark (hadd); (2) balls of earth coloured to represent tobacco, and used as a sign by tobacco sellers (*tambâkûgar*); (3) weights of sundried clay used for pressing the tangle out of the suzar in a refinery. Rohilkhand (*khand-sal*); (4) the weights at the end of the irrigation lever (*qhênkl*).
Thûhl—[*thûd*] (*chûhî*, *dûhî*)—earthen pillars to support the well gear. East districts.
Thull—special food given to cows when calving. Duâb (pakheo).
Thûmi—[Skt. *sthûna* = a post]—(1) (*dharan*, *khambhâ*, *khambyâ*) a thick
Thûmiyâ—} beam for supporting a roof; (2)
Thûnl—} the beam of the water-lift
Thûniyâ—} (qhênkl).
Thunth—
Thunth—} an insect which eats the pith of
Thunthâ—} maize, millets, and sugarcane
Thunthâ—} (*thonthâ*); (2) the knotty stump
Thunthi—} of a tree (*khutthâ*).
Thunthi—}
Thuparâ—the ears of the *Masfud* millet stacked in order to cause them to ferment before threshing. Hill districts.
Thurra—} grain which has not burst while bo-
Thurrl—} ing parched. East districts.
Tiadâ—[*tia* = three; *adâ* = to stand] (*tildas*, *tipairâ*)—a well in which three buckets can work at the same time. West districts (kûân).
Tiah—[Skt. *traya* = triple] (*tijahw*, *tijâh*, *tijiyâ*, *tijiyân*)—a man married three times.
Tibâ—[cf. *tîlâ*, *qhikâ*]—mounds or sandhills (*qhikâ*).
Tibaddhi—[*tin* = three; *bâdh* = rope] (*tikrâ*)—the netting of a bed made of three strings (chârpâi).
Tibâi—[*tin* = three; *pâs* = foot]—the board on which dough is kneaded. Central Duâb (chak-lâ).
Tibar—[*tin* = three; *vâra* = time]—the third
Tibâr—} ploughing of a field. West districts (tin chas).

Tibrī—[*tibā*]=a small hill peak. Hill districts.
Tidari—[*tī* = three; *dar* = door]—a house with three openings (*sēdarā*).

Tiddī—[acc. to Platts, *tri* = three; *shāhā* rt. *sthā* = to stand, i.e., having three supports or joints in each foot] (*tīrī*, *fīrī*)—a locust: *tiddī kā ānd, kāl kī nishānī* = the coming of locusts is a sign of famine.

Tidvārī—[*tī* = three; *dvār* = door]—a house with three openings (*sēdarā*).

Tighrā—} an earthen milking vessel (*jhā*).

Tighrī—} (*kārī*).

Tihaddā—[*tīn* = three; *hadd* = boundary]—a place where three boundaries meet (*sihaddā*).

Tihāl—} [Skt. *tri* = three]—(1) (*tikur*,

Tihaiyā—} *tikurā*) in division of crops—two-

Tihārā—} thirds to the tenant, and one-third to the landlord; but in the Upper Duāb *tihārā*

like *siḍāna* (qv.) means two-fifths to the tenant and three-fifths to the landlord; (2) crops, agriculture. East districts (*khētī*).

Tihārā pansērī—in division of crops—the landlord receiving 14 *ser* 15 *chhaṭānk* in the maund,

or ³³⁹/₆₄₀ of the crop. Rohilkhand.

Tihārā sivaīyā—in division of crops—the landlord receiving 16 *ser* 5 *chhaṭānk* in the maund,

or ²⁶¹/₆₄₀ of the crop.

Tihārā—} [cf. *tighrā*]—a dish for milk. East

Tihl—} districts (*jhākārī*).

Tij—} [Skt. *tritiyā*]—(1) the third day of the

Tijā—} lunar fortnight. On the *tij* of the

dark half of Bhādon women fast for the benefit of their families and receive presents; (2) the third day after a Muhannadan's decease when offerings are made; (3) the offerings made as

(2); (4) the Hindū festival on 3rd bright half of Śāraua.

Tijhariyā—[*tij*]—(1) a man who works two days for his master in return for the use of a plough and oxen on the third day. East districts; (2) three o'clock in the afternoon. East districts.

Tijyā—} [*tij*]—a man married three times

Tijyān—} (*tiāh*).

Tikā—[Skt. *tīk* = to explain]—(1) the sectarian caste mark on the forehead. The mark used by the followers of Shaiva and the Sakti sect is the *tripuṇṇa* or a figure like three half-moons one above the other. Followers of the Vaiṣṇava sect wear the *Rāmaṇandī*—three perpendicular lines, the two outer joined by a curved line which does not touch the middle one; (2) an ornament like a spangle for the forehead; (3) the betrothal ceremony: the signs (*nishānī*) of betrothal sent by the girl's father to the boy's house (*sagāt*); (4) (*pitihāyā*, *tiluk*) the ceremony of making a mark on the forehead of the bridegroom before the marriage ceremony; (5) a present to a landlord or superior on his visit to a village (*bhēṇī*).

Tikānī—[Skt. *sthā* = to stand]—the cross bars of a cart to which the pieces running outside the wheels are fixed (*bahli*, *gārī*).

Tikār—} [Skt. *tri* = three; *karsā* = drag-

Tikār—} ging]—the third ploughing of a

Tikhār—} field. West districts (*tīnchās*).

Tikhārā—}

Tikhārā—}

Tikhārā—}

Tikhārā—}

Tikhārā—}

Tikhārā—}

Tikiyā—[Skt. *tilaka* = a spangle]—a small cake: the word is technically used by native cooks—when the dough is made into balls for cakes, it is *lōī*; when flattened out a little it is *tikiyā*; then it is finally smoothed out with the rolling pin and baked. It is unlucky to eat the last cake of a batch—*piechhī tikiyā khāē, piechhī 'aql dī* = eat the last cake and you gain the meanest wit.

Tikl—[Skt. *tilaka*]—(1) a wafer or spangle worn on the forehead by women; (2) a small cake—see *tikiyā*.

Tikonā—[Skt. *trikona* = triangular]—a sweetmeat made in three-cornered lumps of sugar and flour.

Tikorā—[*kairī*]—the young mango fruit. East districts (*baṭiyā*).

Tikrā—[cf. *tikiyā*]—a thick cake.

Tikrā—the young shoots of cereals: the phrase *tikrā ānd lagā* is used of this stage in the growth of the plant.

Tikrī—[Skt. *tri* = three]—the netting of a bed when made of three strings (*tibaddhī*).

Tikthl—} [Skt. *tri* = three; *kāshṭa* = wood]—

Tikthl—} (1) a tripod, frame or support for

Tikthl—} any structure; (2) the triangles

Tikthl—} on which convicts are flogged.

Tikulā—[Skt. *tilaka*]—an unripe mango. East districts (*ām*).

Tikull—[Skt. *tilaka*] (*tikurī*)—(1) a wafer or spangle worn on the forehead by women; (2) an animal with a white spangle on its forehead.

Tikuli gadhaiyā, chandlī jo,
Aghān mahāvāt birlī ho,
Jo hoē to kañchan ho.

[Winter rains in the month of Aghān are as infrequent as an ass with a white spot on its forehead or a bald wife, but if it comes it is worth its weight in gold.]

Tikur—}

Tikur—}

Tikurā—} (1) rising ground: shoals rising high

Tikurā—} and dry out of a river; (2) jungle.

Tikurā—} Sunār's slang.

Tikurī—}

Tikurī—}

Tikurī—}

Tikurī—}

Tikurī—}

Tikurī—}

Tikurī—}

Tikurī—}

Tikurī—}

Tikurī—}

Tikurī—}

ling still. *Thāk sē til bānd* = to pick sesamum out of spittle, i.e., the height of meanness.

Sāñ tēl tilan son kiyo nēh nirvāhi,
Chhāñji phatakī wjāl karē, dai bārdī tādī;
Dai bārdī tādī, pañch yēh sigrē jāni:
Dē kolkā mēn pēri, harihai ēkāv ghāni:
Kahī Girdhar kavirdā—mayā kī yēhī bārdī,
Amayā sab tāñ bhālī mān mat mēri sādī.

[The oilman loved his sesamum and by winnowing and fanning it made it honourable among men. But finally he pressed it, and extracted the oil from it. Says Girdhar, prince of poets, "such is the result of his love: Mind my advice. Better it would have been if there were no such love at all!"]

Tilā—a mound, a hillock (qhlhā).

Tilādāñ—[*tild*, *tildā*] = an ornamental fringe; Pers. *tilāh*, Skt. *tilaka* [*ālpātī. baghālī, bādhū, khalītī, tildādāñ*]—a housewife for holding needles and thread, etc.

Tilāñdī—the 2nd day of the *Holī* (qv.) festival.

Tilak—[Skt. *tilaka*] = a freckle, a sectarian mark: *tīla* = a grain of sesamum—(1) the sectarian or ornamental mark worn on the forehead by Hindū men. The *bīndī* (qv.) is for women. *Bhurjī kā launīdā, kesar kē tilak* = a grain parohar's brat with a saffron mark on his forehead! (2) the ceremony of putting a mark on the forehead of the bridegroom before marriage. When the barber brings the *phalādā* (qv.) to the boy's father, the latter selects a lucky day, summons the brotherhood, and puts the boy on a cushion (*qaddē*) in the midat. The barber then gives the boy the rupee which he brought with him, and puts some sweetmeats (*laddū*) into his mouth. The boy gets up, salutes his brethren, and then takes the barber to the women's quarters, where singing is going on. Here the *ārī* (qv.) ceremony is carried out; (3) to the East the present made to the boy's people by the girl's relations as a sort of retaining fee for securing the bridegroom; (4) (*pākhāz*) a dress worn by brides and dancing girls, reaching from the neck to the ankles.

Tilāñjul—[*tīl* = sesamum; *anjul* = a hand-ful]—a ceremony after the death of a relation: when for 10 days the relatives throw on the ground handfuls of water mixed with sesamum—one the first day, two the second day, and so on.

Tilapī—[*tī. tri* = three; *īar* = a string]—a woman's necklet made in three rows.

Tilaurī—[*tīl*]—balls of urad or māñg pulses mixed with sugar and sesamum, dried in the sun and then fried in clarified butter.

Tilāvā—[*tī. tri* = three; *lāo* = the well rope]—a well large enough to supply three buckets at one time. West districts (*tiāqā*).

Tilādāñ—see *tilādāñ*.

Tilētī—[*tīl*]—dry stalks of mustard or sesamum, usually left standing in the field after the crop is gathered. East districts (*tiskut*).

Tilgañj—[*tīl, gañj* = a pile]—crops piled loose on the threshing-floor with the heads inside to save them from rain. East districts.

Tilhan—[*tīl*]—oil seeds: crops from which oil is extracted (*tēlhan*).

Till—[*tīl*]—a variety of sesamum. For the distinction between *tīl* and *tīlī* see *tīl*.

Nichē mitra aur tīlī ahr.

Parধান kārē kard bōhār.

Chhēri dhan, aru chēri jōh.

Pāñch kī nityā sajīhat hōh.

[A low born man's friendship, sesamum to eat, trading on borrowed capital, wealth in gouts, and a slave girl for a wife—all these five bring trouble.]

Tīlī—[? Skt. *tāla*] = anything twisted in a tuft—

(1) a brush for cleaning thread—see *kargah*;

(2) the stick on which silk is wound (*paṭvā*).

Tīlīyā—see *tīlīoriyā*.

Tīlāhrū—[*tīlak*]—the man who performs the *tīlak* or *tīk* (qv.) ceremony at a marriage. East districts.

Tīlkab—to crack—of soil from dryness. East districts.

Tīll—see *tīll*.

Tīlohrā—[*tīl*]—the fibre of the *paṭsan* (qv.) plant.

Tīlōriyā—[*tīl* = a fowl] (*tīlīyā*)—a young fowl. East districts (*murghī*).

Tīlshakrī—[*tīl, shakkar*] = sugar—a sweetmeat made of sesamum and sugar.

Tīlsothā—[*tīl*]—dry stalks of mustard and
Tīlthā—sesamum (*tīl*).

Tīmāshī—[*tīn* = three, *māshī*]—a weight current in the Hills = 40 grains: 100 *tīmāshī* = Rs. 23-7-9.

Tīmīlā—a boy. Kattbak's slang (*chhokrā*).

Tīmīll—a girl. Kattbak's slang (*chhokrī*).

Tīn—a variety of wild rice. East districts.

Tīnbighaiyā—[*tīn* = three, *bighā*]—a man who works for his master without wages in consideration of getting three *bighas* of land rent-free. Gorakhpur.

Tīnchās—[*tīn, chās*? Skt. *karsha* = dragging] (*tībār, tībār, tīkar, tīkār, tīkhār, tīkhārd, tīār*)—the third ploughing of land. East districts.

Tīāq—the earthen pot used with the Persian wheel. Bundelkhand (*ahaf*).

Tīāqā—the handle of a quern or flour mill: in the West districts the handle or stilt of a plough.

Tīāqār—[*tīāq*]—the earthen pot used with the Persian wheel and irrigation lever. West districts (*ahaf, qhānkīl*).

Tīāqī—[*tīāqā*]—the handle or stilt of a plough: the handle of a flour mill. Duab and Bohilkhand (*chakkī, arhaf*).

Tīnī—[*tīn*]—a kind of wild tank rice. East districts (*chanau*).

Tīnkā—[Skt. *trīnaka*]—a straw, a stem of grass: *dūbtē ko tīnkē kē sakhārd bahut bāi* = a drowning man grasps at a straw: *tīnkē kē of pāhr* = a mountain hidden behind a straw.

Tīnkonvān—[*tīn* = three; *kon* = corner]—a light watering given to sugarcane. Azamgarh.

Tīnminā—a kind of ornament worn by women: hanks of beads with a gold or jewelled ornament in the centre used as a necklace.

Tīnnā—(*baghār, boran, sīlan*)—juicy or savoury food eaten with bread.

Tīnnā—[*tīn*]—a kind of tank rice. East dis-

Tīnnī—[*tīn*]—a kind of tank rice. East dis-

Tīnnī—[*tīn*]—a kind of tank rice. East dis-

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Tinpahal—[*tīn* = three; *pahal*, *pahlā* = a side]
—a three-cornered file—see lohār.

Tinpākḥ— } [*tīn* = three; *pākḥ* = fortnight]—

Tinpakhā— } a grain that comes into maturity
in three fortnights, such as *chénā* (qv.): such
grain is considered by pious Hiuddās a lawful
food on fast days.

Tīṭl—[*tīḍḍī*]—a locust.

Tīp—[*tīpnā* = to press; Skt. *śīp* = to drop]—(1)
a bill of exchange (*hundī*); (2) aggregate yearly
payments of rent or revenue (*jamog*); (3) water
thrown into boiling syrup to make the impur-
ities rise to the surface.

Tīpāl—[*tī* = three; *pāl* = foot]—any tripod: a
three-legged stool or table: a three-legged sup-
port for anything.

Tīpairā—[*tī* = three; *pair* = the well slope]—a
well large enough to supply three buckets at
the same time. West districts (*tiadqā*).

Tīpak—a cake of bread. Kathak's *wang* (roff).

Tīpall—[*tī* = three; *palā* = space]—the Brah-
manical cord made of three strings (*janēū*).

Tīpārā—[corr. of *piṣārā* (qv.)]—a basket used for
carrying clothes, etc.

Tīpārī—[*ṭapak* = dripping]—the clear filtered
syrup of sugar (*ṭhopārī*).

Tīpārī—[*tīpārā*]—a small straw basket (*karuṣ*).

Tīpnā— } [Skt. *tīppanī* = a commentary]—a

Tīppan— } child's horoscope (*janampat-*
Tīppanā— } *trī*).

Tīr—[Skt. *tīra*, which perhaps comes from Per-
sian]—(1) an arrow; (2) the distance of an ar-
row's flight.

Ek pākḥ do harrē khāḍ.

Tīn tīr par jāhār jāḍ.

Kā tēn baḍ kahān lē jāḍ.

[Whoever eats two myrobolans in a fortnight,
and goes three arrow shots for his morning
walk, will never have to pay the doctor: i.e.,
this is the way to keep your health.]

Tīrā—[*tīr*]—an oil plant (*Eruca sativa*) (*duān*).

Tīrak rahnā—to be at the stage of bursting—of
cotton capsules. West districts.

Tīrath—[Skt. *tīrtha* = a passage]—a place of
pilgrimage. The value of certain places is said
to be equal to the merit of feeding a certain
number of cows.

Ghar rahē na tīrath gāḍ.

Mār murāḍ jāḍhāl bhud.

[He is neither of use at home nor has gone on a
pilgrimage: he has disgraced himself by
shaving, i.e. by turning religious mendicant.
When a man becomes a religious mendicant he
has his whole head shaved, and as he cannot
mix in society he must needs go on a pilgrimage.
If he does not do so he brings disgrace on him-
self]. *Tīrath gāḍ murāḍ siddh* = when you go
on a pilgrimage you must needs have your head
shaven: said of a thing for which there is no
help, like giving a subscription against your
will.

Tīrhā—a moth which injures the rice flower: it is
driven off by the smoke of dīl (*ajēda*) or
bitter (*karuḍ*) oil. Rohilkhand.

Tīrḥuliya—[*tīrhā* = crooked]—a crooked shaped
field. Central Doāb.

Tīrt—[*tīḍḍī*]—a locust (*tīḍḍl*).

Tīrpāl—(*tardī*, *tardyal*)—a layer of grass placed

between the tiles and the rafters of a roof.
West districts.

Tirpauliyā— } [Skt. *tri* = three; Hind. *paul* Skt.

Tirpoliyā— } *gopura* = a gate]—a house with
three openings (*sōdarā*); a famous Agra market.

Tīrsūl— } [Skt. *tri* = three; *śūlā* = a spike]

Tīrsūlā— } (*trīśūl*, *trīśūlā*)—the trident mark
of Shiva. It is branded on bulls let loose at the
death of a relation.

Tīrvā—[*tīr*]—a rude measure of distance, an ar-
row's flight; for similar measure cf. *gaukos*.

Tīsar—[*tīārā* = third]—(1) the third ploughing
of a field (*tīn chās*); (2) the third visit of the
bride to the house of her husband. West dis-
tricts. See *gaunā*.

Tīsarto—[*tīsar*]—the third visit of the bride to
her husband's house. Bundelkhand. See *gaunā*.

Tīś—[Skt. *atīś*] (*ulś*, *tard*)—flax (*Linum usita-*
linum). East districts).

Tīskhur— } (*tīlēt*, *tīlōḍā*, *tīlḥā*) dry stalks

Tīskū— } of mustard allowed to remain in
the field after the crop is removed. East dis-
tricts.

Tīt— } [Skt. *tīmīta*]—(1) moisture in land (*tarī*);

Tītā— } (2) the top of the water lift. East
districts (*chauṛghā*).

Tīt— } [? Skt. *tīkta* = bitter, or *tīmīta* = moist]

Tītā— } (*ukkar*)—unproductive land, not reclaimed.
Kumaun (*bañjār*).

Tītārā—[? *tīl* or *tīārā* = third]—the third water-
ing of a crop. Mathura.

Tīth— } [Skt. *tīthī* = a lunar day]—a lunar day.

Tīthī— } According to the astrological calcula-
tion the 1st (*parīdā*), the 6th (*chhat*), and the
11th (*ēkdāshī*) of the lunar fortnight are
known as *nanā* or fortunate; the 2nd (*dāḍ*),

7th (*saptamī*), 12th (*duḍdashī*) are *bhadrā* or
auspicious; the 3rd (*tīj*), 8th (*aṣṭamī*), 13th

(*tēras*) are *bijayā* or victorious; the 4th

(*chauth*), 9th (*navmī*), 14th (*chandas*) are *rikṭā*,
empty, valueless; the 5th (*pañchamī*), 10th

(*dashmī*), and full moon (*pānau*, *pānō*) are

pārnā or accomplished. In the dark half of
the month from the *parīdā* to the *pañchamī* is

lucky; from the *pañchamī* to the *amāvās*
moderate; in the light half up to the *pañchamī*
is bad; from *pañchamī* to *dashmī* moderate;
from *dashmī* to *amāvās* good.

Tīthān—the place where corpses are burnt.
Kumaun (*marghat*).

Tītīl— } [Skt. *tītīrī* = the francoline par-

Tītīl— } tridge]—a butterfly; an insect which
injures cereals. East districts.

Tīunā— } [Skt. *tīmana*, *tīma* = wet]—a sauce:

Tīvan— } pulse, vegetables and similar juicy

Tīvanā— } food eaten with bread. East dis-

Tīvnā— } tricts.

Tīurā— } the small millet (*Lathyrus sativus*)

Tīurī— } (*kēsārī*).

Tīvārī—[Skt. *tri* = three, Skt. *vāra*]—the front
or reception room in a house. Kumaun.

Tobrā— } [acc. to Platts, Skt. *protha* = the

Tobrah— } mouth of an animal]—a horse's
nosebag.

Tol—(1) the waistband of a petticoat (*lahngā*),
Khārūḍ kā lahngā, mahūḍ kī tōi,
Jārūḍ tērā lahngā: māṛ sārē rāt rōē.
[A red cloth petticoat and a green waistband]

bad luck to thy petticoat. I lie awake crying all night! A riddle on the pepper chilli, which is red and green.]
(2) the part of a coat round the waist (*aṅgā*);
(3) the ornamental border of a woman's sheet (*sārī*).

Tok—a sheet or plain of cultivation including many fields.

Tokā—a moth which attacks the *wrad* pulse Rohilkhand.

Tokhā—the place where three boundaries meet (*sihaddā*).

Toknā—a vessel like the *lanā* (qv.) used for holding water, etc., Upper Duāb.

Tokrā—a large basket, usually made of split bamboo, woven up with palm tree leaf fibre (*khāñchā*).

Tokrā—a parasitical description of broom-rape (*Orobancha Indica*) which entwines itself round the young opium plants and causes them to wither away.

Tokri—a small basket—see *tokrā*.

Toksi—the halves of a coconut used as little boxes (*nāriyal*).

Tolā—the ghost of a man who dies a bachelor, feared in the Hills—see Atkinson—*Himalayan Gazetteer*, II, 893.

Tolā—[Skt. *tāl* = to weigh]—a weight, one eightieth part of a *śr*: eighty rupees weight go to a rupee or 179½ grains; in Garhwāl in weighing metals produced in the country 1 *pat* = 6 *tolā*.

Tolā—a hamlet, a quarter of a town or village (*mazrāā*).

Chirāmār kā tolā.

Bhānt bhānt kā jānvar bolā.

[In the bird-catcher's quarter you hear the voice of all kinds of birds.]

Tolan—[*tolā*]—a thick beam for supporting a roof (*thūnī*).

Tomri—[Skt. *tumba* = a long gourd] (*toṇḍā*)—the hollow gourd carried by mendicants: an earthen vessel of the same shape used by barber physicians for holding the blood in bleeding their patients.

Tonā—[Skt. *tantra*]—spells or charms, generally those carried out with an evil object. East districts (*bān*).

Tonai—[*tonā*] (*tonhai*)—a witch.

Toṇbā—[Skt. *tumba* = a long gourd]—the hollow gourd carried by ascetics (*tomri*).

Toṇbi—[*toṇbā*]—a vessel like the *ābhārd* (qv.).

Toṇḍā—the outlet or sluice of a tank. East districts. See *tāl*.

Tonhal—see *tonal*.

Toṇḥarī } (1) the snout of an animal such as a
Toṇḥī } pig; (2) (*biskā, doṇḥī*) the spout of a vessel.

Top } [Portuguese *topo*, *topo* = the top, the
Topā } head]—(1) a cap (*topī*); (2) a large open basket for carrying wild fowl, etc. (*ghākā*).

Topī } [*top*] (*kulāh, top, topā*)—a cap.

Topiyā } For the cap covering the ears see
kanṭop. The centre piece of the cap is *chānd-vā*. *Fargolā* is a large kind of cap. When embroidered the cap is *kāmdār* or *phūldār*: when round *gol*, *arkhān*: when made of four triangular pieces *changoshīyā*: when lined *dupallā, dūhrā*.

Topri—[*top*]—a rather small wicker basket (*jhañpiyā, khāñchī*).

Tor—[*tār*]—the arhar plant (*Cytisus cajan*). Kumaun (arhar).

Tor—[*tor*, Skt. *tur* = to break]—(1) a needle-shaped tool for making chain links (*sunār*); (2) irrigation carried on when the water is at a high level, by cutting the banks of the distributaries: as distinguished from *ḍāl* (qv.) when the water is raised from a lower level.

Torā—[*tor*]—(1) a bag or purse (*thallā*); (2) a gold or silver neck chain.

Nayā kiḍno khēṭī kīnī lambā dārā torā;

Khēṭā kiḍn gārḥī mēn lāḥ, paṭkan lāḥ jorā.

[A griff of a cultivator went to farm wearing a long chain; but soon he is hauled off to the landlord's fort and gets a shoe-beating.]

Torā—[Skt. *truṣ* = to break]—brackets or pieces of wood let into the walls of a house to support the eaves. East districts (*chhajjā*).

Torā—[*torā* = to break]—boiled sugar for making sweetmeats at the stage when the sugar grains glisten in the mass.

Torai—[Skt. *tārya* = a musical instrument]—a variety of cucumber (*Cucumis acutangulus*) (*tarol*).

Toran—[Skt. *torāṇa* = the ornamented arch of a door]—garlands hung over doors at marriages, etc. (*bandanbārī*).

Torī } [Skt. *truṣī*; rt. *truṣ* = to crack] (*dāin*,
Toriyā } *dāin, khēṭiyā lāi*)—a variety of field

mustard, *Brassica campestris toria*—see *sarson*.

It is also known as *śūpakhiyā*, because it ripens in three fortnights, or six weeks.

Toruā—[*torā*]—a neck chain worn by women.

Toshā } (1) food for a journey; (2) a woman's
Toshah } ornament for the arm.

Toshak—bedding (*bistar*).

Toṭkā—[Skt. *tantraka*]—(1) spells or charms generally with an evil object; (2) (*kalakhā, kulikhā, karakhā, karikhā, karḥai hañḍiyā, sigōvurī*) a black earthen pot put up in a field to scare off birds and keep away the evil eye.

Tripauliyā— } see *tirpauliyā*.

Tripoliyā— }

Trisūl— } see *tirsūl*.

Trisūlā— }

Tōar—[*tor*]—the arhar plant (*Cytisus cajan*). West districts and Rohilkhand (arhar).

Tōdā } [Skt. *tunda* = the belly]—a boundary
Tōdī } mark (*damchā*).

Tūkā—[*tūk, tukrā* = a piece, Skt. *stoka* = little]—the fourth part of a round cake of bread. East districts.

Tukhm sokht—[Pers. *tukhm* = seed, *sokht* = burnt]—seed dried up and lost. West districts (*bijmār*).

Tukmah—the button hole of a coat, etc. (*aṅgā*).

Tukrākhānā—[*tūkā*]—the morning meal made up of scraps from the previous day's food.

West districts (*kalēo*).

Tukri—[*tukrā*]—a small piece of cloth; a woman's petticoat. West districts (*lahṅgā*).

Tul— } [Skt. *tāl* = to weigh]—(1) a large pair of
Tulā } scales (*tarāzū*); (2) the constellation
Libra or the Scales—see *saṅkrānt*.

Tulāvā—[tul]—th outer strengthening spokes in a wheel (bahll).

Tull—{ [Skt. *tūla* = a tuft of grass, etc.]—a

Tull—{ brush for cleaning thread—see kargah.

Tull—[tul]—a small pair of scales (tarāzū).

Tulal—[Skt. *tulasī*, *tulasikā*]—the plant holy basil: often planted on a pillar in Hindū houses and temples and worshipped. It is the *ocimum sanctum* and is venerated by worshippers of Vishnu.

Tūmāh—{ [Skt. *tunda* = a long gourd]—the

Tūhā—{ hollow gourd carried by ascetics

(*ṣaṃrī*).

Tumma—[p *tām*]—an informal receipt for rent or money. Central Duāb.

Tuṇḍ—{ [Skt. *tunda* = a beak or snout]

Tuṇḍ—{ (*ḍuṇḍ*, *ḍuṇḍā*, *māṇḍā*)—(1) a branch

Tuṇḍ—{ cut off; (2) an ox with only one horn;

Tuṇḍ—{ (3) an apparition which appears at night—the headless horseman: he rides with his head on the saddle before him and coming to people's doors calls the owner of the house by name. If he answers it is certain death.

Tuniyāh—[tuṇḍ]—a small earthen vessel with a spout.

Tunkī—a winged insect which attacks rice in August and September. East districts.

Tunkī—[Skt. *tanuka* = small]—a thin crisp cake.

Tuṇḍ—{

Tuṇḍ—{ see tuṇḍ.

Tuṇḍ—{

Tuṇḍ—{ the blade in the ear of cereals. East

Tuṇḍ—{ districts.

Tūr—{ [Skt. *tāl* = to weigh]—(1) the wooden

Tūrā—{ roller behind which the weaver sits,

and on which he winds up the cloth as it is made. East districts (kargah); (2) a kind of

scales used by weavers in weighing thread.

East districts.

Turai—see tarol.

Turaṅg—{ [Skt. *turaṅga* = going swiftly; rt.

Turī—{ *tur* = to run]—a horse (ghorā).

Jot jot marē barūd,

Baiṭhē khāḍ turaṅg.

[The ox dies of ploughing all day, but the horse has a fine time of it sitting at home and eating.]

Tūs—a sort of thick blanket (kammāl).

Tus—{ [Skt. *tusha* = husk or chaff of grain]

Tusā—{ —the barb on the ear in cereals

(*pūr*).

Tusār—{ [Skt. *tusāra* = frosty] (*koḥē*, *koḥēd*,

Tusār—{ *koḥīrā*, *koḥr*, *kuḥāḍ*, *kuḥēdā*, *kuḥīr*,

kuḥīrā)—a cold frosty fog in the cold weather.

Tuṭkā—{

Tuṭkā—{ see tuṭkā.

Tuṭnī—[Skt. *tunda*]—the spout of a vessel. Ro-

bilkhand (*ḍoṅḍ*).

Tuṭuḥī—{ [*tuṭnī*]—a small vessel with a spout,

Tuṭuḥī—{ usually made of alloy (*ḡerūā*).

Tāyā—black mustard.

Tyāg—[Skt. *tyāga*; rt. *tyaj* = to abandon]—the expulsion of a wife from her home by a husband; practically equivalent to a divorce among Hindūs.

Tyūākhār—[tu]—the barb in cereals. East districts (*pūr*).

U

Ubachhab—to bale up water for irrigation. East districts (chopnā).

Ubahnl—see ubhan.

Ubar—{ the curtain of an ox cart (bahll).

Ubarā—{ [*ubarā*] = to remain over as surplus]

Ubarī—{ [*ularā*]—surplus seed grain distributed among the workmen at sowing time (*blj-vār*).

Ubarī—[*ubarā*]—a class of tenure subject only to a quit-rent. Bundelkhand.

Ubarvā—see ubarā.

Ubaṭnā—see abṭan.

Ubhab—{ to bale up water for irrigation. East

Ubhānā—{ districts (chopnā).

Ubhan—{ [*barē*, *lajurī*, *lēj*, *lējā*, *lējūr*, *lēj-*

Ubhanī—{ *jurī*, *mējā*, *panḥarā*, *ubahnī*, *ughānī*]

Ubhānl—{ —the rope used in lifting water from a well for the purposes of irrigation. The rope used in drawing water for house use is usually *ḍorī*.

Ubkā—[*ubakā*] = to disgorge [*arivan*, *arvan*, *pāns*, *pānsā*, *phaṇḍā*, *phāns*, *phānsā*]—the knot in the rope round the neck of a water vessel.

Ubsab—[*ubasā*] = to become sticky or stale—to scour cooking pots. East districts (mānjnā).

Ubsan—[*ubasā*]—a wisp of grass for cleaning a pot. East districts (jūnā).

Ubṭan—see abṭan.

Uchāpā—{ [Skt. *udḡāpita* = brought to a con-

Uchāpat—{ clusion]—a running account with

a *baniyā* or grain merchant.

Uchukun—the prop put under a vessel to tilt it up and keep it steady.

Odā—purple colour.

Udañt—[Skt. *daṇṭ* = less; Hind. *dānt* = tooth] (*ūdā*)—a calf before it has got its true teeth. East districts.

Uday—the east of the sky, opposed to *ast*, the west; daybreak (*fajar*).

Udhab—to lift water for irrigation. East districts (chopnā).

Udhār—[Skt. *uddhāra* = extracting, lifting up]—a loan where the exact thing lent is to be returned: opposed to *garz* (qv.): but the distinction is not always observed. *Udhār khāṇā*, *phāns kā tāpnā harābur hain* = living on borrowed money is as bad as warming oneself over a fire of straw. *Bhāḍā hēḥē jōḍ, aghāṇā kuhē mujhē udhār dēo* = the hungry man was selling his wife, and well-fed says: "Give her to me on tick!"

Jhūṭhē mīṭhē bacchan, kahi rin udhār ■ *kāḍā*,

Lēḥ paramaukh upjē. Lēḥē diyo na jāi.

Lēḥē diyo na jāi: āṅḥ aru nēḥ batāḍ:

Rin udhār kī rīt, māṅḥē to māran dhāḍ:

Kahi Girdhār kavirāḍ—Jān rah man mēn rāḥā,

Bahut dina ho jāḍē, kakhē tērā kāgaj jhūṭhā,

[With sweet coaxing words men borrow money.

They are glad to get it but never come to repay it. They talk high and low as is the style of borrowing, and when you dun them are ready to strike you. Says Girdhār, prince of poets: "Remember this distressing fact. After

many days have passed they will say 'Your bond is false.'"]

Uftādah—[Pers. *uftādan* = to fall]—wasteland (bahjar).

Ughā— } see ughāl.

Ughāl—[*ugdā* = spitting out]—land saturated with water (panmār).

Ughāl—[*ughānā* = to collect] (*ogdāh*, *ugdāh*)—(1) contributions of grain, fodder, etc., levied from his tenants by a landlord. The rates vary in different places: in Rohilkhand, for instance, the contribution is usually one basket of rice straw per plough, one net of chaff, one basket cow-dung fuel, one lump of coarse sugar, a pot of cane juice and five sugar canes in the *Dōṣṭhān* (qv.) festival; (2) rent. Central Duāb (lagān); (3) a form of money-lending: e.g., R10 are borrowed, and are to be repaid in a year at 1 per cent. interest per mensem. This is *chhōṣṭ* *ugdāh*. When R20 are borrowed for a year and R25 are to be repaid in monthly instalments, it is *lambī* *ugdāh*. Lower Duāb.

Ughānī—[*ughāṣ*]—the well rope. Rohilkhand (ubhan).

Ughār—[*ughārānā*]—the side curtain in an ox cart (bahil).

Ughārānā— } [Skt. *ud*, *ghaṭ* = to place upon]—

Ughārānā— } (1) to uncover anything; (2) specially to open the ground for building a well.

Uhār—[cf. *ughār*] (*ohār*)—(1) the cover of a carriage or palanquin: the side curtain of an ox cart (bahil); (2) the perforated cover of a crucible—see *ṭhāṭhērā*.

Ujālā—[Skt. *ujjval* = to shine]—daybreak; sunshine (fajar).

Ujar— } [Skt. *ud*, *jaṭh*, Hind. *jar* = root]

Ujar— } (*bēherāgh*, *biḷā* *chhappar* *band*, *nichāṭ*, *vīrān*)—deserted, waste, of a village, etc. *Dēkhīyē tēri Kālpi, bāvaun purē ujār* = look at this fine town of Kālpi of yours, with its fifty-two hamlets deserted.

Gūjaron ājār bhālē: ājaron bhālē ujār:

Jabhi Gūjar dēkhīyē, tabhi dējē mār.

[Waste land is better than cultivation by Gūjars: better is waste than these ne'er-do-wells. Whenever you see a Gūjar hit him on the head!]

Ujārī—[P. *anjāl*, *anjurī*]—small heaps of grain put aside at harvest time as an offering to the local gods (*anjurī*).

Ujērā—an ox unbroken to work. Rohilkhand (*adhārī*).

Ujeriyā—[*ujdā*]—the bright half of the month (*anjār*).

Ujhakan— } [*ujhakanā* = to raise oneself on

Ujhakun— } tiptoe]—a support to keep a vessel steady (*uṭhgan*).

Ujhilā—(1) earth taken off high places in a field and thrown into hollows to level it. East districts; (2) crushed mustard seed used for rubbing on the body; (3) the flowers of the *mahud* (*Barris latifolia*) used for food. East districts.

Ujiyālā—see *ujālā*.

Ujjal—rowing up stream.

Ujjar—[*ujdā*]—white—of cattle, etc. (dhaul).

Ujjayanā—[Skt. *rt. ji* = to overcome]—victorious: for the ceremony known as *ujjayanā pūjā* see under *kāshidās*.

Ujkā—a field scarecrow. Rohilkhand (*dhokhā*).

Ujpo—a field scarecrow. Upper Duāb (*dhokhā*).

Ujra—see *ujjar*.

Ujrat—[Arabic *ajr*, *ajar*]—pay, wages: the cost of any thing.

Ujyālā—see *ujālā*.

Ukālāv—a pile of grain and chaff ready for winnowing. Duāb (*alill*).

Okh—[Skt. *ikṣu*]—sugarcane. East districts (*ikh*).

Ukhal—[Skt. *ulākhala*]—a large mortar or hollow bed for the pestle used in husking grain (*ghēnkā*).

Ukhānv— } [*ākh*] (*abgd* *ukhāo*)—land kept fallow for sugarcane: in Basti it

Ukhāo— } means a field ploughed in August-September, manured in the following month and sown with vegetables, poppy, or tobacco.

Ukhar—[*ākh*]—the ceremony of worshipping the plough after the sugarcane is planted. Upper Duāb and Rohilkhand (*okhar*).

Ukhar bhūml—[*ukhāpnā* = to be rooted up]—the waterless desolate lowlands under the Kumaun hills: the Bhābar.

Ukhārī—[*ākh* Skt. *āpa* = enclosure]—a sugarcane field. East district. See *ikh*.

Jēṭh mās mēn chār dukhārī:

Ban, bālak, aru bhains, ukhārī.

[Four things suffer in the heat of May—a forest, a child, a buffalo, and a cane field.]

Ukhar khābar—uneven ground. East districts (*akhoh*).

Ukhānā—[Skt. *ud*, *karshe* = dragging]—to pluck up: used of the harvesting of crops like mustard (*carson*), etc., which are pulled up by the roots, not cut.

Ukhbhoj—[*ukh*, *bhojan* = food, Skt. *bhuj* = to eat]—the day on which the sugarcane is planted and the ceremonies accompanying it. East districts (*ikhraj*).

Ukhil—[Skt. *ulākhala*] (*okhalo*, *okhāl*, *okhāl*, *ukhāl*)—the mortar in which grain is husked. The pestle is usually *māsal* or *māsar*; in Kumaun *mūsal*; in the East districts *paharānā*. The iron ring to prevent the mortar from cracking is *shām*, *shāmā*, *shāmi*, *sāmā*, *sāmi*.

Ukhraj—[*ākh*]—the day on which the sugarcane is planted and the ceremonies accompanying it. East districts (").

Ukhri—see *ukhil*.

Ukhṭā—crops withering from drought.

Ukhvārī—see *ukhārī*.

Ukhar—land unproductive and not fit for cultivation—cf. *ukharbhūml*. Kumaun (bahjar).

Ulā—[*ūn*, Skt. *ūra* = wool]—a lamb. Duāb (*bhēr*).

Ulachhānā—to raise up water for irrigation. East districts (*chopnā*).

Ullān—*līl*. plump, fat; a large boat with a long overhanging bow: "it is not clinker built, but with the planks edge to edge and fastened with iron cranks like stitches" (Hobson-Jobson, Sv. Woollock).

Ullār—[Skt. *ut*, Hind. *ūpnā* = to roll]—of a cart overweighted behind: the opposite is *dab*, *dabāo*.

Ulat jānā—to be overturned—of an animal; to miscarry.

Ulchab dēnā—[ulachhān] (ulchhab dēnā)—to bale up water for irrigation. West districts (chopnā).

Ulchhā—[ulachhān]—sowing by hand without the use of a drill. Rohilkhand. See bonā.

Ulchhab dēnā—see ulchab dēnā.

Ulietā—bread prepared with better which Hindūs can eat on the road without taking off their clothes—cf. mārē.

Uliēt—the eaves of a house—see olti.

Umbi—[Skt. umbī]—the first grain out with Umi—certain ceremonies in the spring

Ummi—harvest. East districts. See arvan.

On—[Skt. āna]—wool

Oachā—[Skt. uchā]—(1) high; (2) a scarecrow. Benares (dhokhā).

Oāg—[āghān]—the ins greased washer of Uāgh—} a wheel. Rohilkhand (gār).

Uāgal—[Skt. āngulā] (āngul, āngur, āngur)—a finger breadth: a measure

Uāgar—} for cloth, etc.: equal to eight barley corns.

Uāgarā—} to grease the wheel or axle of a

Oāgnā—} cart.

Oāgnā rog—} a disease in cattle in Bundelkhand: the ears drop and become cold, as does the body; the eyes run, and the animal refuses food and drink.

Unhālā—[Skt. vāṇakālā = hot season]—the Unhāl—} spring harvest. Bundelkhand,

Unhārā—} Duāb. See under siyār (rabi).

Unhār—} Duāb.

Oni—[ān]—made of wool—of clothes, etc.

Unnā—[ān]—(1) a lamb. Duāb (bhēr); (2) a woollen shawl.

Ono—[P of. ubān]—a wisp of straw for cleaning a pot. Kumaun (jōnā).

Ōñt—[Skt. vāṇa = a buffalo, a humped ox] (ghēnch, ghēnch, lamghānchā)—a camel; the female is Ōñtī; a young camel bold; a young male sañdīd; a young female sañdī; the camel saddle with a wooden frame is kāñtī; the pad gaddī, gaddī. Ōñt ki chorī nēvhrē, nēvhrē (jhukē, jhukē) = going to steal a camel with the back bent! Ōñt kē munh mēn zīrah = a grain of cummin in a camel's mouth! a drop in the ocean. Ōñt sē gadd bārhāy hai, shōūr sarrah nahēn = he has swelled himself the size of a camel but has not an atom of sense! Ōñt bāhē jōē, makaurā kahē—mujhē thāk ā nahēn = the camel is swept away in the flood and the ant says "I am out of my depth"! Thāk Ōñt sardē ko taktē hai = the tired camel is on the look out for the inn. Shahr mēn Ōñt badnām = a camel has a bad name in a town. Khānē ko Ōñt, kamānē ko majnān = an appetite like a camel and too worn out to work! Ōñt dāghē hotē thē, makay bhī dāghē honē ko āy = when the camels were being branded the spider came and wanted to be branded too! Ōñt puhār kē nichē ātē hai, to āpko samajhtē = the camel only knows his size when he comes under the mountain! Rāt ko machhar kā tāng pakrēn, din ko Ōñt na ruhāē dē = he can see to catch a mosquito by the leg at night, but cannot see a camel by daylight!

Kambakhī jab ātē.

Ōñt chāhē kutlā kātē.

[When you are in the way of ill-luck, a dog will bite you even when you are on the top of a camel!] Ōñt kañtālā—[ñt, Skt. kañṭaka = a thorn]—a variety of the camel thorn, a weed injurious to crops.

Ōñtarā—[P āñṭān = to raise]—the front Ōñtarā—} prop of a cart; the prop which supports the driver's seat (gār).

Ōñtī—see Ōñt.

Ōñtrā—} see Ōñtarā.

Op—Interest on a loan (sūd).

Upachhab—} to beat clothes on a beam or stone

Upchhānā—} for washing. East districts (pachhānā).

Upajnā—[Skt. upa = up; jan = to sprout] (upjān) = to sprout or grow—of crops.

Upahiyā—a non-resident member of the Chamār class. East districts (parjā).

Upaliā—see Ōparā.

Upambās—[Skt. upa = near; vāsa = dwelling]—a stranger or non-resident; opposed to apdā (qv.). East districts.

Ōparā—[ūpar = above] (upaliā)—the outer

Upārā—} piece in clothes: opposed to astar (qv.) (abrā).

Uparaut—[ūpar = above]—the upper stone

Upaurā—} in the quern or flour mill (chakkī).

Upaurāṭi kothri—[ūpar = above]—an upper room. East districts (ātā).

Ōparchūñt—[ūpar = above; chūñṭ = to pluck]—cutting the ears of a crop without the stalk. Duāb (bahvat).

Upārhar—[ūpar = above; hār = a circle of

Ōparhar—} fields]—(1) highlands (bāngar), the circle of fields furthest from the village site. West districts (barhā).

Upārī—[ūpar = above]—a ghost or spirit.

Upārīhā—} East districts (bhūt).

Ōpar kā pāt—[ūpar = above]—the upper stone in a quern or flour mill (chakkī).

Ōpariā—[ūpar = above]—the outer piece in

Upārīā—} clothes (abrā).

Uparvāns—[ūpar = above; vān = dwelling]—(1) a stranger in a village (upambās); (2) a ghost or spirit. East districts (bhūt).

Ōparvār—[ūpar = above]—high lands (bān-

Uparvār—} gar).

Upichhab—to beat clothes on a stone or plank for the purpose of cleaning them. East districts (pachhānā).

Upjab—see upajnā.

Upjānhār—[upajnā]—productive—of soil.

Upjāo—[Skt. apāpa = a cake; ra—diminutive

Upjā—} affix]—cakes of cow-dung fuel

Upjī—} (gobar).

Upri—} (gobar).

Upriān—[ūpar = above]—(1) high lands (bān-

Upriān—} gar); (2) unirrigated land. Kumaun (khākl).

Upriān—the roof of a granary. East districts (bakhār).

Upriān—[abtan]—the cosmetic rubbed on the body of the bride and bridegroom before marriage (abtan).

Urad—[māsh, urid]—a kind of pulse (Phaseolus radiatus)—arjī is a small variety

—the pods are *koṣa*, *koṣā*, *chhīmī*, *phālī*. The flour is *dhāns*, *dhūāns*—*urād par safāī* = the white mark on *urād*, is a phrase for something very minute. “*Urād* has a small white mark at each end. Hindūs say it has a *fikā* or mark of respect, and relate that the wheat seeing that though it is superior to *urād*, yet has no such indication of rank, grew very indignant and, in consequence of this rage, parted in two in front (*chhātī phat gai*)—this they say is the cause of the deep line on one side of the wheat grain” (Ishri Dās, Domestic Manners of Hindūs, 46).

Urānā—*lit.* to cause to fly; to winnow grain. Duāb (usānā).

Urānpardah—[*urānā*]—the curtains of an ox-cart (bahll).

Urdāvan—[*advān*]—the strings at the end of a bed. East districts and Oudh (advān).

Urđī—[*urād*]—(1) a small kind of pulse (*Phaseolus radiatus*): *kahān Rām! Rām! aur kahān urđī kē bhaskā* = how can any one cry Rām! Rām! and gobble pulse at the same time! (to whistle and chew meal); (2) sun-dried cakes made of *urād* or grain flour (barf).

Urēkh—the hind prop of a cart. Rohilkhand (gārī).

Urñ—[*orñā*] = to dress—[a scarecrow. North Oudh (dhokhā).

Urñarī—(1) a second wife married by a less regular form (*dharī*, *dharūk*); (2) a woman with whom a man has eloped.

Urjhā—twisted hemp (san).

Urñā—[Skt. *ghrīṣh* = to grind]—to roughen the stone of a quern or flour mill (rāhnā).

Ursā—[Skt. *ghrīṣh* = to grind]—the roller for making bread. Bundelkhand (bēlan).

Urtak—(1) the housing of a saddle; (2) the pad for a draught animal. Rohilkhand (gāchhl).

Uruarāb—[onomatopæic] to call a bull to a cow. East districts.

Usānā—[*barsānā*, *qālī dēnā*, *dhārdharnā*, *dhurīyānā*, *kivānā*, *pachhōrnā*, *pachhōrnā*, *pāinā*, *partī lēnā*, *partiyānā*, *phaṭaknā*, *phaṭkānā*, *phaṭkārab*, *phaṭkorab*, *saīlānā*, *sarhatnā*, *sirvā mārñā*]—to winnow grain. East districts and Bundelkhand. Also see *khaṭjūrā*, *ohāb*.

Usā dēnā—to cool the syrup in a sugar factory. Rohilkhand (kolhvār).

Usar—[Skt. *usara*; *āsha* = salt ground]—**Osar**—land infested with various salts—see *rāh*.

Nārī aī bal hot hai, apñē kul kī phāns,
Kuru Pāndū kē vañsh ko kiyo Draupadi nās:
Kiyo Draupadi nās: Kēkayī Dashrath māri,
Rām Lakshman Siyā sōi ban bās vidhāri.
Kakī Girdhar kavirāṭ—bāñī āsar kī bārī:
Mārā parush jiyā jāñ, jabāi parghar gāi nārī.

[Woman is very powerful and a snare to her family; as Draupadi ruined the houses of the Kauravas and Pandavas and Kekayi caused the death of Dasharatha and caused Rāma, Lakshmana and Sita to take up their abode in the forest. Says Girdhar, prince of poets—“Verily she is like barren land. Consider him as dead whose wife goes to the house of another.]

Usārā—[Skt. *apasāritu* = removed] (*usārā*)—

the outer chamber or verandah of a house (*dālān*).

Usarēliyā—[*āsar*]—land injured by noxious salts.

Ustā—[said to be corr. of *ustād* = a teacher]—a respectful name for a barber.

Ustā hajjām nāi,

Ek mēn ek mārā dhās.

[The barber, the shaver, the hair-cutter: one or other is my brother: based on the story of a barber who called himself various names and got several shares] (*nāl*).

Ustād—a preceptor, teacher, a cunning fellow.

Ustarā—[*ustā*] (*astārd*, *chhūrd*, *chhūrd*)—a barber's razor—see *nāl*.

Ūt—[*ād*]—a person who dies without a son to perform the annual obsequies and who hence becomes a malignant spirit. The favourite taunt addressed to the Gipsy Kanjar tribe is—

Ūt kē āt, ujar kē bhāt:

Sitā kē carāp; janam kē shārdhī.

[Sita's curse is on you that you shall die sonless; devils of the jungle, and drunkards all your life!]

Uṭahārā—[*uṭhānā* = to raise]—the prop in front of a cart (*gārī*).

Uṭak naṭak—uneven ground. East districts (*ūsar khūbhar*).

Uṭār—[Skt. *utthāra* = transporting over, *Uṭārā* = rescuing; *rt. utthi* = to pass out of]—

(1) forced labour (*bēgārī*); (2) (*jog*, *jhāro*) a spell, incantation used for the purpose of curing disease: some rubbish exposed on a saucer on the road, with the idea that whoever touches it first will take away the disease from the sick person.

Uṭarā—see *uṭahārā*.

Uṭārī—[*ot*]—the block on which fodder, etc., is cut. Duāb (*nisuhā*).

Uṭarpā—[*uṭahārā*]—the front support of a cart (*gārī*).

Uṭhālā chūlhā—[*uṭhānā* = to raise] (*uṭhāo chūlhā*)—a moveable fire-place. East districts (*chūlhā*).

Uṭhāngan—[*P uṭhāngnā* = to rest on]—a large house courtyard. Kumaun (*paṭāngan*).

Uṭhāo chūlhā—see *uṭhālā chūlhā*.

Uṭhāu chūlhā—see *uṭhālā chūlhā*.

Uṭhāon—[*uṭhānā* = to raise]—(1) money **Uṭhāvanā**—paid in advance to secure a **Uṭhāvanl**—supply of anything. East districts; (2) keeping a running **Uṭhaunā**—account with a shop-keeper and paying him in cash from time to time. East districts; (3) money given to Brahmans after the astrological signs for a wedding have been tested. East districts; (4) a small sum sent to the girl's family before betrothal as a pledge of the marriage agreement; (5) anything put aside to mark a vow (*Anguṣh*); (6) money set apart to avert some evil; (7) (*phāl*) a ceremony performed in memory of a deceased Hindū on the second or third day after cremation. The bones (*phāl*) are collected from the ashes of the pyre and sent at once or on the next favourable occasion to be poured into at sacred river, such as the Ganges or Jumna; (8) a light ploughing to cover in rice seed. East districts (*gāhnā*).

Uthgan—[*uthgana* = to rest on] (*tēkan*, *uchukun*, *ujhukun*)—a prop put under a vessel to tilt it up or keep it steady. East districts.

Ughti parti—[*uthānā* = to take up for cultivation]—a system of tenure in Azamgarh where rent is payable only on the land actually under cultivation, not on fallow.

Uttā—[Skt. *uttara*]—(1)—the north = *pañā*
Uttar— } *rī alang*, *pañārī* or ;
Uttarā— }

Biyār chālāhi uttā,
Ghar baithē piyo pātā.

[When the north wind blows, sit at home and drink my son (as there is sure to be rain).]

(2) a collective term for a number of minor crops, such as *arhar*, *mūng*, etc.—cf. *chharrā*.

Uttara Bhādrapad— } the 26th lunar asterism—
Uttara Bhādrapadā— } see *nakshatra* and *magha*.

Uttara khārha— } [*uttara*, *āsārā*]—the 21st
Uttara shāgha— } lunar asterism—see *nak-*
Uttara shārha— } *shatra*.

Uttarainī— } [Skt. *uttarayana*]—the sun's
Uttarayanī— } northern declination, or his passage from the southern to the northern part of the ecliptic: the winter solstice: a name in the Hills for the constellation *Makar* or *Capricornus*, as it marks the beginning of the winter solstice.

V

Va'dah kā ruqah—the letter announcing a marriage engagement among Muhammadans.

Vair— } [*vairnā* = to pour gradually from
Vairā— } the hand or from a vessel]—(1) the
Vairnā— } pipe in the drill plough. West districts (*hal*); (2) drill sowing. West districts (*bonā*).

Vaijā—a reel for thread. Rohilkhand (*atēran*).

Val—sand or sandy soil found at the base of hills. Mathura.

Valgiyā—[? Skt. *valgita* = leaped]—a name in the Hills for the constellation *Leo*—see *sīnha sankrānt*.

Vagti—[*vagti* = time]—perquisites at harvest to village servants. Duāb.

Vardī—[Skt. *virūda* = panegyric]—(1) uniform; (2) a necklace consisting of chains and metal bones.

Vārphēr—[*vār*, *vāra* = time; *phērnā* = to turn] (*ndochhāvar*)—an offering of money or other valuables waved three times over the heads of the bride and bridegroom, and then distributed as alms to menials in order to avert the evil eye.

Vēdan—[Skt. *vēdana* = pain]—rinderpest in cattle. Upper Duāb (*chēchak*).

Vērā—[*vairnā*]—gram and barley mixed. Agra (*ērā*).

Vēro—[*vairnā*]—the handful of grain poured at one time into the quern or flour mill. Kumaun (*chakkī*).

Vilāyat—[Arabic *valī* = a guardian]—a foreign country.

Vilāyatī—[*vildyat*]—foreign: *vildyatī jai* = oats (*jai*).

Viparī—(*duharī*)—a cook's word: two small lumps of dough (*loṣ*) are smeared with clarified butter, put one on the top of the other, and then rolled out and baked on a griddle.

Viran—waste—of land, a village, etc.: opposed to *abād*.

Visākḥā— } [*visākḥā* = branchless, having
Vishākḥā— } spreading branches]—the 16th lunar asterism (*nakshatra*).

Y

Yakhni pulāo—a native dish—see *akhni*.

Yama dutiyā—a holiday—see *bhaiyādūj*.

Yāqut—a ruby (*nag*).

Yoginī ākadashī—[Skt. *yoginī*; *yoga* = junction] the festival on the 11th dark half of *Āsārī*: observed by people who have vowed to keep every 11th holy—see *ākādashī*.

Z

Zabti—[Arabic *ṣabt* = restraint]—special rents in cash paid for certain crops at rates varying according to the kind of crop. The more valuable crops, such as sugarcane, cotton, maize and fodder (*charī*), are usually included in this class. "The name points no doubt to an authoritative and forcible imposition of these cash rents in some forgotten struggle between the State Collector and the tenant. The term now bears no such signification: in fact it is regarded as a privilege" (Bijoor Sett. Rep., p. 87). West districts and Rohilkhand.

Zakhīrah—[Arabic *Zakhīrah* = provisions]—(1) a nursery for trees, etc. (*biyār*, *paudkhānah*); (2) a stock or supply of anything.

Zambūr—[Arabic *zambūr* = a hornet]—a pincers for drawing nails.

Zamīndār—[*zamīn* = land; *dār* = holding]—(1) a landed proprietor; (2) in the Upper Duāb specially applied to the *Jāt* yeomen or cultivators.

Zamīndārī—[*zamīndār*]—a system of land tenure in which the whole land of the village is held and managed in common. The rents and all other profits from the estate are thrown into a common stock, and after deducting the Government revenue (*mālguzārī*) and village expenses (*gānv kharch*), the balance is divided among the sharers according to their shares, or the law or custom prevailing in the village.

Zamīnqand—[*zamīn* = earth; *qand* = crystallized sugar] (*śāran*)—a kind of yam (*Dioscorea bulbifera*).

Zamurrād—the emerald (*nag*).

Zanānah—[Pers. *zan* = a woman]—the women's quarters in a house: opposed to *mardānah*.

Zangāl— }
Zangār— } *verdigris*.

Zanjīr—a chain: the links are *karā*, *karī*: a cattle chain *bēlī*, *sāṅkal*, *sankar*, *sāṅkal*, *sāṅkar*; a chain for an elephant *gaybāṅkan*.

Zarā'at—[*zorāt*]—home farm land (*sir*).

Zērband—[*zēr* = beneath; *band* = fastening]—(1) a string or strap for fastening a bed cover, etc.; (2) a martingale for a horse.

(Continued from front flap)

the *Zar'ub ul masal* of Shaikh Ahmad Husain of Lucknow, the "Indian Notes and Queries" by Capt. R.C. Temple, etc. etc.

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